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THE AVNCIENT ECCLESIASTICALL HISTORIES OF THE FIRST SIX HVNDRED YEARES AFTER CHRIST,

wrytten in the Greeke tongue by three learned Hiſtoriographers, Euſebius, Socrates, and Euagrius.

EVSEBIVS PAMPHILVS *Bishop of Cæſarea in Palæſtina vvrote* 10 *bookes.*
SOCRATES SCHOLASTICVS *of Conſtantinople vvrote* 7 *bookes.*
EVAGRIVS SCHOLASTICVS *of Antioch vvrote* 6 *bookes. VVhereunto is annexed* DOROTHEVS *Bishop of Tyrus, of the liues of the Prophetes, Apoſtles and* 70 *Diſciples.*

All which authors are faithfully tranſlated out of the Greeke tongue by MEREDITH HANMER, Maiſter of Arte and ſtudent in diuinitie.

Laſt of all herein is contayned a profitable CHRONOGRAPHIE *collected by the ſayd Tranſlator, the title whereof is to be ſeene in the ende of this volume, with a copious* INDEX *of the Principall matters throughout all the Hiſtories.*

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers by Ludgate.
1577.

Ex libris Jacobi Alt A.D. 1655.
E Ex Dono Gregorij Richardson Generosi,
et familiaris Amici mej. X

TO THE RIGHTE HONORABLE, THE GODLY, WISE AND VERTVOVS LADIE ELIZABETH, COVNTESSE OF LYNCOLNE,

vvife to the right noble Edvvarde Earle of Lyncolne, Lorde highe Admirall of England one of the Queenes Maieſties priuie counſail and Knight of the moſt honorable order of the Garter:

MEREDITH HANMER vviſheth encreaſe of honor, continewance of Godly zeale, perfection of wiſedome, and health in Chriſt Ieſus.

THE holy Apoſtle and Euangeliſt, Sainct *Iohn*, one that leaned on our Sauiours breaſte (right honorable Ladie) when he ſawe a noble woman whome he tearmeth a Lady, walking in the way of trueth, and willingly embracing the gladſome tidinges of the Goſpell, reioyced exceedingly and wrote vnto her an Epiſtle wherein he commendeth her vertues, exhorting her to obſerue the olde commaundement of louing one an other, and to take heede of deceauers: though in all poyncts I am founde farre inferior, nay in nothing comparable at all vnto the bleſſed Apoſtle, yet your honors vertues doe counteruaile, or rather ſurpaſſe the other Ladies Godlineſſe, ſeeinge the ſeede of Chriſtianity was in her but newely ſowen, and true zeale of religion firmely rooted theſe many yeares in your Ladiſhips mind. Notwithſtanding my inferior condition, be it lawfull (though not of worthineſſe, at leaſt wiſe of fauour) for me to imitate the bleſſed Apoſtle, & to wryte vnto your honor, not any exhortation of myne owne (whiche peraduenture woulde be very ſimple) but the exhortation of the Apoſtles and Diſciples of our Sauiour, the martyrdomes of Sayncts and ſuch as ſerued God in trueth and vpright conuerſation, the inuincible courage and conſtancie of zealous Chriſtians, the Godly ſayinges and ſentences of true profeſſors, the wiſe and politicke gouernemente of common weales by Catholicke Emperours and Chriſtian princes, the carefull ouerſight of the flocke of Chriſt by reuerend Biſhops and learned Prelats, the confutation and ouerthrowe of hereticks with the confirmation of the trueth by holy councells and ſacred aſſemblies, and to ſay the wholl in one worde, as the principall drifte of myne Epiſtle, to preſente vnto your Ladiſhip theſe auncient Eccleſiaſticall Hiſtoriographers, to wit, *Euſebius*, *Socrates*, *Euagrius*, & *Dorotheus*. Whoſe hiſtories are ſo repleniſhed with ſuch godly doctrine, that I may very well ſay of them

all, as a learned wryter reporteth of *Eusebius*, that they are able to perswade any man be his mind neuer so farre alienated from the trueth, to become a zealous Christian. Wherefore my good Lady seeing that as *Plato* sayth running witts are delighted with poetrie, as *Aristotle* wryteth, effeminate persons are rauished with musicke, and as *Socrates* telleth vs histories agree beste with staide heades: I present vnto your honor these histories agreeing very well with your disposition, and beinge the frutes of my trauell and studie. *Ruffinus* sayth, that he wrote his historie to delight the reader, to occupie the time, and to remoue the remembrance of the calamities (meaning the persecution) which then lately had happened. As for Christian pleasure and Godly delightes, what can be more pleasaunt then the reading of the Ecclesiasticall histories? touching the time, I knowe it full well you spende it as it beseemeth your calling, to speake of calamitie (vnlesse we beholde the miserie and lamentable estate of other Realmes and dominions) presentlye there is geuen no suche occasion, for it can not be remembred that the subiectes within this realme of Englande had the Gospell so freely preached, Clerkes so profoundely learned, Nobility so wise and politicke, all successes so prosperous, as in this happie raygne of our most vertuous & noble Princesse Queene *Elizabeth*, and therefore are we greatly bounde to praise God for it. Yet if ye call to memorie the corruption of late dayes, the blindnes of such as woulde be called Gods people, the lamentable persecution of the English Church, then may ye reade them after calamitie. But notwithstandinge the premises it is not my drifte to salue such sores, neither to prouide medicens for such Maladies. God of his prouidence hath continewally bene so carefull ouer his Church that his seruants were neuer left desolate. Thoughe *Elias* complayned that he was left alone, yet were there thousandes vvhich bovved not their knees to *Baal*. *S. Paul* telleth vs there is of Israel a remnant left. Our Sauiour speaking of his Church though it be not of the greatest multitudes yet is it accordinge vnto his Epitheton a litle flocke. And sure I am there may be found a righteous *Abraham* in Chaldæa, a iust *Lot* in Sodome, a godly *Daniel* in Babylon, a deuout *Tobias* in Niniue, a paciente *Iob* in Husse, and a zealous *Nehemias* in Damasco. There is found wheate among tares, graine in the huske, corne among chaffe, a kearnel within the shale, marrow within the bone, a pearle within the cockle, and a rose amonge the thornes. There was a *Ionathas* in the court of *Saul* to fauour *Dauid*, there was an *Obadia* in the Court of *Achab* to entertayne the Prophets, there was an *Abedmelech* in the Court of *Sedechias* to entreate for *Ieremie*, and in the Court of *Diocletian* there were many yonge Gentlemen, namely *Petrus*, *Dorotheus*, *Gorgonius* with many others which embraced the Christians & suffred death for the testimony of Christ, as your honor may reade in these Ecclesiastical histories, which I haue not therfore commended vnto you for the remembrance of any calamitie at all. But as for the Court of our most gracious Queene (a sight both ioyfull and comfortable) where there resortes so many learned Clerkes, so many Godly persons, so many graue Matrons, so many vertuous Ladies, so many honorable personages, hauinge so noble a heade to gouerne them all: There the Christian is no Phœnix, the godly is no blacke swanne, for the Gospell is freely preached, and the professors thereof had in honor and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these auncient histories, wilbe a commendation vnto your honor, an encrease of knowledge, a confirmation of the faith, a maintenance of zeale, and a liuely beholdinge of Christ Iesus in his members. Here you may see the modesty and shamefastnes of Christian maydens, the constancie of zealous women, the chast mindes of graue Matrons, the godly disposition & wise gouernment of Queenes

and

and Empreſſes. Heere your Ladiſhip ſhall finde zealous prayers, ſorowefull lamentations, godly Epiſtles, Chriſtian decrees & conſtitutions. The father admoniſhing the ſonne, the mother her daughter, the Biſhop his clergie, the Prince his ſubiectes, one Chriſtian confirming an other, and God exhortinge vs all. Many nowe adayes had rather reade the ſtories of Kinge *Arthur*: The monſtrous fables of *Garagantua*: the Pallace of pleaſure: the Dial of Princes, where there is much good matter: the Monke of Burie full of good ſtories: Pierce ploweman: the tales of Chaucer where there is excellent wit, great reading and good decorum obſerued, the life of *Marcus Aurelius* where there are many good Morall precepts: the familiar and golden Epiſtles of *Antonie Gvvevarra* where there is both golden witt & good penning: the pilgremage of Princes well penned and Clerckly handeled: Reinard the Fox: *Beuis* of Hampton: the hundred mery tales: *skoggan*: *Fortunatus*: with many other infortunate treatiſes and amorous toies wrytten in Engliſhe, Latine, Frenche, Italian, Spaniſhe, but as for bookes of diuinitie, to edifie the ſoule, and inſtructe the inwarde man, it is the leaſt part of their care, nay they will flatly anſwere it belongeth not to theyr calling to occupie their heades with any ſuch kinde of matters, It is to be wiſhed, if not all, at leaſte wiſe that ſome part of the time which is ſpente in readinge of ſuche bookes (althoughe many of them contayne notable matter) were beſtowed in reading of holy Scripture or other ſuch wrytinges as diſpoſe the mind to ſpirituall contemplation. I am fully perſwaded that your Ladiſhip readeth no vayne bookes, I haue ſeene the experience of your vertuous diſpoſition my ſelfe and knowen it nowe of a long time. Wherefore ſeeinge you haue obtained honor with them that be preſēt, fame for the time to come, riches for your poſterity, an eſtate for your ſucceſſors reputation among ſtraungers, credit amongeſt your owne, gladneſſe for your friends and that which paſſeth all, a ſure affiance in the goodneſſe of God: thinke it not amiſſe ſeeing it agreeth with my vocation, as I beganne with the Apoſtle that I nowe ende with exhorting of your Ladiſhip to goe on ſtill in well doinge, and with requeſtinge of your honor louingly to accept the thankefull remembrance of the benefits which I haue receaued at your handes. Let your vertuous diſpoſition and right honorable callinge be a protection and defence that theſe auncient hiſtories be not blemiſhed in the handes of Zoylous Sycophants, which as *Socrates* ſayth, being obſcure perſons, and ſuch as haue no pith or ſubſtance in them, go about moſt commonly to purchaſe vnto them ſelues fame and credit by diſpraiſing of others.

God ſend your Ladiſhip many ioyfull yeares. From London the firſt of September.

1576.

Your Honors to diſpoſe and commaunde

MEREDITH HANMER.

2/3 John Straughan his Book 175

THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOVCHING THE TRANSLATION OF THESE AVNCIENT HISTORIES.

AS I am geuen to vnderſtande (good Chriſtian reader) there haue bene diuers vvhich attempted to tranſlate theſe auncient Eccleſiaſtical hiſtories, yet haue geuen ouer their purpoſe, partly being diſcouraged vvith the diuerſitie and corruption of Greeke copies, and partly being diſmayed vvith the crookednes of Euſebius ſtile, vvhich is by reaſon of his vnperfect allegations, and laſt of all, beinge vvhollie ouercome vvith the tedious ſtudie and infinite toyle and labour. The occaſion that moued me to take ſo great an enterpriſe in hand vvas, that I read them in Greeke vnto an honorable Ladie of this lande, and hauing ſome leaſure beſides the lecture and other exerciſes agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publique profite, and to make the Chriſtian reader of this my natiue countrey partaker alſo of theſe learned, zealous, and pleaſaunt hiſtories. VVhen I tooke penne in hande, and conſidered vvith my ſelfe all the circumſtances of theſe Hiſtories, and founde in them certen things vvhich the autors peraduenture might haue left vnvvritten, but the interpretor in no vviſe vntranſlated: I remembred the ſaying of *Auguſtine*, Diuinitatis eſt non errare, *It belongeth to the Diuinitie, or to God him ſelfe not to erre, and that theſe Hiſtoriographers vvere but men, yet rare and ſinguler perſons. Daily experience teacheth vs there is no gardē vvithout ſome vveeds, no medovv vvithout ſome vnſauerie floures, no foreſt vvithout ſome vnfrutefull trees, no countrey vvithout ſome barren land, no vvheate vvithout ſome tares, no day vvithout a cloude, no vvriter vvithout ſome blemish, or that eſcapeth the reprehenſion of all men. I am ſure there is no reader ſo foolish as to builde vpon the antiquitie and autoritie of theſe hiſtories as if they vvere holy ſcripture, there is an hiſtoricall Faith vvhich is not in the compaſſe of our Creede, and if you happen to light vpon any ſtorie that ſauoureth of ſuperſtition, or that ſeemeth vnpoßible,* penes autorem ſit fides, *referre it to the autor, take it as cheape as ye finde it, remember that the holy Ghoſt ſayth,* omnis homo mendax. *if ſo, peraduenture the reader to, then let the one beare vvith the other. VVhere the places did require, leſt the reader ſhoulde be ſnared in errour, I haue laide dovvne Cenſures of an other letter then the texte is of, vvhere the autor vvas obſcure, I haue opened him vvith notes in the marge, vvhere I founde the ſtorie vnperfect, I haue noted it vvith æſtarre, and ſignified vvithall vvhat my penne directed me vnto. Manie Latine vvriters haue imployed great diligence and labour about theſe Greeke Hiſtoriographers, one tranſlating one peece, an other an other peece, one interpreting one of the autors, an other trāſlating almoſt all, one peruſing, an other correcting.* Ierome *turned* Euſebius *into Latine, but it is not extant.* Ruffinus *tooke vpon him to tranſlate* Euſebius. *Of him* Ierome *vvryteth in this ſort:* Eccleſiaſticam pulchre Euſebius hiſtoriam texuit, quid ergo de interprete ſentiendum, liberum ſit iam cuique iudicium. Euſebius *hath very vvell compiled the Eccleſiaſticall hiſtorie, but as for the interpreter, euery man hath to thinke of him vvhat*

Ierome. Ruffinus.

him list. Beatus Rhenanus, *a man of great iudgement, saith thus of* Ruffinus. In libris à se versis parum laudis meruit, quod ex industria nõ verba vel sensum autoris quem vertendum susceperit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpres pro sua libidine plerumq; referat. Ruffinus *deserued but small praise for his translations, because of purpose he tooke no heede vnto the vvordes and meaning of the autor vvhich he tooke vpon him to translate, but interpreted for the most parte at his pleasure, by adding and diminishing, more like a Paraphrast then a translator. I finde by perusing of him that he vttered in fevv vvords, vvhich* Eusebius *vvrote at large: that he is tedious vvhere* Eusebius *is brief: that he is obscure vvhere* Eusebius *is plaine: that he hath omitted vvhere* Eusebius *is darke, vvords and sentences and pages, and Epistles, and in maner vvholl bookes. Half the eight booke of* Eusebius (*so hath* Musculus *to*) *and in maner all the tenth booke, he hath not once touched.* Ruffinus *vvrote the historie of his time in tvvo bookes, and erred fovvly in certen things, as* Socrates *doeth report of him.* Epiphanius Scholasticus *translated the Tripartite historie.* Ioachimus Camerarius *geueth of him this iudgement.* Tantam deprehendi in translatione non modo barbariem sed etiã insciti am ac somnolentiam istius Epiphanij, vt mirarer vlli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. *I founde in the translation of this* Epiphanius, *not onely such barbarous phrases, but also ignoraunce and palpable errour, that I can not chuse but maruell, hovve any Grecian coulde be vnskilfull, not so muche in the straunge Latine tongue, as ignorant in his ovvne language.* VVolfgangus Musculus *a learned interpretour, hath translated the histories of* Eusebius, *yet* Edvvardus Godsalfus *geueth of him this Censure.* Hic autem satis correctis exemplaribus, vt credibile est destitutus innumeris locis turpissime labitur. Est porro adeo obscurus vt interpres egeat interprete, adeo salebrosus vt lector identidem inhæreat, adeo lacunosus vt autores ipsi Græci historiæ suæ sententias non fuisse expletas grauiter conquerantur. *This* Musculus *as it is very like, vvanting perfect coppies, erred fovvly in infinite places. Moreouer, he is so obscure that the Translator hath neede of an interpretour, so intricate that the Reader is novve and than graueled, so briefe that the Greeke autors them selues doe grieuously complaine, that the sentences in their Histories vvere not fullie expressed. Though the reporter be partiall being of a contrarie religion, yet herein I finde his iudgement to be true, and specially in his translation of the tenth booke of* Eusebius. *yet not I only, but others haue founde it.* Iacobus Grynæus *a learned man, corrected many faultes, explicated many places, printed in the marge many notes, yet after al this his labour vvhich deserueth great commendation, there are founde infinite escapes, and for triall thereof, I report me vnto the Reader.* Christophorson (*as for his religion I referre it to God and to him selfe, vvho by this time knovveth vvhether he did vvell or no*) *vvas a great Clarke, and a learned interpretour, he hathe Translated passing vvell, yet sometimes doeth he addicte himself very much to the Latine phrase, and is caried avvay vvith the sound and vveight therof. If anye of the former vvryters had done vvell, vvhat needed the later interpretours to take so much paines? I vvoulde haue all the premisses, and vvhatsoeuer hath bene spoken of these Latine Translatours by me (althoughe one of them chargeth an other) to be taken, not that I accuse them of mine ovvne heade, but by beholding their doings, to excuse the faultes that myghte escape in this Englishe Translation. I founde the Greeke coppie of* Eusebius *in manie places vvonderfull crabbed, his Historie is full of allegations, sayings and sentences, and Epistles, and the selfe same autoritie oftentimes alleaged to the confirmation of sundrie matters, that the vvords are short, the sense obscure & hard to be trãslated. Yet the learning of the man, the autoritie of his person, & the Antiquitie of his time vvill cause vvhatsoeuer may be thought amisse to be vvell takẽ.* Socrates *vvho followed* Eusebius

Epiphanius. *Musculus.* *Grynæus.* *Christophorson.* *Eusebius.* *Socrates.*

sebius *about a hundred and fortie yeares after, and continevved the Historie, vvrote an eloquent and an artificiall stile, he vseth to alleage vvholl Epistles, perfecte sentences, and hath deliuered the historie very plaine. His vvords are svveete, his vaine pleasaunt, & his inuention very vvittie. though the historie be large, his bookes long, and the labour great in vvryting of them, yet vvas I very much recreated vvith the svveteneſſe of the vvorke.* Euagrius, *vvho beganne vvhere* Socrates *left, and continevved his penne vnto the ende of the first six hundred yeares after Christ, is full of Dialects, and therefore in Greeke not so pleasaunt as* Socrates. *He hath many superstitious stories vvhich might very vvell haue bene spared. But in perusing of him I vvould haue the reader to note the great chaunge that vvas in his time more then in the dayes of the former vvryters, and therafter to consider of the times follovving, the difference that is in these our dayes betvvene the Church and the Apostolicke times. the encrease, augmentation, & daily adding of ceremonies to ceremonies, seruice vpon seruice, vvith other Ecclesiasticall rites and decrees, is not the encrease of pietie and the perfection of godlines, for our Sauiour telleth vs in the Gospel, that tovvards the later dayes loue shall vvaxe colde, and iniquitie shall abound: but the malice and spite of the Deuell, vvho vvith the chaunge of time, altereth (as much as he may) the state of the Ecclesiasticall affaires, and thrusteth daily into the church one mischiefe vpon an other. Moreouer* Euagrius *being a tẽporall man, stuffeth his Historie vvith prophane stories of vvarres and vvarlike engines, of battailes and bloudshed, of Barbarians and Heathen nations. In describing the situation of any soyle, the erection of buildings, and vertues of some proper person, he doth excell.* Dorotheus *Bishop of Tyrus & Martyr, vvhom I haue annexed vnto these former Historiographers, being vvell seene in the Hebrevv tonge, and a great Antiquarie, vvrote briefly the liues of the Prophets, Apostles, and seuentie disciples of our Sauiour. The faultes that are therein, I attribute them rather vnto the corrupt coppies, then to any vvant of knovvledge in him. Such things as are to be noted in him, I haue laid them in the preface before his booke. After all these Translations (gentle Reader) not vvithstanding my great trauell & studie, I haue gathered a briefe* Chronographie, *begining vvith* Eusebius, *and ending vvith* Euagrius, *vvhere thou maist see the yeares of the Incarnation, the raigne of the Emperours, the famous men and Martyrs, the kings of Iudæa, and highe priestes of the Ievves in Ierusalem, from the birth of Christ vnto the ouerthrovve of the Citie, the Councels, the Bishops of Ierusalem, Antioch, Rome, Alexandria, and all the heresies vvithin the first six hundred yeares after Christ, deuided into Columnes, vvhere the yere of the Lord stãds right ouer against euery one. The profite that riseth by reading of these histories, I am not able in fevv vvords to declare. besides the vvorks of the autors thẽselues, they haue brought forth vnto vs Sentences, Epistles, Orations, Chapiters and bookes of auncient vvryters, such as vvrote immediatly after the Apostles, and are not at this day extant saue in them. Namely of* Papias *Bishop of Hierapolis,* Polycarpus *Bishop of Smyrna,* Polycrates *Bishop of Ephesus,* Dionysius *Bishop of Corinth,* Apollinarius *Bishop of Hierapolis,* Dionysius *Bishop of Alexandria,* Melito *Bishop of Sardis,* Serapion *Bishop of Antioch,* Irenæus *Bishop of Lions,* Alexander *Bishop of Ierusalem,* Theoctistus *Bishop of Cæsarea,* Anatolius *Bishop of Laodicea;* Phileas *Bishop of Thumis,* Alexander *Bishop of Alexandria,* Eusebius *Bishop of Nicomedia,* Theognis *Bishop of Nice,* Athanasius *Bishop of Alexandria,* Gregorie *Bishop of Nazianzum,* Cyrill *Bishop of Alexandria,* Eusebius *Bishop of Dorilæum,* Peter *Bishop of Alexandria,* Gregorie *B. of Antioch. Of* Gaius, Cornelius, Iulius, Liberius, *Bishops of Rome. Of the Councels, as the Synode in Palæstina and Antioch, the Councel of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned vvriters as,* Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Euagrius, and Symeon. *If vve be disposed to see the Empe-*

Euagrius.

Math. 24.

Dorotheus.

A Chronographie.

rours, their Decrees, Epistles, Constitutions and Edicts, vve may soone finde them euen from Iulius Cæsar *the first, vnto* Mauricius *the last, vvithin the first sixe hundred yeres, namely* Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerua, Traian, Adrianus, Antoninus Pius, Verus, Comodus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian *and* Maximianus, Cõstantius *and* Maximinus, Constantinus Magnus *and* Licinius, Constantinus the yonger, Constantius *and* Constans, Iulian *the* Apostata, Iouian, Valentinianus *and* Valens, Gratian, Valentinianus the yonger, *and* Theodosius Magnus, Arcadius *and* Honorius, Theodosius iunior, Martianus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the 2. Tiberius *and* Mauricius. *VVe may see the Bishops hovve they gouerned, Ministers hovv they taught, Synodes vvhat they decreed, Ceremonies hovv they crept into the Church, Heresies hovv they rose and vvere rooted out. If vve stande vpon the Theater of Martyrs, and there beholde the valiant vvrastlers, and inuincible champions of Christ Iesu, hovv can vve chuse but be rauished vvith zeale vvhen vve see the professors of the truth torne in peeces of vvilde beastes, crucified, beheaded, stoned, stifled, beaten to death vvith cudgels, fried to the bones, flaine aliue, burned to ashes, hanged on gibbettes, drovvned, brained, scurged, maimed, quartered, their neckes broken, their legges savved of, their tongues cutte, their eyes pulled out and the emptie place seared vvith scalding iron, the vvrapping of them in oxe hides vvith dogges and snakes and drovvned in the sea, the inioyning of them to kill one an other, the gelding of Christians, the paring of their flesh vvith sharpe rasors, the renting of their sides vvith the lashe of the vvhip, the pricking of their vaines vvith bodkins, and famishing of them to death in deepe and noysome dungeons. It is a vvonder to see the zeale of their prayers, their charitie tovvards all men, their constancie in torment, and their confidence in Christ Iesus. These be they vvhome* S. Iohn *in his Apocalypse savve in a vision vnder the altare, that vvere Martyred for the vvord of God and the testimonie of Christ Iesus, vvhich cried vvith a loud voyce, saying: Hovve long tariest thou Lord, holy and true, to iudge and to auẽge our bloude, on them that dvvell on the earth. And long vvhite garments vvere geuen vnto euery one of them, and it vvas sayd vnto them, that they should rest yet for a litle season, vntill their felovve seruaunts and their brethern that should be killed as they vvere, vvere fulfilled. The Angell telleth him vvho they vvere that vvere arayed in long vvhite garmentes, and vvhence they came, saying: these are they vvhich came out of great tribulation, and haue vvashed their long robes, and made them vvhite by the bloude of the Lambe, therfore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth in the throne vvill dvvell among them. They shall hunger no more, neither thurst, and God shall vvipe avvay all teares from their eyes. Very comfortable vvordes. But the executioners, the tyrantes, and tormentours hearts vvere so hardened, that neither voyces from aboue, nor signes in the aer threatning vengeance and the vvrath of God to light vpõ them, neither the svvetting of stones, nor the monsters that the earth brought forth could mollifie their stonie mindes. The sea ouerflovved the land, the earth opened and left daungerous gulphes, Earthquakes ouerthrevve their Tovvnes and Cities, fire burned their houses, yet vvoulde they not leaue of their furie. They vvere as* S. Paul *sayeth, turned into a reprobate sense, they left no villanie vnpractised, in the ende many of them fell into frensie and madnes, they ranne them selues vpon naked svvordes, they brake their ovvne neckes, they hanged them selues, they tumbled them selues headlong into riuers, they cutte their ovvne throtes, and diuersly dispatched them selues. This is the viall full of the vvrathe of God,*

Apoc. 6. 7.

Apo. 16.

vvhich the Angell in the reuelation pouvred vpon the vvaters, and the voyce that folovved after may very vvell be spoken of them: O Lord vvhich art and vvast, thou art righteous and holy, because thou hast geuen such iudgements, for they haue shed out the bloud of Saincts and Prophets, and therefore hast thou geuen them bloud to drinke, for they haue deserued it. The aforesaid Martyrs gaue forth godly sayings, diuine precepts for the posteritie, they sealed their doctrine vvith their ovvne bloude, they spared not their liues vnto the death, they are gone before, they shevved vs the vvay to follovv after, these (good Christian reader) vvith other things are to be seene throughout these Histories. The Chapiters in the Greeke vvere in many places very small, if I shoulde haue followed the Greeke diuision, then had I left much vvast paper, I haue sometimes ioyned tvvo or three together, some other times taken them as they lay, yet vvhere I altered the diuision, I noted in the marge the number of the Greeke Chapiters. There is no raigne of any Emperour, no storie almost vvorthie the noting, but thou hast in the marge the yeare of the Lord for the better vnderstanding therof. VVhatsoeuer I found in the Greeke, vvere it good or bad, that haue I faithfullie vvithout any parcialitie at all laide dovvne in English. VVherfore if ought be vvell done, geue the praise vnto God. let the paines be mine, and the profit the Readers.

PSAL. 113.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

The life of Eusebius Pamphilus out of Sainct Ierome.

EVSEBIVS Bishop of Cæsarea in Palæstina, one that was very studious in holy scripture, and a diligent searcher together with *Pamphilus* martyr of the diuine librarie, wrote infinite volumes, and amongest others these which followe. Of Euangelicall preparation 15 bookes, as preparatiues for such as were to learne the doctrine of the Gospel. Of Euangelical demonstration 20 bookes, where he proueth and confirmeth the doctrine of the newe Testament, with a confutation of the aduersarie: Of diuine apparition 5 bookes: Of the Ecclesiasticall historie 10 bookes: Of Chronicall Canons a generall recitall with an Epitome thereof: Of the disagreeing of the Euangelists: tenne bookes vpon the Prophet *Esay*: against *Porphyrius* who wrote then in Sicilia (as some doe thinke) 30 bookes, whereof onely twentie came to my handes: One booke of *Topiks*: An Apologie or defence of *Origen* in 6 books: The life of *Pamphilus* in three books: Of martyres certaine other books: Vpon the 150 Psalmes very learned commentaries, with sundry other workes. He florished chiefly vnder the Emperour *Constantinus Magnus*, and *Constantius* his sonne, and for his familiaritie with *Pamphilus* martyr, he was called *Eusebius Pamphilus*. So farre *Ierome*.

Besides the works within named, Eusebius wrote foure bookes of the life of Constantine: against Hierocles 8 books: against fatall destenie one booke, all which I haue seene. moreouer Socrat. lib. 2 eccle. hist. cap. 16. 17 saith he wrote three books against Marcellus and there he alleageth some peeces thereof.

THE FIRST BOOKE OF THE ECCLESIASTICAL HISTORY OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

The proëme of Eusebius to his Historye.

THE succeſſions of the holy Apoſtles, together vvith the tymes from our Sauiour vnto vs hitherto continevved, and thoſe things vvhich are ſayd to be done, according vnto the Eccleſiaſticall hiſtorye, vvhat they are, hovve greate, and vvho decently haue gouerned the Churche, ſpecially in the moſt famous prouinces: alſo vvho in all ages haue ſet forth the heauenly doctrine, eyther by preaching, or by vvriting: and agayne vvhat men, hovve many, & vvhen through deſire of noueltye, and error, falling into extremityes, haue published them ſelues Authors of knovvledge falſely ſo called, & cruelly rent a ſunder as rauening vvolues, the flocke of Chriſt: moreouer vvhat euils forthvvith haue fallen vpon the vvhole nation of the Ievves, becauſe of their conſpiracye againſt our Sauiour: and againe hovv many, by vvhat meanes, and in vvhat times the vvorde hath bene of the Gentils ſtriuen againſt, and vvhat ſinguler men in all tymes, haue paſſed and gone throughe bitter conflicts for his name ſake, euen by sheding of their bloode, and ſuffring of torments, and beſides all this, the martyrdomes done in our tyme, together vvith the mercifull and comfortable ayde of our Sauiour, tovvardes euery one louingly exhibited: I determining to publiſhe in vvriting, vvill not beginne of any other place my entraunce, then of the firſt order in doinge or diſpenſation of our Sauiour and Lorde Ieſus Chriſt. but truely the circumſtance it ſelfe, euen in the beginning craueth pardon, being greater then our ſtrength can ſuſtayne. I confeſſe in deede that vvhich vve promiſe, to be abſolute, and that vvhich vve profeſſe to omitte nothing, to be a thinge incomprehenſible. For vve firſt taking this argument in hande, endeuoringe to treade a ſolitary and vntroden vvaye, praying that God may be our guyde, and the povver of our Lorde and Sauiour, our preſent helper and ayder: yet can vve no vvhere finde as much as the bare ſteppes of ſuche as haue paſſed the ſame path before vs, hauinge onely ſmale shevves and tokens, vvherevvith diuers here and there in their ſeueral tymes haue lefte vnto vs particuler declarations as it vvere certaine ſparcles, vvhileſt that they lift their voyces from farre, and from aboue, from vvhence, as from an highe place and inuiſible, crying as out of a certayne vvatchtovver horne, vvhat vvaye vve ought to goe, and hovve to directe vvithout error and daunger the vvay and order of our talke. vvhatſoeuer thinges therefore vve thinke profitable for this preſent argument, chooſing thoſe thinges vvhich of them are here and there mentioned, and as it vvere culling and gathering the commodious and fitt ſentences of ſuch as haue vvritten of olde, as flovvres out of medovves bedecked vvith reaſon, vve vvill endevvour in shevving the vvay of hiſtorye, to compact the ſame as it vvere into one body, being alſo deſirous to retayne

The argument of this Eccleſiaſticall hiſtory.

VVhere Euſebius beginneth his hiſtory The difficulty therof.

The necessity.

The vtility

from oblivion the successions, although not of all, yet of the most famous Apostles of our Sauiour, according vnto the Churches most notable, and yet freshe had in memorye. I suppose verily that I haue taken in hand an argument very necessary, because that I haue found no vvhere any Ecclesiasticall vvriter, vvhich in this behalfe vnto this day, hath imployed any parte of diligence. I hope also it vvilbe a very profitable vvorke for the studious, that is earneneſtly sett to knovve the vtilitie of this historye. And of these thinges heretofore, vvhen that I compiled certayne Chronicall Canons, *I vvrote an* Epitome, *but the more ample declaration thereof, I thought good to reserue vntill this present. and the beginning (as I sayd) vvill I take of the dispensation and diuinity of our Sauiour Christ, higher and deeper to be considered, then that vvhich concernes his humanity, for it is requisite for him that comitteth to vvriting an Eccleſiastical historye, thence to beginne, euen from the chiefe dispensation of Christ, & deuiner then it seemeth to many, in so much that of him vve are termed Christians.*

T. V.

CAP.

Cap. I.

A summarye recitall of thinges concerning the diuinitie and humanitie of our Lorde and Sauiour Iesus Christ.

BEcause therefore the consideration of the maner in Christ, is two folde, the one consisting as a head on the bodye, by the which he is vnderstoode God, the other to be pondered with paces, by the which he hath put on man, like vnto vs, subiecte to passions for our saluations sake. We shal make a right rehersal of those thinges which folowe, if that first we begin the declaration of the whole history from them which are principal and most proper pillers of this doctrine. In the meane space the auncientrie and dignitie of Christian Antiquitie, shal against them be declared, which suppose this religion newe, straunge, of late, and neuer heard of before: but to declare the generation, dignitie, essence, and nature of Christe, no speache can sufficiently serue. Sithence that the holy Ghost in the prophets hath testified: His generation vvho shalbe able to declare? for *Esai.53.* the father no man hath knovven, but the sonne, neither at any time hath any knovven the sonne *Iohn.10.* vvorthely, but the father alone vvhiche begate him. This light going before the worlde, and all worldes the intellectual and essentiall wisdome, and the liuing worde of God, being in the beginning with the father, who but the father alone hath rightly knowen? which is before euery creature and workemanship, both of visible and inuisible thinges, the first and only sonne of God, chiefe captayne of the coelestiall, rationall, and immortall hoaste, the Angel of the great counsel, *Esai.9.* & executour of the secrete will of the father, maker and worker of all thynges together with ỹ father, whiche after the father is cause and auctor of all thinges, the true and only begotten sonne of God, Lorde, and God, and King of all thinges whiche are created, receauing dominion and rule of the father by the same diuinitie, power, and glorye. for accoording to the mysticall diuinitie concerning him in the scripture. In the beginning vvas the vvorde, and the vvorde vvas vvith God, *Ioh.1.* and God vvas the vvorde. the same vas in the beginning vvith God. all thinges vvere made by it, and vvithout it vvas nothing made that vvas made. The same doth *Moses*, the most auncient of al the prophets testifie, for describing by inspiration of the holy spirite the substance and disposition of the vniuersall worlde, he sheweth the framer and workeman of all thinges, God, to haue graunted to Christ him selfe and none other, that is his deuine and only begotten worde, the framing of these inferior thinges. For vnto him, conferring about the creation of man: God sayde *Genes.1.* (sayth he) let vs make man after our ovvne likenesse and similitude. And with this saying agreeth an other prophet thus speaking of God in Hymnes, and saying: He spake and they vvere *Psal.32.* made, he commaunded and they vvere created. By whiche wordes he bringeth in the father a maker, commaunding as vniuersall captayne with his kingly becke, but the worde of God next to him (not an other from that which amongst vs is preached) obseruing in al thinges his fathers ordinances: as many therefore from the first originall of mankinde as appeared iuste, godly, vertuous, and honest liuers, eyther about the tyme of *Moses* that great worshipper of the great God, or before him as *Abraham* and his sonnes, or as many in the times folowing accompted iust, and the prophets also which conceaued of God with the clensed eyes of the minde, haue knowen this same, and haue worshipped him as the sonne of God with conuenient and due honor: but he not degenerating from his fathers pietie, is appointed a teacher vnto all of his fathers knowledge.

Cap. II.

The Sonne of God appeared vnto the fathers in the olde testament, and was present with the æternall father at the creation of the worlde. Eusebius sheweth his diuinitie partly by his apparitions and partly by creating the worlde.

THe Lorde God therefore appearing, conferred as a common man with *Abraham*, sittinge in the oke groue of Mambre, he forthwith fallyng downe vpon his face, although with the outward eye he beheld but man, yet worshiped him as God, & made supplication vnto him as Lorde, with the same wordes he confesseth that he knewe him when he sayde: O Lord vvhich *Genes.18.* iudgest the vvhole earth vvilt not thou iudge rightly? For if no reason permit the vnbegotten and immutable essence of the almightie to transforme him selfe vnto the lykenesse of man, neither

agayne the imagination of any begotten ſuffer to ſeduce the ſightes of them that ſee, neither the Scriptures to fayne ſuch thinges falſely: the Lord and God which iudgeth the whole earth and executeth iudgement, being ſeene in the ſhape of man, what other ſhould be prayſed (if it be lawefull for me to mention the Author of all thinges) then his onely preexiſtent worde? of whome it is
Pſal. 106. ſayde in the Pſalmes: he ſent forth his vvorde and healed them, and deliuered them out of
Geneſ. 19. all their diſtreſſe. The ſame worde next after the father *Moſes* playnely ſetteth forth ſaying: The Lorde rayned brimſtone and fire from the Lorde, out of heauen vpon Sodom and Gomorha.
Geneſ. 32. The ſame doth the ſacred Scripture call God, appearing againe vnto *Iacob* in the figure of man, & ſaying vnto *Iacob*: Thy name ſhal no more be *Iacob*, but *Iſrael* ſhalbe thy name, becauſe thou
Geneſ. 32. haſt vvraſtled and preuailed vvith God. at what time *Iacob* termed that place the viſion of God, ſaying: I haue ſeene God face to face and my life is preſerued. Neither is it lawefull once to
He preuenteth the obiection: perhaps they vvere Angels vvhich appeared vnto men. ſurmiſe that the apparitions of God in the Scriptures may be attributed to the inferior Angels and miniſters of God, for neither the Scripture if at any tyme, any of them appeared vnto men concealeth the ſame: calling by name neither God, nor Lorde, but Angels or meſſengers which may eaſily be tryed by innumerable teſtimonies. This ſame alſo doth* *Ieſus* the ſucceſſor of *Moſes*
*Ieſus other-vviſe Iehoſua. cal graund captayne of the great power of the Lorde, being as prince of all ſupernatural powers and of celeſtiall Angels and Archangels, and the famous power and wiſedome of the father, to whome *ſecondaryly all thinges concerning rule and Raigne are committed, when as he behelde him in no other forme or figure then of man, for thus it is written: And it happened vvhen *Ioſua* vvas in Iericho he lifted vp his eyes and behelde a man ſtandinge ouer agaynſt him, hauinge a naked ſvvorde in his hande, and *Ioſua* comming vnto him ſaide: art thou on our ſide, or on our aduerſaryes? and he ſayd vnto him, I am chief captaine of the hoaſt of the Lorde, and novv am come hither. And *Ioſua* fell on his face to the earth and ſayde vnto him: Lorde vvhat commaundeſt thou thy ſeruaunte? and the captaine of the Lordes hoaſt ſaide vnto *Ioſua*: looſe thy ſhoe from of thy foote, for the place vvhere thou ſtandeſt is an holy place and the grounde is holy. By theſe vvords thou maiſt perceaue the ſelf ſame, not to be different from him which talked with *Moſes*, for there alſo the Scripture hath vſed the ſame vvordes: vvhen the Lorde ſavve that he came for to ſee, God called him out of the middeſt of the bushe and ſayd: *Moſes, Moſes*, and he aunſvvered, vvhat is it? and he ſayde come not hither, put thy ſhoes of thy feete, for the place vvhere thou ſtandeſt is holy grounde, and he ſayde vnto him: I am the God of thy father, the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*. And that it is a certayne eſſence liuing and ſubſiſting with the father & the God of all thinges before the fundations of the vvorlde were layde, miniſtring vnto him at the creation of all creatures termed the vvorde, and the wiſedome of God (notwithſtanding the aforeſayde) wiſedome her ſelfe in her proper perſon thus by
Ioſue 5. *Exod. 3.* *Prouerb. 8.* *Solomon* plainly and pithely ſpeaking, is to be hearde: I (ſayth wiſedome) haue framed or fixed a tabernacle, counſel, knovvledge, & vnderſtanding. I haue by calling allured vnto me. Through me Kinges do raygne, & Potentates put in practiſe iuſt lavves. Through me mighty men, and Princes are much made of. Through me Princes beare rule on earth. to this ſhe addeth: The Lorde him ſelfe faſhioned me the beginning of his vvayes, for the accompliſhing of his vvorkes. I haue bene ordayned before the fundations of the vvorld vvere layde, and from the beginning, or euer the earth vvas made, before the vvelſpringes flovved out, before the fundations of the mountaynes vvere firmley ſett, and before all hills begate he me, vvhen he ſpred and prepared the heauens, I vvas preſent. vvhen he bounde in due ordre the depth vnder heauen I vvas by. I vvas vvherevvith he daily delited, reioycing continually in ſo much that he reioyced at the perfect finiſhing of the vvorld. that he was before all thinges, and to whome (though not to all men) the heauenly worde was declared, it followeth that in fewe wordes we entreate.

Cap. iii.

VVhy before the incarnation the worde was not preached and publiſhed among all people, and knowen of all as after the incarnation?

For what cauſe therefore the worde of olde, vnto all men, and vnto all nations, euen as nowe was not preached, thus it ſhall euidently appeare. that olde and auncient age of man coulde not attayne vnto this moſt wiſe and moſt abſolute doctine of Chriſt, for immediatly the firſt man, from his happy eſtate, being careleſſe of the commaundement of God, fell into this mortall and

and fraple life, and changed those heauenly delightes and pleasures of olde for this cursed earth. and consequently his posterity, when they had replenished the whole worlde, appearing farre worse (one or two excepted) haue chosen certayne sauage and brutishe maners, and with all this bitter and sorowful life, & cast in their mindes nether city nether common weale, nether artes, nether sciences whatsoeuer. and retayned amongest them not as much as the name either of lawes or iudgements, and to be short not once as much as the bewe of vertue and philosophie, but liuing among beastes, spent their time in wilderneste, as fieldish men and voyd of humanity, corrupting the reasonable vnderstanding agreable with nature, the reasonable seedes of mans minde with their wilful malice, yelding them selues wholy to al abominations, so that sometimes they infect eche other, sometimes they slepe eche other, sometimes they deuoure mans flesh, presuming to wage batle with God after the famous battel of the foolish Giants, determining and imagining in their minde to wall heauen and earthe in one, and beinge moued throughe the madneste of their minde they went about to conquere God the gouerner of all thinges, whereby they haue thus sore incensed him agaynst them selues. God the ouerseer and ruler of all things, reuenged them with floodes and destructions of fiery flames, as if they had bene a certaine wilde, vnmanured thicket, ouerspreadinge the whole earthe: also with sampne and continuall plagues, with battaple and thunderboltes from aboue he cut them of, and subdued that seuere and most bitter malady of their soules: by restrayning them with more sharpe punishments & imprisonments. When malice was now flowen vnto the hyrnne and had ouercast al with the couer thereof, ouershadowing & ouerdarkening the mindes of mortall men, as it were a certaine soking slumber of drunkenneste: that first begotten wisedome of God, and the same worde that was in the beginning with God by his superabundant louing kindnes, appeared vnto the inhabiters on earth sometimes by vision of Angels, sometimes by him selfe, as the helping power of God vnto some one or other of the auncient worshippers of God, in no other forme or figure then of man, for otherwise their capacity could not haue comprised the same. After that now by them the seede of piety was sowen & scattered amidde the multitude of men, and the whole nations which from the Hebrewes lineally descended had now purposed to preferre godlines vpon earth: he deliuered vnto them of olde by his seruant *Moses*, after strait institutions certayne figures and formes of a mistical Sabaoth and circumcision, and entrances vnto other spiritual contemplations, but not the perfect & playne mysteries thereof. When as the law was published and set forth as a sweete sounde vnto all men, then many of the Gentils throughe the law makers, euery where yea and philosophers changed their rude, brutish, and sauage senses vnto meeke and milde natures, so that thereby there ensued amongest them perfect peace, familiarity, and frendship: then againe to al men and to the Gentils throughout al the worlde, as it were now in this behalfe holpen and fit to receaue the knowledge of his father, the same schoolemaster of vertue, his fathers minister in al goodnes, the deuine and celestiall worde of God through man with corporall substance not different from ours, shewed him selfe about the beginning of the Romaine empire, wrought and suffred such thinges as were consonant with holy Scripture which foreshewed there shoulde be borne such a one as shoulde be both God and man, a mighty worker of miracles, an instructor of the Gentiles in his fathers piety, and that his wonderfull birth shoulde be declared, his new doctrine, his wonderfull workes, besides this the maner of his death, his resurrection from the dead, and aboue all his diuine restitution into the heauens. The Prophet *Daniel* beholdinge his kingdome in the spirit to be in the latter age of the worlde, whereas otherwhere deuinely yet here more after the maner of man describeth the vision of God. I beheld (sayth he) vntill the thrones vvere placed, and the auncient of dayes sate theron, his garments vvere as the vvhite snovve, the heares of his heade as pure vvoll, his throne a flame of fire, his chariots burning fire, a fyry streame slyded before his face, a thousande thousandes ministred vnto him, the iudgement vvas set, & the bookes vvere opened, &c. Againe: And againe after this I beheld (sayth he) and beholde one commynge in the cloudes like the Sonne of man, and he came still vnto the auncient of dayes, & he vvas brought before him, and to him vvas geuen principalitie, & honour, and rule, and al people, tribes, and tongues shall serue him, his povver is an euerlasting povver vvhiche shall not passe, his kingdom shall neuer be destroyed. These thinges truely may be referred to none other then to our Sauiour. God that was the worde, being in the beginning with the father, and named the Sonne of man, by reason of his incarnation in the latter times, and because we haue in our commentaries compiled prophetical expositions touching our Lord Iesus Christ, and therin haue shewed euidenly those

Genes. 11.

The kingdome of Christ. *Daniel 7.*

thinges which concerne him, at this preſent we wylbe content with the premiſes.

Cap. iiii.

That Ieſus and the very name of Chriſt from the beginning was both knowen and honored among the deuine Prophets, that Chriſt was both a King, an highprieſt, and a Prophet.

That the name both of *Ieſus* and alſo of *Chriſt* among the holy prophets of old was honored, nowe is it time to declare. *Moſes* firſt of all knowing the name of *Chriſt* to be of great reuerence & glorious, deliuering types of heauenly things, & pledges & miſtical formes (according vnto ỹ commaundement preſcribed, ſaying vnto him: See thou doe all thinges after the fashion that vvas shevved thee in the mount. Naming man (as he lawfully might) an highprieſt of God, called the ſame *Chriſt*, and to this dignitie of highe prieſthood althoughe by a certayne prerogatiue excelling all others among men, yet becauſe of honor and glory he put to, the name of *Chriſt*. So then he deemed Chriſt to be a certayne deuine thyng. The ſame *Moſes* alſo, when, being inſpired with the holy Ghoſt he had wel forſeene the name of *Ieſu*, iudged the ſame worthy of ſinguler prerogatiue: for this name of *Ieſu* appeared not manifeſt among men afore it was knowen by *Moſes*, and this name he gaue to him firſt, and to him alone whom he knew very wel by tipe & figuratiue ſigne to receaue the vniuerſal principality after his death. His ſucceſſor therfore, before that time called not *Ieſu*, but otherwiſe to weete **Auſe*: He called *Ieſu*, the which name his parents had geuen him: therby attributing to that name ſinguler honor farr paſſing al princely ſcepters, becauſe that the ſame *Ieſus Naue* was to beare the figure of our Sauiour, & alſo alone after *Moſes* to accompliſh the figuratiue ſeruice committed vnto him, and thought worthy to beginne the true and moſt ſincere worſhip. *Moſes* to theſe two men after him thus ſurpaſſing all people in vertue and honor, attributed for great honor the name of our ſauiour *Ieſus Chriſt* to the one as highe prieſt, to the other as principal ruler after him. After this ỹ prophets playnely haue prophecied & namely of *Chriſt*, & of the peeuiſhe practiſe of the Jewiſhe people agaynſt him, & of the calling of the Gentils by him. **Ieremie* thus ſayde: The ſpirite before our face, Chriſt our Lorde, is taken in their nets, of vvhom vve ſpeake before vnder the shadovve of his vvinges vve shalbe preſerued aliue among the Heathen. *Dauid* alſo being amazed becauſe of his name, expoſtulateth the matter thus: VVhy (ſayth he) haue the Gentiles raged, and the people imagined vayne thinges? The kinges of the earth ſtoode foorth, and the princes aſſembled together againſt the Lorde and againſt his Chriſt. To theſe he addeth in the perſon of Chriſt ſaying: The Lorde ſayde vnto me thou art my ſonne, this day haue I begotten thee. Aske of me and I shall geue thee the Heathen for thine inheritaunce, and the endes of the earthe for thy poſſeſſion, * The name of *Chriſt* therefore among the Hebrewes hath not onely honored thoſe that were adorned with the high prieſthood, anointed with figuratiue oyle prepared for that purpoſe: but alſo princes whom the Prophets by the precept of God haue anoynted and made figuratiue *Chriſts*: becauſe they figuratiuely reſembled the deuine worde of God, and the regall and princely power of the onely and true Chriſt gouerning all thinges. And moreouer we haue learned certaine of the Prophets typicalye by their anoynting to haue bene termed *Chriſts*. Al they had a relation vnto the true *Chriſt*, the deuine and heauenly worde, the onely highprieſt of all, the king of all creatures and the chiefe Prophet of the father ouer all other Prophets, the proofe hereof is playne: for none euer of all them that typicaly were anoynted, were they Princes, or Prieſts, or Prophets, haue purchaſed vnto them ſelues ſuche deuine power and vertue as our ſauiour and Lorde Jeſus Chriſt ſole and ſinguler hath ſhewed. None of all them howe famous ſo euer they were found, among their owne throughout many ages by reaſon of their dignitie and honor haue beſtowed this benefit vpon their ſubiects, that by their imaginatiue appellation of Chriſt they ſhould by name be conſecrated Chriſtians in deede. Neyther hath the honor of adoration bene exhibited by the poſteritie vnto any of them, neither after their death hath there bene any ſuch affection, that for their ſake any prepared them ſelues to dye for the maintenance of their honor, neither hath there bene any tumult among the Gentils throughout the worlde for any of them, the power of the ſhadow was not of ſuch efficacy in them, as the preſence of the verity by our ſauiour declared, which reſembled nether the forme or figure of any: nether linealy deſcended according vnto the fleſhe from the Prieſts: neither was exalted by the might of men vnto his kingdome: neither

Exod. 25.

* τῷ Ἀυσῆ in this place I ſuppoſe to be corrupted commonlye in the greeke it is red Ναυῆ the Hebrues call him Iehoſchua. ben Nun. 1. The ſonne of Nun. *Num.* 11. *and.* 14. *Deut.* 1. *Ioſu.* 24.

* The teſtimonies of the prophets touching Chriſt. *Lam.* 4. *Pſal.* 2. *Pſal.* 2.

*Kigs Prieſts and prophets among the Hebrevvs, becauſe of their annoynting vvere called Chriſts. The types & shadovves of Chriſt being Prieſt King and Prophet.

ther prophecied after the maner of the auncient Prophets: neither obtayned any preeminence or prerogatiue amonge the Iewes: yet for all this, *Christ*, being by the diuine spirite adorned with all these dignities though not in types yet in trueth it selfe, and enioyinge all the gyftes of those men (whereof mention is made) he hath bene more published and preached, and hath powred vpon vs the perfect ornature of his moste reuerent and holy name, not turning henceforthe vnto types and shadowes such as serue him, but vnto the naked trueth, the heauenly life, and vndoubted doctrine of verity, his anoynting was not corporall, but spirituall, by participation of the vnbegotten dyetie of the father, the whiche thinge *Esai* declareth when as in the person of Christ he breaketh out into these wordes: The spirite of the Lorde vpon me, vvherefore he anoynted me to preache glad tydinges vnto the poore, he sent me to cure the contrite in hearte, to preache deliuerance vnto the captiues, and sight vnto the blinde. Not *Esay* alone but *Dauid* also touching the person of *Christ* lifteth vp his voyce and sayeth: Thy throne ô God lasteth for aye, the scepter of thy kingdome is a right scepter, thou hast loued righteousnes and hated iniquitie, vvherefore God, euen thy God hath anointed thee vvith the oyle of gladnesse aboue thy felovves, of the which the first verse termeth *Christ*, God, the seconde honoreth him with regall scepter, thence consequently passing vnto the rest he sheweth *Christ* to be anoynted not with oyle of corporal substance but of deuine, that is of gladnes, whereby he signifieth his prerogatiue and surpassing excellencie and difference seuering him from them, which with corporall and typicall oyle haue bene anoynted. And in an other place, *Dauid* declaring his dignitie sayeth: The Lorde sayde vnto my Lorde, sit thou on my right hand, vntil I make thine enemies thy footestole. And out of my vvombe before the day starre haue I begotten thee. The Lorde svvare, neither vvil it repent him, thou art a Priest for euer after the order of *Melchisedech*. This *Melchisedech* in the sacred Scriptures is sayde to be the Priest of the most highe God, so consecrated and ordayned neither by any oyle prepared of man for that purpose, neither by succession of kindred attayning vnto the priesthoode as the maner was among the *Hebrewes*. Wherfore our Sauiour according vnto that order and not others (which receaued signes & shadowes) is published by performance of the othe, *Christ* and *Priest*. So that the history deliuereth him vnto vs nether corporally anoynted, among the Iewes, nether borne of the priestly tribe, but of God him selfe before the day starr, that is being in essence before the constitution of all worldly creatures, immortall possessinge a priesthoode that neuer perisheth by reason of age, but lasteth worlde without ende. Yet this is a greate and an apparent argument of his incorporeall and deuine power, that alone of all men that euer were, and now are, among all the wightes in the worlde, *Christ* is preached, confessed, testified, and euery where among the Grecians and Barbarians, mentioned by this name, and hitherto among all his adherentes honored as King, had in admiration aboue a Prophet, glorified as the true and the onely high Priest of God, surpassing all creatures, as the worde of God, consisting in essence before all worldes, receauing honor and worship of the father & honored as God him selfe, and which of all other is most to be marueled at, that we which are dedicated vnto him honour him not with tongue onely, & garrulous talke of whispering wordes, but with the whole affection of the minde, so that willingly we preferre before our liues, the testimony of his trueth.

Esay.61.

Psal.44.

Psal.110.

Genes.14.
Heb.4.7.

The office of Christ proued by consent and the seruice of the faithfull Saincts.

Cap. v.

That the Christian religion is neither newe neither straunge.

In the greeke both these chaprers were one.

I suppose these thinges to haue bene necessaryly placed by me in the beginning of this history, lest that any surmise our Sauiour and Lorde Iesus Christ to be a newe vpstarte by reason of the time of his being in the flesh. Nowe agayne leste that any so deeme his doctrine as newe founde and straung, deliuered by such a one so thought of, and nothing differing from other mens doctrines, let vs then in fewe wordes entreat and reason of this the which we may take for vndoubted. For when as the comming of our Sauiour Christ was now freshe in the mindes of all men, and that a newe nation neither smale, nether weake, neither such as was conuersant and situate in corners of fountaynes and welspringes, but of all other most populous and most religious secure as touching daunger, and of inuincible minde ayded continually by the deuine power of God, at certaine secret seasons sodenly appeared, the same I say being bewtified among all men by the title and name of Christ, the which one of the Prophets being astonished and foreseeing to come to passe with the single eye of the deuine spirite, vttereth thus: vvho hath hearde such thinges? or

The Christian nation.

Esay.66.

vvho hath ſpoken after this maner? hath the earth traueling brought forth in one day? hath ere a nation ſpronge vp ſodenly and at one time? in an other place alſo he hath ſignified the ſame to come to paſſe, where he ſayeth: They that ſerue me ſhalbe called after a nevve name, vvhich ſhalbe bleſſed on earth. Although preſently we playnely appeare to be vpſtarts, and this name of Chriſtians of late to haue bene notified vnto all nations: yet that the life and conuerſation of Chriſtians is neither new founde neither the inuention of our owne brayne, but from the auncient creation of mankinde, and as I may ſay rectified by the naturall cogitations and wiſedome of the aũcient godly men, we wil thus by godly examples make manifeſt vnto the worlde. The nation of the Hebrevves, is no new nation, but famous among all people for their antiquity, and knowen of al. They haue bookes and monuments in writing containing auncient men. Though their nation were rare and in number few, yet they excelled in piety, & righteouſnes, and al kinde of vertues, ſome notable and excellent before the flood, and after the flood others as the ſonnes & Nephewes of *Noe*, as *Atar* & *Abraham*, in whom the children of the Hebrevves do glory as their chiefe guide and forefather, if any affirme theſe famous men ſet forth by the teſtimony of righteouſnes though not in name yet in deede to haue bene Chriſtians, he ſhal not erre therin, *for he that vvil expreſſe the name of a Chriſtian muſt be ſuch a man as excelleth through the knovvledge of Chriſt and his doctrine, in modeſty and righteouſnes of mind, in conſtancy of life, in vertuous fortitude, & in confeſſing of ſincere piety tovvardes the one & the onely vniuerſall God. They of olde had no leſſe care of this then we, nether cared they for the corporall circũciſion no more do we, nether for the obſeruation of the Sabaoths no more do we, nether for the abſtinence from certaine meates & the diſtinction of other things which *Moſes* firſt of all inſtituted & deliuered in ſignes & figures to be obſerued, no more do Chriſtians the ſame now, but they perceaued plainely the very *Chriſt* of God to haue appeared to *Abraham*, to haue aunſwered *Iſaac*, & reaſoned with *Iſraël*, that he commoned with *Moſes*, and afterwards with the Prophets, we haue entreated before. Whereby thou maiſt finde the godly of old to haue ſorted vnto them ſelues the ſurname of *Chriſt*, according vnto that of them ſpoken: ſe that ye touch not my *Chriſts, nether deale peruerſly vvith my Prophets. It is manifeſt that the ſame ſeruice of God, inuented by the godly of old about the the time of *Abraham*, and publiſhed of late vnto all the Gentils, by the preaching of the doctrine of *Chriſt* is the firſt, the eldeſt, and the auncienteſt of all, but if they obiect that *Abraham* a long time after receaued the commaundement of Circumciſion, yet afore the receit therof by the teſtimony of his faith hath bene accompted righteous, the Scripture declaring thus of him: *Abraham* beleued God & it vvas imputed vnto him for righteouſnes, & he being the ſame before circũciſion heard ỹ voyce of God, vvhich alſo appeared vnto him. The ſame *Chriſt*, then the worde of God promiſed vnto the poſterity folovving that they ſhould be iuſtified after the maner of *Abrahams* iuſtification, ſaying: and all the tribes of the earth ſhalbe bleſſed in thee. againe, thou ſhalt be a great & a populous nation, & all the nations on earth ſhalbe bleſſed in thee. this is manifeſt in ſo much that it is fulfilled in vs, for he through faith in the word of God, and *Chriſt* which appeared vnto him was iuſtified, when as he forſooke the ſuperſtition of his natiue contrey, and the error of his former life, confeſſed the only God of al, & worſhiped the ſame with vertuous works, & not with the Moſaical ceremonies of the law which afterwards enſued, vnto him in this caſe it was ſayd: In thee ſhal al the tribes & al the nations of the earth be bleſſed. The ſame maner of ſanctimony was ſeene exerciſed of *Abraham* in workes farre excelling the words vſualy receaued among the Chriſtians alone throughout the worlde, what then hindereth but that we may confeſſe the ſole and the ſame conuerſation of life, the ſame maner of ſeruice, to be common vnto vs (after the time of *Chriſt*) vvith them which haue ſincerely ſerued God of olde? ſo that we ſhew the ſame to be nether new, nether ſtraunge, but (if it be lawful to teſtifie the trueth) the auncienteſt, the only, and the right reſtauration of pietie deliuered vnto vs by the doctrine of *Chriſt*, of theſe thinges thus farre.

Eſay 62.

The life of Chriſtians very auncięt.

The fathers of the olde teſtamentwere Chriſtians.

I ſuppoſe this Atar to be Thare mẽtioned in the 11. of Geneſ.

*The definition of a Chriſtian.

Pſal. 104.

*Chriſts that is anoynted.

Geneſ. 15. *Rom.* 4.

Rom. 4. *Geneſ.* 12. *Geneſ.* 22.

Geneſ. 22.

CAP. VI.

Of the time of our Sauiours comming vnto the worlde.

Cap. 5. after the greeke.

NOwe that we haue conueniently propoſed hitherto as by vvaye of preface, this our Eccleſiaſticall hiſtory, it remayneth then that we beginne after a compendious ſorte from the comming of our Sauiour Chriſt in the fleſh, & that this may take effect, we pray God the father of the word and the reuealed Jeſus Chriſt our Lorde and Sauiour, the heauenly worde of

God

God to be our helper and felowe laborer to the setting forth of the true declaration therof. It was the two and forty yeare of the raygne of *Augustus* the Emperour, after the subiection of Ægypt, and the death of *Antonius* and *Cleopatra* where last of all the *Ptolemæes* in Ægypt ceased to beare rule, the eyght and twentieth yeare, when as our Sauiour and Lorde Iesus Christ, at the time of the first taxing, (*Cyrenius* then President of Syria) was borne in Bethleem a city of Iudea, according vnto the prophecyes in that behalfe premised. The tyme of which taxing vnder *Cyrenius*, *Flauius Iosephus* an auncient historiographer among the Hebrewes maketh mention of, adding thereunto an other history of the heresye of the Galilæans, which sprong vp about the same time, wherof amongest vs also *Luke* in the Actes of the Apostles mentioneth writing thus: After this maner started vp on *Iudas* of Galilee in the dayes of tribute & drewe away many of the people after him, he also him selfe perished and as many as obeyed him were scattered abrode. The same doth *Iosephus* (before mentioned) in his eyghtenth booke of Antiquities confirme thus, by worde: *Cyrenius* of the number of Consuls which enioyed other principalities, and by the consent of all men so preuailed that he was thought worthy of the Consulship & counted great by reason of other dignities, came with a fewe into Syria, sent for this purpose by *Cæsar* that he should haue there the iurisdiction of the Gentiles, & be Censor of their substance. And a litle after. *Iudas* (sayth he) Gaulanites a man of the city Gamala, hauing taken vnto him on *Sadochus* a Pharisee, became a rebell, & affirmed together with this Pharise, that the taxing of this tribute inferred nothing els but manifest seruitude, & exhorted the Gentils to set their helping hand to the maintenance of their libertie And in his second booke of the warres of the Iewes, he writeth thus of him: About that time a certaine Galilæan by name *Iudas*, seduced the people of that region, misliking with this, to wit: that they sustained the payment of tribute, vnto the Romaine empire, & vnder God that they suffred mortall men to beare rule ouer them. So farre *Iosephus*.

Iesus Christ was borne the 3963. yeare of the world, in the 3. yeare of the 134 Olympiade, the 42. yeare of Augustus the 34 of Herod. *Luc.* 2.

Iosephus. *Act.* 5.

Iosephus antiquit. lib. 18. cap. 1.

Ioseph lib. 2. Iudaic. bell. cap. 7. calleth this Galilæan Simon & not Iudas as Eusebius doth.

Cap. vii.

That according vnto the prescript tymes foreshewed by the Prophets, the Princes of the Iewes which vnto that tyme by succession helde the principalitie, surceassed & that Herode the first of the Aliens became their King.

Cap. 6. after the Greke.

WHen *Herode* the firste of them whiche vnto Israel are counted straungers, receaued rule ouer the Iewishe nation the prophecye written by *Moses* in that behalfe was fulfilled, which said: There shal not want a Prince in Iuda, neither a leader faile of his loynes, vntil he come for whom it was kept & reserued, whom he pronounced to be the expectation of the Gentils. Then were not these thinges come to an ende which concerned this prophecy, at what time it was lawful for this natiō to be gouerned by their owne Princes which lasted by line of succession, euen from *Moses* vnto the raygne of *Augustus* the Emperoure vnder whome *Herode* the forepner became ruler ouer the Iewes beinge graunted vnto him by the Romaines, who as *Iosephus* writeth, was by father an Idumæan, by mother an Arabian, & as *Aphricanus* one not of the vulgare sort of Historiographers writeth by the report of them which diligently read him: The sonne of *Antipater*, & the same to be the father of on *Herode Ascalonites*, on of the number of them which ministred in the temple of *Apollo*. This *Antipater* being a childe was taken by Idumæan theues, among whome he remayned because his father being poore was not able to redeme him, & being bred & brought vp in their maners, he became very familiar with *Hyrcanus* the high Priest of the Iewes, this had then a sonne borne called *Herode*, which raygned in the time of our Sauiour. The principalitie of the Iewes being at this point, then present was the expectation of the Gentils according vnto the rule of prophecy when as their Princes by succession from *Moses*, ceased to beare rule & to raygne ouer the people. before they were taken captiue and led to Babylon, their Kings began to raigne, from *Saul* who was the first, & from *Dauid*. Before their Kings Princes bare rule whom they called Iudges, beginning the gouernment after *Moses* & his successor * *Iesus*. After their returne from Babilon there wanted not those which gouerned the state, wherin the best ruled, & the state wherin few bare authority. Priestes had the preeminence vntil that *Pompeye* the Romayne captaine had by mayne force besieged Ierusalem, polluting the holy places by entring into the sanctuaries of the temple, & sending him which had continewed the succession of Kings from his progenitors vnto that time (*Aristobulus* by name) Prince & Priest, captiue, together with his sonnes to Rome, committed the office of high Priest-

Christ was borne when as the scepter taken from Iuda was helde of Herode the Idumæan. *Genes.* 49.

Herode Antipater the father of Herode Ascalonites.

Iudges.

Kinges.

*Iesus otherwise called Iehosua.

Priestes.

Pompeye.

Aristobulus.

Hyrcanus. hood vnto his brother Hyrcanus, ſo that from that time forth the Ievves became tributaryes vnto the Romaynes. Anone after that *Hyrcanus* (vnto whome the ſucceſſion of the highe prieſthoode befell) was taken of the Parthians. *Herode* the firſt foreyner (as I ſayd before) tooke of the Romayne ſenate and the Emperour *Auguſtus* the gouernement of the Ievvish nation, vnder whome when as the preſence of *Chriſt* was apparent, the ſaluation of the Gentils long looked for, tooke effect. and their calling conſequently folowed according vnto the prophecye in that behalfe premiſed. ſince which tyme the Princes and Rulers of Iuda ceaſing to beare rule, the ſtate of high-prieſthoode (which among them by order of ſucceſſion, after the deceaſe of the former befell vnto the next of bloode) was forthwith confounded. Hereof thou haſt *Ioſephus* a witnes worthy of creditte, declaring how that *Herode* after that he had receaued of the Romaines, the rule ouer the Ievves, aſſigned them no more Prieſts which were of the prieſtly progeny, but certayne baſe and obſcure perſonages, the like did his Sonne *Archelaus*, and after him the Romaines bearing rule, committed the ſame againſt the prieſtly order. The ſayd *Ioſephus* declareth how that *Herode* firſt ſhutt vp vnder his owne ſeale the holy robe of the high Prieſt, not permitting the high Prieſts to retayne it in their proper cuſtody. So after him *Archelaus*, and after *Archelaus* the Romaynes did the like. To this ende be theſe thinges ſpoken of vs, that we ſhewe what effecte (toutching the prophecye of the comming of our Sauiour Chriſt Ieſu) enſued, but moſt playnly of all other
Daniel.9. the prophecye of *Daniel* deſcribing the number of certayne weekes by name vnto Chriſt the ruler (whereof we haue in an other place entreated) foretelleth, that after the ende and terme of thoſe weekes, the Ievvishe anoyntinge ſhould be aboliſhed. This is playnly proued to haue bene fulfilled at the comming of our Sauiour Ieſus Chriſt in the fleſhe. theſe thinges I ſuppoſe to haue bene neceſſaryly obſerued of vs, for the tryall of the trueth toutching the tymes.

Cap. viii.

Of the diſagreing imagined to be among the Euangeliſts about the genealogie of Chriſt.

In ſo much that *Matthew* and *Luke* committing the Goſpell to writing, haue diuerſly deliuered vnto vs the genealogie of Chriſt, and of diuerſe are thought to diſagree amonge them ſelues, ſo that euery one of the faythfull throughe their ignoraunce in the trueth, endeuour to commente on thoſe places: nowe therefore concerning the premiſes, let vs propoſe a certayne hiſtory which came to our handes, the which *Aphricanus* (of whome we mentioned a litle before) in an Epiſtle to *Ariſtides*, remembred, writing of the concordancye of the genealogye of Chriſt, ſet forth in the Goſpels, makinge there with al, a relation of the wreſted and falſe opinions of others, the hiſtorye after his order of diſcourſe, he hath in theſe wordes deliuered
Cap.7. after the greeke. Aphricanus epiſt. ad Ariſtidē. he liued in the tyme of Origen. Euſeb. lib. 6. cap. 30. to the poſteritie. * The names of the kinredes in Iſrael are numbred, eyther after the lyne of nature, or after the rule limited in the Lavve. after the lyne of nature, as by ſucceſſion of the naturall ſeede, after the rule in the Lavve, as by his ſucceſſion vvhich rayſed ſeede vnto his barren brother deceaſed. * For as yet the hope of the reſurrection vvas not made manifeſt, they imitated the promiſe to come vvith mortall reſurrection, * leſte the name of the deceaſed vvith his deathe ſhoulde quite be cut of, for of them vvhich are ledde vvith this line of generation, ſome ſucceaded as naturall children their fathers, ſome begotten by others haue after others bene called, yet of both mention is made as vvell of them vvhiche truely, as of them vvhich reſemble the name of generation. Thus nere nother of the Goſpels is founde falſe, hovvſoeuer it doth number, be it according vnto nature, or the cuſtome of the Lavve. The kinrede of *Solomon* and of *Nathan* is ſo knit together, by reuiuing of the deceaſed vvithout iſſue, by ſecond mariages, by raiſing of ſeede, ſo that not vvithout cauſe, the ſame perſons are poſted ouer to diuerſe fathers, vvhereof ſome vvere imagined, and ſome others vvere their fathers in deede, both the allegations being properly true, though in *Ioſeph* diuerſly, yet exactly by deſcente determined. And that that vvhich I go about to proue may plainly appear, I vvil declare the orderly ſucceſſion of this genealogye, makinge a recitall from *Dauid* by *Solomon*. The thirde from the ende is *Matthan* founde, vvhiche begate *Iacob*, the father of *Ioſeph*, but from *Nathan* the
Matth.1. Sonne of *Dauid*, deſcending according vnto the Goſpell of *Luke*, the thirde from the ende is
Luk.3. *Melchi*, vvhoſe Sonne is *Hely*, the father of *Ioſeph*. For *Ioſeph* is the Sonne of *Hely*, the Sonne of *Melchi*. *Ioſeph* being the propoſed marke to ſhoote at, vve muſt ſhevve hovv ether is termed his father

* Sonnes by nature, and Sonnes by the Lavve.
* An argument of the reſurrection.

father, deriuing the pedegrevv of *Iacob* from *Solomon*, of *Heli* from *Nathan*. and first hovv *Iacob* and *Heli*, being tvvo brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kinreds may be proued Graundfathers to *Ioseph*. *Matthan* therefore & *Melchi*, marying the same vvife, begate brethren by the same mother, the Lavv not forbidding a vvidovve either dimissed from her husbande, or after the death of her husbande to be coupled vnto an other man. First therefore *Matthan* descending from *Solomon*, begate *Iacob* of *Estha*, for that is sayd to be her name. After the death of *Matthan*, *Melchi* (vvhich is sayd to haue descended from *Nathan*) being of the same tribe, but of an other race, hauinge maryed this vvidovve to his vvife, begate *Heli* his sonne. Thus do vve finde *Iacob* and *Heli* of a different race, but by the same mother to haue ben brethren. of the vvhiche *Iacob* takinge to vvife his sister the vvife of *Heli*, his brother deseased vvithout issue, begate on her the thirde, to vvitt *Ioseph*: by nature and the order of generation vnto him selfe. VVhereupon it is vvritten: *Iacob* begate *Ioseph*, by the Lavv vnto his brother *Heli* deseased, vvhose sonne *Ioseph* vvas. for *Iacob* being his brother raysed seede vnto him, vvherfore nether that genealogie vvhich concerneth him, is to be abolished, the vvhich *Matthew* the Euangelist reciting: *Iacob* (sayth he) begat *Ioseph*. & *Luke* of the other side: vvhich vvas the sonne (saith he) as it vvas supposed (for he addeth this vvith al) of *Ioseph*, vvhich vvas the sonne of *Heli*, vvhich vvas the sonne of *Melchi*. And the vvord of begetting, he ouerskipped vvith silence vn to the ende, vvith such a recital of sonnes, making relation vnto *Adam* vvhich vvas of God. neither is this hard to be proued, or to smale purpose proposed. The kinsmen of Christ according vnto the flesh, either making apparēt or simply instructing, yet altogether teaching that vvhich is true: haue deliuered these thinges vnto vs: hovve that the Idumæan theeues inuading the city Ascalon in Palæstina, tooke captiue together vvith other spoiles out of the temple of *Apollo*, adioyning vnto the vvalls, *Antipater*, sonne to one *Herode*, that vvas minister in that temple. VVhē the priest vvas not able to pay raunsome for his sonne, this *Antipater* vvas brought vp after the maner of the Idumæans, & became very familiar vvith *Hyrcanus* the high priest of the Ievves. & hauing bene in embasye vvith *Pompeye* in *Hircanus* steade, he restored vnto him the kingdome vvhich vvas taken from his brother *Aristobulus*, assigned him selfe gouernour of Palæstina, and proceaded forvvardes in felicitie. VVhen this *Antipater* vvas enuyed for his greate felicitie, and vvas trayterously slayne, there succeded him his sonne *Herode*, vvhich at length of *Antonius* and *Augustus*, by decree of the Senate, receaued rule ouer the Ievves, vvhose sonnes vvere *Herode*, and the other Tetrarches. These thinges are common among the greeke historyes. And when as vnto that tyme the genealogies of the Hebrevves, yea of them also lineally descending of Proselytes, as *Achior* the Amanyte, and *Ruth* the Moabyte, likewise as many as fell, beinge deliuered from out of Ægypt, and mixt with the Israelites, were recorded amonge their auncient monuments: *Herode*, whome the Israeliticall genealogie auayled nothinge, beinge pricked in mynde with the basenes of his byrthe, burned their auncient recorded genealogies, supposing thereby to deriue him selfe of noble parentage, if none other holpen by publique recordes were able to proue their pedegrewes from the Patriarches, or Profelytes, or such as were cleped strangers borne, and mingled of olde amonge the Israelytes. Very fewe studious in this behalfe doe glorye, that they haue gott vnto them selues proper pedegrewes or remembraunce of their names, or other wise recordes of them, for the retayninge of their auncient stocke in memorye, whiche these men mentioned of before, haue attayned vnto, beinge called because of their affinitye, and kinred with our Sauiour after the name of the Lorde, and trauelinge from the Nazarites and *Cochoba*, castles of the Ievves into other regions, they expounded the afore sayde genealogie out of the booke of Chronicles, as farre forthe as it extendeth. Howe so euer then the case stande, eyther thus or otherwise, no man, in my iudgement can finde a playner exposition. Whosoeuer therefore he be that ruleth him selfe aright, he wilbe carefull of the selfe same with vs, although he wante prose, to preferre a better, and a truer exposition. The Gospel in al respectes vttereth most true thinges. About the ende of the same epistle he hath these wordes: *Matthan* descending of *Solomon*, begate *Iacob*. *Matthan* deceased, *Melchi* vvhich descended of *Nathan*, on the same vvoman begate *Heli*. then vvere *Heli* and *Iacob* brethren by the mothers side. *Heli* dying vvithout issue, *Iacob* raysed vnto him seede, by begetting of *Ioseph*, his ovvne sonne by nature, but *Heli* his sonne by the lavv. thus vvas *Ioseph* sonne to both. so farre *Aphricanus*. Sithens that the genealogie of *Ioseph* is thus recited, after the same maner, *Mary* is termed to be of the same tribe, together with him. For by the lawe of *Moses*, the mingling

Matthan & Melchi husbandes to one and the same wife, begate seuerall sonnes, to vvit. Matthan begate Iacob: & Melchi his sonne Heli. Iacob brother to Heli, on his sister the vvif of Heli begate Ioseph.
* *Math.* 1.
* *Math.* 1.
* *Luk.* 3.

Herode burned the genealogies of the Hebrevves to make him selfe a gentleman.

διασάφησις Dominici.

Paralip.

Aphricanus epist. ad Aristidem.

of tribes was not permitted, which commaundeth that matching in mariage, be made with one of the ſame people, and family, leſt the lott of inheritaunce due to the kinred, be toſſed from tribe to tribe. of theſe thinges thus much.

Cap. ix.

Cap. 8. after the greeke.

Of the ſlaughter of the Infantes by Herode, and the lamentable Tragedy touching the terme and ende of his life.

Matth. 2.

VVHen Chriſt was borne in Bethleem of Ievvrye, according vnto Prophecyes foreſhewed, and tymes already declared: *Herode* (becauſe of the wiſe men which came from the Eaſt, enquiring where the King of the Ievves ſhould be borne, that they had ſeene his ſtarre, and therefore had taken ſo great a iorneye in hande, to the ende they might worſhippe God which was borne) was not a litle moued, ſuppoſing his principality to be in perill, and his rule to goe to wracke, and ruine. for he inquiring of the Doctors of the Lawe among the Ievves, where they looked that Chriſt ſhoulde be borne, had no ſooner perceaued the prophecy of *Micheas*, foretelling the byrth of Chriſt to be in Bethleem, but with one edicte, he commaundes the ſucking babes in Bethleem, and in all the borders thereof, as many as were two yeare olde and vnder (according vnto the tyme that he had exactly enquired and knowen of the wiſe men) to be ſlayne, ſuppoſing certaynly thereby (as it was very likely) to deſtroy *Ieſus*, in the ſame perill with his equals of the ſame age. but the babe *Ieſu* preuented this deceatefull pretence of his, being conueyed into Ægypt, his parents alſo being forewarned by the appearing of an *Angell*, of that which ſhould come to paſſe: this the holy Goſpell doth declare. Moreouer I thinke it not amiſſe to let the worlde vnderſtande, howe that the deuine vltion without any delaye at all, apprehended the bolde enterpriſes of *Herode* againſt Chriſt, and his equalls, while breath was yet in his body, ſhewing as it were by certayne preambles, what was like to befall him after his death. And how he ſtayned his princely affayres, which in his owne cenſure ſeemed proſperous, by his interchangeable domeſticall calamities, that is: by the cruell ſlaughter of his wife, of his children, of his neareſt kinsfolkes, of his moſt familiar friendes, ſo that it is impoſſible preſently to repeate the whole. The matter it ſelfe ſo ſhamefull, that it ouerſhadowed euery tragicall action. The which *Ioſephus* hath proſecuted at large in his hiſtories, howe that for his conſpiracy and crafty counſaile which he entended againſt Chriſt, and the other infantes, an heuye ſcourge from aboue apprehended him, vexing him to the death. it will ſeeme pertinent to the purpoſe preſently to heare the wordes of the hiſtoriographer him ſelfe deſcribing in the 17. booke of the Antiquities of the Ievves, the lamentable ende of his life in theſe wordes: *Herods* deſeaſe vexed him, more & more, God executing iuſtice on him, for the thinges vvhich he had impiouſly committed. It vvas a ſlovve or ſlacke fire, yet yelding not ſo great inflamation outvvardly to the beholders, as vexation invvardly to the internal partes, he had a vehement deſire, greedely ſet to take ſome thing, yet vvas there nothing that ſufficed him. moreouer invvarde rotting of the bovvels, and ſpecially a greuous fluxe in the fundament, a ravve, and a running fleume about his feete, and the like malady vexed him about his bladder. his priuey membres putrified, engendring vvormes vvhich ſvvarmed out. a ſhrill ſtretched vvinde, he had great payne in breathing, and a groſſe breathe, hauing throughout al the partes of his body ſuch a crampe, as ſtrength vvas not able to ſuſtaine. it vvas reported by them vvhich vvere inſpired from aboue, and to vvhome the gyft of Diuination vvas graunted, that God enioined the Prince this puniſhment, for his great impiety. Theſe thinges the aforeſayd *Ioſephus* in his commentaryes hath made manifeſt vnto vs, and in the ſecond parte of his hiſtoryes, the like he noteth vnto vs, writing thus: From that time forth, ſickeneſſe inuaded his vvhole body, and brought him ſubiect to diuerſe paſſions. it vvas a hott burning feuer, an intollerable itche, ouerrunning the outvvard partes of his body, a continual payne in the fundament, hydropical ſvvellings in the feete, an inflamation of the bladder, putrefaction of the priuities, vvhich ingendred ſvvarmes of lice. beſides this, often, and difficult dravving of breath, vvith the crampe, contracting the ſynevves throughout all the membres of his body. ſo that the vviſe men reported theſe deſeaſes to be nothing elſe, but ſure, and certayne plagues, or puniſhments. he, although ſtrugling vvith ſo many ſores, yet for all that, vvholy ſet to ſaue his life, hoped for health, & imagined after remedies. Paſſing ouer Iordane, he vſed for helpe the hott bathes, nye Calliroe, vvhich runne vnto the lake Aſphaltitis, vvhich alſo by reaſon of their ſvveetenes-

Herode commaundeth the infantes to be ſlayne, anno Chriſti 3. Auguſti 44 Euſeb. in Chronic.

Matth. 2.

The domeſticall tragedies and crueltye of Herode.

Ioſeph. Anti. Iud. lib. 17. ca. 8. 9. Anno Chriſti 6. Auguſti 47. Euſe Chronic.

Ioſeph. bell. Iud. lib. 1. cap 21.

nesse are drinkeable. The Phisitians there, thought good that his vvhole body should be supled, vvith vvhot oyle, & he being dimissed into a vessell full of vvhot oyle, his eyes so dasled, & dissolued them selues, that he came out, as dead. VVhen the seruantes, by reason of these circumstances vvere sore troubled, he remembred his plague, and despaired thencefoorth of any recouerie at all, commaunding vvithall fiftie * peeces of siluer to be deuided among his souldiers, but his chiefe captaines, and most familiare friendes to receaue great sommes of money. And taking his iourney thence he came to Hiericho, al madde, by reason of melancholy that abounded in him, for he grevve to that passe that he threatned to him selfe death, and vvent about to practise an horrible offence. For gathering together the famous men in euery village throughout all Ievvrie, he cõmaunded them to be shut vp into one place called Hippodromus, calling vnto him vvithall, his sister *Salome* and her husbande *Alexander*. I knovve (saith he) the Ievves vvill merily celebrate as holy day the day of my death, yet may I be lamented of others, and so haue a glorious Epitaphe, and funerall, if that you vvill execute mine aduise. Those men therefore, vvhich are kept in close prison (souldiers being circumspectly set on euery side) see that you immediatly slaye, as soone as breath departeth out of my body, so that therby al Ievvrie, & euery house, vvill they, nill they, may revve, and lament my death. And agayne a litle after he sayth: VVhen as through vvant of nourishment, and griping coughe, ioyned vvithall, his sickenesse sore increased, and novve being quite ouercome, he coniectured that his fatal course vvas then to be finished. For taking an apple in his hande he called for a knife (for he vvas accustomed to pare, and so to eate) then beholding on euery side vvhether any vvas redy to hinder his enterprise, lifted vp his right hande to do him selfe violence. Besides these, the same Historiographer writeth * that a thirde sonne of his, besides the couple before slaine, afore the ende of his life, by his commaundement was put to death, so that *Herode* left not this life without extreme paine. Such was the tragicall ende of *Herode*, suffering iust punishment, for the babes destroyed in Bethleem, practised purposely for our Sauiours sake. After whose death, an angel came to *Ioseph* in sleepe, as he remayned in Ægypt, and commaunded that he shoulde returne together with the chylde, and his mother, into Ievvrie, in asmuch as they were dead, whiche sought the childes lyfe. vnto these the Euangelist addeth, saying: VVhen that he hearde, that *Archelaus* raigned in Iudæa in his fathers steede, he feared to go thither, and being admonished in his sleepe from aboue, he departed into the partes of Galilee.

*In the greke he vvriteth δραχμὰς valuing sixe halfe pence the hundreth part of an Atticke pound.

* Antipater slaine by the commaũdemẽt of his father Herode. The death of Herode. *Math.* 2.

Cap. x.

VVhat succeſſours Archelaus left behinde him, when that he had raigned tenne yeres after his father Herode. Howe that Christ suffred not the 7. yere of Tiberius as some did write, for Pilate then did not gouerne Iudæa.

Cap. 9. after the greeke.

HOwe that *Archelaus* was placed in the kingdome of his father *Herode*, the foresayde Historiographer doth testifie, describing the maner: that by the testament of *Herode* his father, by the censure of *Augustus Cæsar*, he tooke to his charge the gouernement of the Ievves, also howe that tenne yeres after, he lost the sayde principalitie, and that his brethren *Philip*, and the ponger *Herode* together with *Lysanias*, gouerned there seuerall Tetrarchies. The same *Iosephus*, in his 18. booke of Iudaicall Antiquities, declareth that about the 12. yere of the raigne of *Tiberius*, (after the fiftie and seuenth yere of the raigne of *Augustus*) *Pontius Pilatus* was appointed president of Ievvrie, in the which he continewed welnigh whole ten yeres, vnto the death of *Tiberius*. * Then manifestly is the falsehood of them confuted, whiche of late haue published lewd commentaries, agaynst our Sauiour, where euen, in the beginning, the time after their supputation layd downe, and beyng well noted, confuteth the falshood of these sayning fooles. These commentaries do comprehende those thinges, whiche against the passion of Christ, were presumptuously practised of the Ievves, within the fourth Consulship of *Tiberius*, the seuenth yere of his raigne, at which time it is shewed, that *Pilate* was not gouerner of Iudæa, if the testimonie of *Iosephus* be true, whiche playnely sheweth in his foresayde histories * that *Pilate* was appoynted procurator of Iudæa the twelfth yere of *Tiberius* his raigne.

Herode. Archelaus. An. Christi. 7 Augusti. 48. Euseb. Chro. Philip. Herode fil. Lysanias. Ioseph. Anti. Iud. li. 18. ca. 7.

* The dreaming fansies of certayne Heathen cõfuted.

* VVhen Pilate began to rule.

Cap. xi.

When Chriſt was baptized, and beganne to preache, what highe prieſtes there were in his tyme.

Cap. 10. after the greeke.

Luk. 3.

Chriſt being 30. yeare old was baptized & beganne to preache. Chriſt did not preache full 4. yeares.

About theſe times then, accordinge vnto the Euangeliſt (The fiuetenth of *Tiberius Ceſar*, the fourth of the procuratorſhip of *Pontius Pilate*, *Herode*, *Lyſanias* & *Phillip* ruling the reſt of Iudæa, in their Tetrarchies) the Sauiour, & our God, *Ieſus* the anoynted of God, beginning to be about thirty yeares of age, came to the baptiſme of *Iohn*, and began to publiſh the preaching of the Goſpel. the ſacred Scripture do declare, that he finiſhed the ful time of his teachyng, vnder the high prieſthoode of *Annas*, & *Caiphas*, ſignifying, that within the yeares of their publique miniſtery, he ended ẏ courſe of his doctrine. for beginning about the high prieſthood of *Annas*, & laſting vnto the principality of *Caiphas*, yet in this ſpace, there were not foure yeres fully expired. for the legall rites by his edict being in maner abrogated, it folowed then, that the ſucceſſion of progenitors, by age and line vnto that tyme vſually obſerued, ſhould thencefoꝛth be of no force. Nether were then thoſe things, which concerned diuine worſhip, with due adminiſtration executed. for diuerſe ſeuerally, executing the office of high prieſthoode, vnder Romayne princes, continewed not in the ſame, aboue one yeare. *Ioſephus*, ſome where in his bookes of Antiquities, writeth foure high prieſtes, by ſucceſſion to haue bene after *Annas*, vnto the time of *Caiphas*. ſaying thus:

Ioſeph lib. 18 Antiq. cap. 4.

Annas.

Iſmael.

Eleazar.

Simon.

Caiphas.

Velerius Gratus (*Annanus* being remoued) ordayneth *Iſmael* the ſonne of *Baphus*, high prieſte. And the ſame *Iſmael*, not long after being depoſed, he appoynteth *Eleazar*, the ſonne of *Annanus*, high prieſt in his place. the yeare after, this *Eleazar* being reiected, he committeth the office of high prieſthoode to *Simon*, the ſonne of *Camithus*. And him (vvho enioyed this honor, no longer then one yeare, *Ioſephus* (vvhich vvas alſo called *Caiphas*) ſucceded. The whole tyme of our Sauiours preaching, is ſhewed to haue bene compriſed, in the compaſſe of 4. yeares. foure high prieſtes alſo, in the ſame foure yeares, to haue bene from *Annas*, to *Caiphas*, executing the adminiſtration of the yearely miniſtery. The holy Goſpell doth very well ſet foꝛth *Caiphas*, to be high prieſt that yeare, in the which the paſſion of our Sauiour Chriſt, was finiſhed, that the tyme of Chriſtes preaching might not ſeeme to repugne with this obſeruation. Our Sauiour, and Lorde Ieſus Chriſt, not long after the beginning of his preaching, choſe 12. Apoſtles, whome of all the reſt of his diſciples, by a certayne ſinguler prerogatiue, he called Apoſtles. Afterwardes he appoynted other ſeuenty, whome he enioyned by two and by two, to paſſe vnto euery place, and city, where he him ſelfe ſhould come.

12. Apoſtles.

70. diſciples.

Math. 10.

Luk. 10.

Cap. xii.

Of the life, doctrine, baptiſme, and martyrdome of Iohn Baptiſt. The teſtimony of Ioſephus touching Chriſt.

Math. 14.

Not longe after, the holy Goſpel repoꝛteth the beheadding of *Iohn Baptiſt*. wherwithall *Ioſephus* by name, accoꝛdeth, making mention of *Herodias*, with whome *Herode* maried (being his bꝛothers wife) puttinge away his owne wife lawefully maryed, which was the daughter of *Aretas*, King of Perſia. *Herodias* being ſeparated from her husband which was aliue, (foꝛ the which he ſlewe *Iohn*) *Herode* warred agaynſt *Aretas*, ſo that his daughter was ignominiouſly reiected. * In the which battell (then being fought,) he repoꝛteth all *Herodes* hoaſte, to haue vtterly periſhed, and theſe thinges to haue chaunced vnto him, foꝛ the death of *Iohn*, maliciouſly executed. The ſame *Ioſephus* when he had confeſſed *Iohn Baptiſt*, to be a very iuſt man, beareth witneſſe alſo, with thoſe thinges which concerne him, in the Goſpels. he writeth further, that *Herode* was depꝛiued of his kingdome foꝛ *Herodias*, & together with her, condemned, & baniſhed into Vienna a city of Fraunce, & the ſame he declareth in his eyghtenth booke of Iudaicall Antiquities, wherof *Iohn Baptiſt* he writeth thus, * Certayne of the Ievves vvere perſvvaded, that the hoaſt of *Herode* vvas vtterly foiled, becauſe that God had iuſtly plagued him, vvith this punishe mẽt, reuenging the death of *Iohn*, cõmonly called the *Baptiſt*. for *Herode* had ſlaine him being a iuſt man. This *Iohn* cõmaunded the Ievves to embrace vertue, to execute iuſtice, one tovvards an other, & to ſerue God in piety, reconciling men by baptiſme, vnto vnity. for after this ſort, baptiſme ſeemed vnto him a thing acceptable, if it vvere vſed not for the remiſſiõ of certain ſinnes, but for the purifiyng of the body, the ſoule (I ſay) being clẽſed, before by righteouſnes. & vvhẽ as diuers flocked together (for thy vvere greatly delited in hearing of him) *Herod* feared leſt that ſo forcible a povver of perſvvadiꝫ vvhich vvas in hĩ, ſhould lead the people into a certain rebelliõ, he ſuppoſed it far better, to bereaue hĩ of his lif, afore any nouelty vvere by hĩ put in vre, thẽ that change,

In the greke coppy of Euſeb. Aretas is ſayd to be king of Perſia, which I ſuppoſe to be corrupted for he was king of Arabia as Ioſephus reporteth Antiq. Iud. lib. 14. cap. 2.

* This battel is mentioned of Ioſephus. Antiq. Iud. lib. 18. cap. 9.

* Ca. 11. after the greeke.

change, with danger, being come in place, he should repent him and say: Had I wist, Thus *Iohn* because of *Herods* suspicion, was sent bounde to Machærous the warde (mentioned of before) and there beheaded. When he had thus spoken of *Iohn* in the same history, he writeth of our Saviour in this sorte: There was at that time one *Iesus*, a wise man, if it be lawfull to call him, a man, a worcker of miracles, a teacher of them which embrace the trueth with gladnes. he drew after him many, as well of the Iewes, as Gentils. This same was *Christ*. And though *Pilate*, by the iudgement of the chief rulers, amongest vs, deliuered him to be crucified: yet there wanted not them which from the beginning loued him. he appeared vnto them aliue, the third day after his passion, as the holy Prophets haue foretolde, yea these, & an innumerable more maruelous thinges of him, & to this day the christian people, which of him borow their name, cease not to encrease. Now when as this Historiographer, by blood an Ebrue borne, hath of olde deliuered in writing these, & the like thinges, concerning *Iohn Baptist*. & our Saviour *Christ*, what refuge now remaineth, but that they be condēned for impudent persons, which of their owne braine, haue fayned comentaryes, contrary to these allegations, and of these thinges also thus much.

Iosephus Antiq. Iud. lib. 18 cap. 6. testifieth thus of Iesus Christ.

Cap. xiii.

Of the disciples of our Sauiour, that there were more then 12. Apostles, and 70. disciples.

Cap. 12. after the greeke.

The names of the Apostles are apparent vnto euery one out of the holy Euangelists, but the cataloge of the 70. disciples, is no where to be founde. *Barnabas* is sayde to be one of the number whome the Actes of the Apostles remembred, and no lesse, did *S. Paul* writing to the Galathians. Amonge these they number also *Sosthenes* which together with *Paul* wrote to the Corinthians. The history also of *Clemens*, in the fift of his Hypotyposeon affirmeth *Cephas* to be one of the 70. of whome *Paul* sayde: when as *Cephas* came to Antioche, I withstoode him to his face, because he was culpable. This *Cephas* was of the same name with the Apostle. And *Mathias* who of the Apostles was elected in the rowme of *Iudas*, the traitor, and *Barsabas* also, who is sayde by the same lott to haue bene worthely preferred to the number of the 70. disciples. Also *Thaddæus* whome *Thomas* by the commaundement of *Iesu* sent to cure *Agbarus*, is counted one of the number, concerning whome I will forth with declare a certayne history which came to our handes. Thou shalt finde by diligent obseruation, that there were more then 70. disciples of our Sauiour. for proufe wherof thou maiest vse the testimony of *Paul*, which sayeth, that after Christs resurrection from the dead, he appeared first to *Cephas*, then to the twelue, After them to more then fiue hundred brethren at once, whereof (he sayth) some to haue fallen a sleepe, but more to haue remayned aliue, at that tyme when he wrote these thinges. Afterwards to haue appeared to *Iames*, which was of the disciples, and one of the brethren of *Christ*. last of all, as though besides these, there were more Apostles after the maner of the twelue (such as *Paul* him selfe was) he addeth saying: he was seene of all the Apostles. but of this so farre.

The cataloge of the 70. disciples is to be seene in the ende of this volume, written by Dorotheus in greeke, & translated by the same translator.

Galat. 2.
1. Corinth. 1. Clemens.
Galat. 2.
Act. 1. Barnabas.
Sosthenes.
Cephas.
Mathias.
Barsabas.
Thaddæus.
1. Corint. 15.

The Translator touching the doubt rising about him whom Paul reprehended at Antioche, whether he was Peter the Apostle, or Cephas, one of the seuenty.

Whereas Eusebius in the former chapiter, affirmeth Cephas, to be one of the number of the 70. disciples, and the same to be reprehended by Saynct Paule at Antioche, it seemeth repugnant to the playne wordes of holy Scripture, deliuered vnto vs by the holy Ghost. The aduersaryes of the trueth, thought better to erre with Eusebius, by saying that Cephas was rebuked by Paule, and not Peter, rather then that they woulde graunte Peter (whome they terme the Prince of the Apostles) to be controlled of Paule, supposing hereby a president to ensue agaynst the prymacye of the Pope, or liking of this opinion as a bare shift to stoppe the slaunderous mouth of Porphyrius, which here took occasion to reprehende the Christians for their sedition. but let vs confesse the trueth, and shame the deuill. The wordes of Saynt Paul are these: ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν κατὰ πρόσωπον αὐτῷ ἀντέστην: when *Peter* came to Antioche, I withstoode him to his face. *and a litle after:* εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων *I sayde vnto Peter in the presence of them all. Augustine, and Ierome had great contention about the interpretation of this place, but nere nother denieth the party to be Peter, let vs giue vn-*

Galat. 2.

to the hiſtoriographer, the credit due vnto him, he might call Peter, Cephas, as our Sauiour ſayd in the Goſpell vnto Peter: thou ſhalt be called Cephas, *which is a Syrian word, ſounding in greeke, or latine, nothing elſe but Peter, or Petra a rocke. In that he calleth him an other from the Apoſtle, I doe not ſee how it can ſtande. Ierome denieth any other Cephas knowen of vs, ſauing Peter. The concluſion is this: Euſebius calleth the perſon reprehended by Paul, Cephas: The holy Ghoſt in the Scripture calleth him Peter. Euſebius ſayth, he was an other from the Apoſtle: The holy Ghoſt in diſcourſe, calleth him Peter the Apoſtle, (in the ſame chapiter) to whome the Apoſtleſhip of Circumciſion was committed, and moſt like to be the Apoſtle, for there (that is at Antioche) he was firſt placed Biſhop.*

Ioh. 1.

Cap. 13. after the greeke.

CAP. XIIII.

The hiſtory concerning the Prince of the Edeſſæans. The epiſtle of Agbarus vnto Chriſt, and the epiſtle of Chriſt vnto him agayne.

The fame of Chriſt went throughout the whole worlde. Agbarus.

THe hiſtory touching *Thaddæus* (of whom we ſpake before) was after this ſorte. After that the diuinity of our Lorde & Sauiour *Ieſus Chriſt*, was made manifeſt vnto al men, through the working of miracles, he drewe vnto him an innumerable ſorte of ſtraungers, farre diſtant from Iudæa, affected with ſundry diſeaſes, and euery ſorte of maladyes, hoping to recouer their health. of which number, king *Agbarus*, gouerner of the famous nations inhabiting beyond the riuer Euphrates, greuouſly diſeaſed in body, incurable by mans cunning, hearing the renoumed fame of *Ieſu*, & the wonderfull workes which he wrought, agreable vnto the ſame, publiſhed of all men: made petition vnto him by letters, that he would vouchſafe to deeme him worthy of deliueraunce from his diſeaſe. *Ieſus* (though not preſently) yelding vnto his petition, vouchſafed to aunſwere him by an epiſtle, that ſhortly he would ſende one of his diſciples which ſhoulde cure his diſeaſe, promiſing with all that he ſhoulde not onely cure his diſeaſe, but as many of them as belonged vnto him, which promiſe not longe after he performed. for after his reſurrection from the dead, and aſcention into heauen: *Thomas* one of the twelue Apoſtles, ſent his brother *Thaddæus*, accompted among the 70. diſciples of *Chriſt*, by diuine inſpiration, into the city Edeſſa, to be a preacher and Euangeliſt of the doctrine of Chriſt, by whome all thinges, which concerned the promiſe of our Sauiour, were performed. The reader hath an approued teſtimony of theſe thinges in writing, taken out of the recorded regiſtery, of the princely city Edeſſa. for there are found enrolled in their publique regiſtery, things of Antiquity, & which were done about *Agbarus* time, yea and preſerued vnto this day. There is no reaſon to the contrary, but that we may heare the letters them ſelues, copied out of their regiſtery, & tranſlated by vs, out of the Syrian tongue into theſe wordes.

Thomas the Apoſtle ſent Thaddæus into Edeſſa.

The epiſtle of Agbarus vnto our Sauiour.

Agbarus writeth to Chriſt.

AGbarus gouerner of Edeſſa, vnto *Ieſu* the good Sauiour, ſhewing himſelfe in Ieruſalem, ſendeth greetinge. I haue hearde of thee, and thy cures, which thou haſt done, without medicens, and herbes. for as the reporte goeth, thou makeſt the blinde to ſee, the lame to goe, the leapers thou cleanſeſt, foule ſpirites, and deuils, thou caſteſt out. the long diſeaſed, thou reſtoreſt to health, and rayſeſt the dead to life. When that I hearde theſe thinges of thee, I imagined with my ſelfe one of theſe two thinges: either that thou art God come from heauen, and doeſt theſe things: or the Sonne of God, that bringeſt ſuch thinges to paſſe. Wherfore by theſe my letters I beſeeche thee, to take the paynes, as to come vnto me, and that thou wilt cure this my greuous maladye, wherwith I am ſore vexed. I haue hearde moreouer, that the Ievves murmur agaynſt thee, and goe about to miſchiefe thee. I haue here a litle city, and an honeſt, which will ſuffice vs both. Theſe thinges he wrote after this maner, being a litle lightened from aboue, I thinke it alſo not amiſſe, to heare the letters of *Ieſu*, ſent backe to *Agbarus* by the ſame bearer.

What Agbarus gathered by miracles.

The epiſtle of our Sauiour vnto Agbarus, though briefe, yet pithy.

Chriſt writeth to Agbarus.

AGbarus, bleſſed art thou, becauſe thou haſt beleued in me, when thou ſawest me not. for it is written of me, that they which ſee me, ſhall not beleue in me, that they which ſee me not, may beleue, and be ſaued. concerning that thou wrotest vnto me, that I ſhould

come

come vnto thee, I let thee vnderstande, that al thinges touching my message, are here to be fulfilled, and after the fulfilling thereof, I am to returne agayne, vnto him that sent me. but after my assumption, I vvill sende one of my disciples vnto thee, vvhich shal cure thy maladye, & restore life to thee, and them that be vvith thee. **Unto these epistles, there were also these things added, in the** Syrian **tongue:** VVhen *Iesus* vvas taken vp, *Iudas* (vvhich also is called *Thomas*) sent vnto him *Thaddæus* the Apostle, one of the seuenty, vvho, vvhen he came, remayned vvith one Tobias, the sonne of Tobias. vvhen that fame vvas spred of him, & that he vvas made manifest, by the miracles vvhich he vvrought, it vvas signified vnto *Agbarus*, & said: the Apostle of *Iesu* is come, of vvhom he vvrote vnto thee. *Thaddæus* by that time, began through the povver of God, to cure euery sore, & sickneſſe, so that al men greatly marueled. *Agbarus* hearing of vveighty, & vvonderful vvorkes, vvhich he vvrought, that he cured in the name, & povver of *Iesu*, forth vvith suspected the same to be he, of vvhom *Iesus* had vvritte, saying: After my ascentiō I vvil send one of my disciples vnto thee, vvhich shal cure thy malady. And vvhē he had called vnto him *Tobias* vvhere *Thaddæus* hoasted, he said vnto him: I heare say that a certain mighty mā came from Ierusalē, vvhich lodged vvith thee, & cureth many in the name of *Iesu*. vvho made answver, & said: ye Lord, there came a certaine straunger, & hoasted at my house, vvhich hath done vvonderfull things. to vvhome the King said: bring him vnto me. *Tobias* returning vnto *Thaddæus*, said vnto him. *Agbarus* the gouernour sent for me, & cōmaunded that I should bringe thee vnto him that thou mayst cure his disease. *Thaddæus* aunsvvered: I goe, for it is for his sake that I am sent thus mightely to vvorke. *Tobias* stirring betimes the next day, tooke vvith him *Thaddæus*, & came to *Agbarus*. as he came euen at his entrāce there appeared vnto *Agbarus* in the presence of his chief men, a great spectacle in the countenance of *Thaddæus* the Apostle, at vvhich sight *Agbarus* did reuerence vnto *Thaddæus*. so that al they vvhich vvere present marueled. they savv not the sight saue *Agbarus* alone vvhich questioned vvith *Thaddæus*, & said: art thou of trueth a disciple of *Iesus* the sonne of God, vvhich made me this promise? I vvil sende vnto thee one of my disciples, vvhich shal cure thy disease, & shevv life vnto thee, & all thine. to vvhome *Thaddæus* made aunsvver, becauſe thou hast greatly beleued in the *Lord Iesu* vvhich sent me, therfore am I sent vnto thee, but in case that thou beleue in him as yet, thy harty petitions according vnto thy fayth thou shalt obtayne. to vvhome *Agbarus*: I haue continevved so beleeuing in him (sayth he) that I could haue founde in my harte mightely to destroy the Ievves vvhich crucified him, vvere not the Romaine empire a let vnto my purpose. *Thaddæus* sayd agayne. Our Lord & God *Iesus Christ* fulfilled the vvil of his father, vvhich being finished, he is ascēded vnto him. *Agbarus* answvered: & I haue beleued in him & in his father. to vvhom *Thaddæus*: therefore (sayth he) in the name of the self same *Lord Iesu* I lay my hand vpon thee. vvhich vvhē he had done, he vvas forthvvith cured of his malady, & deliuered of the paine that presſed him sore. *Agbarus* marueled at this, that euen as it vvas reported vnto him of *Iesu*, so in trueth by his disciple and Apostle *Thaddæus*, vvithout Poticarye stuffe and vertue of herbes he vvas cured. And not onely he, but also *Abdus*, the sonne of *Abdus* grieued vvith the govvte, and falling at the feete of *Thaddæus*, recouered his former health by his laying on of his hands. he cured also many others of his felovv citizens, vvorking marueloꝰ & miraculous things, & preaching the vvord of God. To vvhom *Agbarus* said againe: Thou *Thaddæus* through the povver of God doest these thinges, & vve haue thee in admiration. I pray thee moreouer that thou expoūd vnto me the cōming of *Iesu*, hovv he vvas made man, his might, & by vvhat povver he brought such things as vve hearde to passe. To vvhō *Thaddæus*: at this seasō (saith he) I vvilbe silent though I am set to preach this vvord, but to morovv call together to my sermon al the people & felovv citizens, thē vvil I shevv vnto thē the vvord of God, & sovv the vvord of life, & teach the maner of his comming hovv he vvas made mā, of his message, & to vvhat end he came, being sent from the father. moreouer of his miracles & misteries vttered in this vvorlde, & povver in bringing thinges to passe. besides this his nevve preaching, & hovv base, sclender & humble he seemed in outvvard appearance. hovv he hūbled him selfe & died, & abated his diuinity, vvhat great things he suffred of the Ievves, hovv he vvas crucified, & descēded into hel, & rent that hedge & midvvall neuer seuered before, & raised the dead that of long time had slept. hovv that he alone descēded, but ascēded vnto the father accōpanied vvith many. hovv that he sitteth in glory at the right hand of God the father in heauē, & last of al hovv he shal cōe again vvith glory & povver to iudg both the quick & dead. vvhen the morning vvas come, *Agbarus* cōmaūded his citizēs to be gathered together & to heare the ser-

The conference vvhich Thaddæus had vvith Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the govvte.

mon of *Thaddæus*. vvhich being ended, he charged that golde coyned and vncoyned shoulde be giuen him. but he receaued it not ſaying: In ſomuch that vve haue forſaken our ovvne, hovv can vve receaue other mens? These things were done the three and forty peare, which being tranſlated worde for worde out of the Syrian tongue, we thought not amiſſe to printe in this place.

The cenſure of the Tranſlator, touching the aforeſayd Epiſtles.

BE it true or be it falſe, that there were ſuch epiſtles, it forceth not greatly, as the effect and contentes thereof is not to be preferred before all other writing in trueth: ſo of the contrary, it is not to be reiected for falſhoode and forged ſtuffe. Ierome with other graue writers, affirmeth ſuch circumſtances to haue bene. Euſebius whoſe creditt herein is not ſmale, reporteth the ſame to haue bene taken out of their recordes in the city of Edeſſa, *regeſtred there in the* Syrian *tongue, and by him tranſlated out of the* Syrian, *into the* greeke *tongue. Iſidorus and Gelaſius, the firſt of that name, biſhop of* Rome, *about the yeare of our Lorde 494. together with 70. other Biſhops, decreed that the Churche of God ſhould receaue the ſame epiſtles, for no other then Apocrypha, one thing I may not here runne ouer with ſilence, but admoniſhe the Reader of, how that late writers, namely Damaſcenus, and that fabulous Hiſtoriographer Nicephorus haue added vnto this hiſtory fabulous reportes, howe that Abgarus, gouernour of* Edeſſa, *ſent his letter vnto Ieſu, and with all a certayne paynter which might vewe him well, & bring vnto him backe againe the lively picture of Ieſu, the which painter (as they reporte) being not able (for the glorious brightneſſe of his gracious countenance) to bring his purpoſe to effect: our Sauiour him ſelfe tooke an handkerchef, and layde to his deuine and liuely face, and by the wiping of his face, his picture was therein impreſſed, the which he ſent to Abgarus. Nicephorus patcheth other fables therunto: firſt he ſayth, that the King of* Perſia *ſent a paynter vnto Ieſu, which brought vnto him the picture of Ieſu, and alſo of Mary his mother. Agayne that the* Edeſſæans *in the time of Iuſtinianus the Emperour, being beſieged and brought to ſuch a narrowe ſtraicte, that there remayned no hope of deliuerance, but a preſent foyle and ouerthrowe, in the ſame lamentable plight, to haue runne vnto this picture for a refuge, wher (as they ſay) they foūd preſēt remedy. beleue it who wil. Euſebius, who ſearched their records, who layde downe the copye of the Epiſtles, who tranſlated faythfully all that he founde there, toutching Chriſt, neyther ſawe, neyther heard, of any ſuch thing, for he promiſed in the preface to his hiſtory, to omitt nothing that ſhoulde ſeeme pertinent. if the other writers founde it, why did not Euſebius finde it? if the other writers thought expedient to publiſhe the ſame, why did Euſebius omitt it? nay it was not there founde at al, but forged. therefore recount them for fables. the firſt that reported them, was a hundred yeares after Euſebius.*

The ende of the firſt booke.

THE SECONDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CAP. I.

Of the ordayning of Diſciples, after the aſcention of Chriſt.

VVhat vvent before in the firſt booke, & vvhat followveth novv in the ſecōd.

IN the former booke, as by way of proëme, we haue publiſhed which neceſſarily did concerne the Eccleſiaſtical hiſtory, ioyntly contriuing the declaration of the diuinitie of the worde of ſaluation, of the auncient principles of our doctrine, of the antiquitie of Goſpelike policy among Chriſtians, of his late appearing among men, of his paſſion, and election of the Apoſtles. Now it remayneth that we vewe

thoſe

those things, which ensued after his assumption. so that partly we note them out of the sacred scriptures, & partly out of prophane histories, knitting to our history those thinges which we haue firmely committed to memory. First of al the Apostleship is allotted vnto *Matthias*, in the rowme of *Iudas* the traytour, which (as it is manifest) was one of the disciples of the Lorde. there were also seuen approued men ordayned Deacons, through prayer and laying on of the Apostles handes, for the publique administration of the Churches affaires ioyned with *Stephen*, which first after the Lorde, as soone as he was ordayned (as though he were appointed for this purpose) is stoned vnto death, by them which slewe the Lord, and for this cause, as the first of the triumphing Martyrs of Christ, according to his name he beareth a crowne. After him followed *Iames*, called the brother of Christ, and counted the sonne of *Ioseph*. This *Ioseph* was thought to be the father of *Christ*, to whome the virgin was betrothed, vvhiche before they came together, vvas founde to haue in her vvombe of the holy Ghost, as the holy Gospell declareth. This *Iames* whome of olde they priueledged for his vertue, with the syrname of *Iustus*, is sayd to be the first which occupied the bishoplike Seat at Ierusalem. *Clemens* in the 6. of his hypotyposeon writeth thus: *Peter* (saith he) and *Iames*, and *Ihon*, after the assumption of our Sauiour, though they vvere preferred by the Lorde, yet chalenged they not this prerogatiue vnto them selues, but appointed *Iames* the *Iust*, Byshop of Ierusalem The same *Clemens* in the 7. of his Hypotyposeon, also maketh mention of him thus: the Lorde after his resurrection, endued vvith knovvledge *Iames* the *Iust*, *Ihon*, & *Peter*. They deliuered the same vnto the rest of the Apostles, the Apostles aftervvards vnto the 70. disciples, of vvhich number vvas *Barnabas*. There vvere tvvo *Iameses*, the one termed *Iust*, vvhich vvas throvvne dovvne hedlong from the pinacle, and brayned vvith a fullers clubbe.* the other beheaded. Of him that vvas called *Iust*, *Paul* made mention, saying: I savve none of the Apostles saue *Iames*, the brother of the Lorde. Those thinges which the Lorde promised the King of the Osroënians, then were performed. *Thomas* by diuine inspiration sent *Thaddæus* vnto the city Edessa, to be their preacher, and an Euangelist of the doctrine of Christ, as a litle before out of the records we haue alleaged. But he after his comming, and hauing cured *Agbarus*, by the word of God, & astonished all them with his straunge miracles, & workes, which he wrought, brought them to the worshipping of the diuine power of Christ, and ordayned disciples of the doctrine of our Sauiour. From that time vnto this day, the whole city of the Edessæans addicted vnto the name of Christ, shew forth no smale argument of the great goodnes of our Sauiour towardes them. But these thinges be premised, taken out of their auncient historicall records. and now let vs returne vnto the sacred Scripture. The first and the greatest persecution being raysed of the Ievves agaynst the Church at Ierusalem, about the tyme of the martyrdome of *Stephen*, and al the disciples, the 12. onely excepted, being dispersed throughout Iudæa, & Samaria, certaine of them, as the holy Scripture beareth witnesse, came vnto Phænices, and Cyprus, and Antioche. but these as yet dared not to deliuer vnto the Gentiles, the word of fayth, but shewed it onely vnto the Ievves. At that tyme also *Paul* raged agaynst the Church, entring into the seuerall houses of the faythfull, and giuing forth precepts, that both men and women should be imprisoned. And *Phillip* one of the ordayned Deacons with *Stephen*, and of the dispersed came to Samaria, and being plenteous as touching the diuine power, first of all preached vnto the inhabitantes there the word of God. The grace of God so mightely preuayled with him, that he drew vnto him by his preaching *Simon Magus* with many moe. *Simon* at that tyme was so famous, holding in awe them that were bewitched with his sorcery, so that they supposed him to be the great power of God. which then being amazed with the miracles wrought of *Phillip* by diuine power, came and grewe so farre forwards to mens seeming, that he dissembled euen vnto the baptisme, ẏ is through fayth in Christ. Which at this day is wonderfull in them that hitherto walowing in that most detestable heresye, treade the trace of their forefather, encroatching vpon the Churche, as a pestilent and noysome disease, inferting them which can not throughly discerne the incurable, & intractable venyme, lying hid within them, but diuerse of them (their impiety being reuealed) were throughly knowne, and reiected, of which number *Simon* himselfe being apprehended of *Peter*, receaued the sentence of damnation, due to his desert. When that the preaching of the Gospel dayly proceeded with encrease, it came to passe, by reason of some domesticall affayres, that there came from the lande of the Æthiopians, the cheef gouernour of the queene, which after the custome of their contrey, held the kingdome, for as yet the people of that contrey, haue to their Prince a Queene. This same being the first of the Gentiles, obtayned of *Phillip*, the holy mysteryes, by the inspiration of the

Act. 1. Mathias chosen to be an Apostle.
Act. 6. 7. Deacons.
Act. 7. Stephen signifieth a crowne.
Matth. 1.
Iames the first bishop of Ierusalem Clemens. lib 6.
Clemens. lib 7.
Iames bishop of Ierusalé throwne downe from a pinacle of the temple, and brayned.
Act. 12.
Lib. 1. cap. 14
The persecution of the Apostles by the Ievves.
Act. 8.
The dispersion of the disciples.
Paul a persecutor.
Act. 8.
Phillip preacheth in Samaria.
Act. 8.
Simon Magus a sorcerer.
Simoniani.
Simonia.
Act. 8.
An Æthiopian Eunuche.

The Eunuch cõuerted by Phillip, preacheth the Goſpell to the Æthiopians his contreymen. *Pſal.68.*

heauenly woꝛde, was made the firſt fruites of the faithfull thꝛoughout the woꝛlde, and as it is reꝑoꝛted after his returne vnto his natiue ſoyle, he ꝑeached the knowledge of the vniuerſall God, geuing life vnto men, and the comming of our Sauiour. So that in his doing, the ꝓphecy was fulfilled which ſayth: Æthiopia ſhall ſtretch hir hand before vnto God. About this tyme *Paule* the choſen veſſel, is declared an Apoſtle not of men, nether by men, but by reuelation of *Ieſus Chriſt*, and God the father which rayſed him from the dead, and is vouchſafed woꝛthy of this vocation, by a viſion, and a voyce reueled from heauen.

Paul a preacher. *Act.9.* *Galat.1.*

Cap. ii.

The report of Pilate, the cenſure of Tiberius the Emperour, and the Romayne Senate, concerning Chriſt.

When as the wonderfull reſurrection of ouꝛ Sauiour, and his aſſumption into the heauens, was now made manifeſt vnto many, and the auncient maner among the heathen ꝑinces had ſo ꝑeuayled, that if any nouelty by any were enterꝓriſed, the ſame foꝛth with ſhould be ſignified vnto him that helde the ꝑincely ſcepter, leſt that he ſhould be ignoꝛant of any thing which was done: it came to paſſe that *Pilate*, made *Tiberius* the Emperour priuy of thoſe thinges, which concerned the reſurrection of our Sauiour *Ieſu*, & were publiſhed thꝛoughout Palæſtina, adding thereunto his maruelous woꝛkes, whereof he was credibly enformed, and how that now after his reſurrection, he was of many taken foꝛ a God. The repoꝛt goeth, that *Tiberius* made relation thereof vnto the Senate, which reiected his ſaying, foꝛ no other cauſe but foꝛ that they had not firſt appꝛoued the ſame, the auncient cuſtome obſerued, that none ſhould be accounted of the Romaynes, among the number of Gods: vnleſſe he were canonized, by the ſentence and decree of the Senate, which no doubt was done foꝛ this ende, that the holeſome doctrine of the diuine ꝑeaching, ſhould not neede the appꝛobation, and commendation of man. Though this petition touching our Sauiour, were reiected of the Romayne Senate, after it was made vnto thẽ, yet *Tiberius*, reſeruing vnto him ſelfe his foꝛmer opinion, conceaued no abſurdity ꝓeiudiciall vnto the doctrine of *Chriſt*. Theſe things *Tertullian*, a man well experienced in the Romane lawes, and beſides, famous among them which flouriſhed at Rome, in his Apologye which he wꝛote foꝛ the Chꝛiſtians, in the Romane tongue, and by tranſlation wꝛiteth thus: and that vve may reaſon touching the originall of theſe lavves, it vvas an auncient decree: that no God ſhould be conſecrated by the King, vnleſſe it vvere firſt agreed vpon, by the Senate. The like did *Marcus Æmilius* practiſe, concerning a certayne Idole of *Alburnus*, and this is ſeene for our ſake, that the deytye is deliuered amongſt you by mans decree. Vnleſſe that God pleaſe man, he is not made God. So that by this decree, it is expedient for man, that he be fauorable vnto God. *Tiberius* then, vnder vvhome the Chriſtian name vvas ſpred abroad in the vvorld, vvhen this doctrine vvas ſignified vnto him out of Palæſtina, (vvhere it firſt ſprang) communicated the ſame vnto the Senate, declaring vvithall, that this doctrine pleaſed him right vvell. The Senate reiected it, becauſe they had not allovved the ſame. But he perſeuered in his opinion, threatning thẽ death, that vvoulde accuſe the Chriſtians. This was the wiſedome of the diuine ꝓuidence, lightning his mind, that the ꝑeaching of the Goſpel ſhoulde paſſe at the beginning, thꝛoughout the woꝛld, without let oꝛ hinderance.

Tiberius vvould haue had Chriſt canonized in the number of the Gods. The vviſedome of god in this behalf

Tertull. in Apolog.

A ſkomme.

Cap. iii.

How that in ſhort ſpace, the Goſpell was publiſhed throughout the worlde.

By the diuine power, and helping hand of God, the holſome doctrine, ſodaynely, as it were ſonne beames, ſhined thꝛoughout the woꝛlde, and foꝛthwith accoꝛding vnto the ſacred Scripture, the ſound of the holy Euangeliſts, and Apoſtles, paſſed thꝛoughout the whole earth, and their vvordes vnto the endes of the vvorlde. So that thꝛoughout all cities, and villages, after the maner of barne flooꝛes repleniſhed, foꝛthwith very many, & the ſame very populous churches, were eſtabliſhed, and they which by auncient ſucceſſion were blinded, thꝛough old errour, and the rooted diſeaſe of ſuperſtitious Idolatry, thꝛough the power of Chꝛiſt, by the doctrine of his diſciples, together with the wonderfull woꝛkes wꝛought by them, were at libertye from their cruell Loꝛdes, and looſed out of their lothſome fetters, wholy abandoning the Idolatricall woꝛ-

Pſal.19.

ſhip

ship of many Gods, confessing the one, and the alone God, the worker of all thinges, and worshipping him with the rites of true piety, through diuine, and pure religion, grafted in the heart of man, by our Sauiour himselfe. But the diuine goodnesse, and grace of God, spred it selfe abroade among other nations, and first of all, *Cornelius* of Cæsarea in Palæstina, with all his houshold, by a diuine vision, and the ministery of *Peter*, embraced the fayth of Christ, and many Græcians of Antioche, hearde the preachinge of those which dispersed themselues at the stoning of *Stephen*, when as at this tyme the Churche of Antioche flourished and multiplied exceedingly, and many Prophets of Ierusalem (among whome were *Paul* and *Barnabas*) frequented thither, and besides them, an other multitude of brethren, so that the christian name, there sprange first, as of a freshe, and fertill soyle, & *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the ministery of the brethren.

Cornelius the Centurion is conuerted vnto the fayth. *Act.* 10.

The Antiochians were first called Christians. *Act.* 11.

Cap. IIII.

How that Caius Caligula, exiling Herode with perpetuall banishment, created Agrippa king of the Iewes. The commendation of Philo Iudæus.

Tiberius when he had raygned about 22. yeares, died, him succeded *Caius*, which anone committed the principalitie of the Ievves vnto *Agrippa*, and together with his kingdome, the tetrarchies of *Phillip* and *Lysanias*, and not long after, the tetrarchy of *Herode*, which *Herode* together with *Herodias* beinge condemned for diuerse crimes and enormityes, was committed to perpetuall banishement. the same *Herode* was he which lived about the passion of Christ. these thinges *Iosephus* doth witnesse. About this tyme *Philo* did flourish, a man not onely excelling our owne men, but also such as passed in prophane knowledge, lineally by descent an Ebrue borne, inferior to none of them which excelled at Alexandria. But what labour and industrye he hath employed in diuine discipline, and the profit of his native countrey, his workes now extant, playnely doe declare, and how farre forth he preuayled in philosophicall, and liberall artes, of prophane knowledge, I suppose it nothing necessary to repeate. But imitating the trade of *Plato* and *Pythagoras* he is sayd to haue excelled all the learned of his tyme.

Anno Christi 39. 40.

Caius Caligula.

Herode the Tetrarch exiled with his harlet Herodias.

Herode Agrippa King of the Ievves Ioseph Anti. lib. 18. cap. 14 Philo Iudæus.

Cap. V.

How Philo, being sent in Embassye for the Iewes vnto Caius the Emperour, behaued him selfe.

What befell vnto the Ievves vnder *Caius*, this *Philo* hath written in fiue bookes. wherin he setteth forth the madnesse of *Caius*, how he published him selfe God, and besides dealt spitefully an innumerable sorte of wayes. Moreouer what calamities happened vnto the Ievves in his tyme, though *Philo* him selfe was sent in Embassye, for his owne nation which inhabited Alexandria, vnto the city of Rome, and how that he pleading for the lawes of his contrey people, gayned nothing but gibes, and iestes, returning with great hazarde of his life. *Iosephus* made mention of these thinges, in the eyghteenth booke of his Iudaicall Antiquities, thus by word writing. VVhen that dissention rose among the Ievves & Græcians inhabiting Alexandria, both parties seuerally, sent three legates vnto *Caius*, vvhereof *Apion* one of the legates for the Græcians of Alexandria, shamefully entreated the Ievves, vvith many opprobrious, and blasphemous termes, adding this vvith all, that they despised the maiestye of *Cæsar*. And vvhen as all they vvhich vvere tributaryes to the Romaynes, dedicated altars and temples vnto *Caius*, and esteemed of him in all other respects as God: These onely Ievves be they vvhich disdaynefully vvithstoode this honour, done vnto him of men, and accustomed to prophane his name. After that Apion had thus spoken many, and greeuous thinges, to the ende he might incense *Caius* agaynst the (as it vvas very likely to be done) *Philo*, one of the Ievves legates drevv nigh, a man excelling in all thinges, and brother of *Alexander Albarchus*, not ignoraunt in philosophy, and of hability sufficient, to aunsvvere the opprobrious crimes, layde to their charge. But *Caius* excluded him, commaunding him forthvvith to departe, and becawse he vvas throughly moued, he seemed as though he vvent about to practise some mischiefe tovvards him. *Philo* being reuiled, vvent forth, and vnto the Ievves vvhich vvere vvith him in company, he sayd: VVe ought to be of good cheare, for by right, God should take our part, Insomuch that *Caius* is in-

Ioseph Anti. lib. 18. cap. 15 Apion.

Philo.

cenſed to the contrary. thus farre *Ioſephus*: And *Philo* him ſelfe declareth at large, in his writtē Embaſſye, the thinges which then were done. Whereof omitting many thinges, I will preſently touch that whereby it may euidently appeare vnto the Reader, what euils not long after, happened vnto the Ievves, for the thinges which by raſhe enterpriſe, they practiſed againſt *Chriſt*.

Seianus an enemy vnto the Ievves.

Pilate vexed the Ievves.

Firſt of all, *Seianus* in the city of Rome, vnder *Tiberius* in great creditt with the King, endeuored with al might poſſible to deſtroy al the Jewiſh nation. And *Pilate* in Iudæa, vnder whom that villany was committed againſt Chriſt, practiſed againſt the temple, which ſtood at Ieruſalem, that, which ſeemed vnto the Ievves vnlawfull, and intollerable, whereby he greeuouſly vexed them.

Cap. vi.

What miſeryes happened vnto the Iewes, after that haynous offence which they committed againſt Chriſt.

Philo Iudæus. The cruelty of Caius Caligula.

Philo doth write, that after the death of *Tiberius*, *Caius*, hauing obtayned the empire, vexed many with manifold, and innumerable afflictions, but chiefly among all others, the nation of the Jewes, which in few of his wordes may be gathered, writing thus: ſo greeuous (ſayth he) vvas the dealing of *Caius Caligula* towards all men, but ſpecially bent againſt the nation of the Ievves, vvith greate indignation, that in other cities (yet beginninge in Alexandria) he vvoulde chaleng vnto him ſelfe, their prayers, and ſupplications, paynting in euery place, the figure, and forme of his proper picture, and reiecting all others, ſucceſſiuely by might and force to place him ſelfe, and dedicating the temple in the holy city (vntill that tyme vndefiled, & free euery vvay,) to him ſelfe, and his proper vſe, tranſlating and conſecrating the name to nevv *Caius* as a famous God. And infinite more miſcheeues which can not be tolde, the ſame *Philo* reporteth, to haue happened vnto the Ievves at Alexandria, in his ſecond booke of vertues. And *Ioſephus* agreeth with him, which likewiſe ſignifieth all the miſeryes of theſe men, to haue had their originall, from the tyme of *Pilate*, and their raſhe enterpriſe againſt Chriſt. Heare then what he ſheweth in the ſecond booke of the Judaicall warres, thus writing worde by worde. *Pilate* being ſent from *Tiberius*, Lieuetenant into Iudæa, couertly conueyed by night into Ieruſalem, the vayled picture of *Cæſar*, vvhich they call his Armes, vvhich thinge, vvhen day appeared, moued the Ievves not a litle. For they vvhich vvere neareſt vnto them, at the ſight therof, ſtamped them vvith their feete, as if they had bene abrogated lavves. They iudged it an haynous offence, that any carued image, ſhould be erected in the city. But if thou conferre theſe with the trueth in the Goſpell, thou ſhalt eaſily perceaue, how that not long after, the boyce preſſed them, which they pronounced before *Pilate*, ſaying: VVe haue no other King but *Cæſar*. Moreouer the ſame hiſtiographer reporteth an other calamity, to haue eftſones enſued the former, ſaying: After this he raiſed an other tumulte, for their heaped treaſure, vvhich they call Corbon, vvas vvaſted vpon a conduyte, reaching the ſpace of three hundred furlonges. This vvas the cauſe of the commotion among the Ievves, and vvhen *Pilate* vvas preſent at Ieruſalem, they compaſſed him, crying out vnto him. But he foreſeeing their conſpiracy, aſſigned certayne armed ſouldiers, in outvvarde shevv of apparell, like vnto the common people, vvhich he mingled vvith the multitude, commaunding that no ſvvord ſhould be vſed, but ſuch as of the multitude, clamorouſly murmured (a ſigne being giuen from the tribunall ſeate) he cauſed to be beaten to death vvith clubbes. The Ievves being thus foyled, many periſhed of their vvoundes, and many in their flight, being trodden of their felovv citizens, vvere crushed to death. At this lamentable ſlaughter the multitude being thus quayled, vvas ſilent. Beſides theſe an innumerable more altercations, to haue bene at Ieruſalem, *Ioſephus* declareth, teaching how that from that tyme, ſedition, warres, and often practiſes of miſcheefs inceſſantly haue ſhaken not onely the city, but all Iudæa, vntil at length the vtter foyle, by their beſieging vnder *Veſpaſian* ouerreached them. Thus hath vengeance lighted vpon the Ievves, for their horrible fact committed againſt *Chriſt*.

Ioſeph bell. Iud. lib. 2. cap. 8.

Ioh. 19.

Ioſeph bell. Iud. lib. 2. cap. 8.

Pilate plagueth the Ievves.

Cap. vii.

How Pilate ſlewe him ſelfe.

The death of Pilate.

I ſuppoſe it neceſſary to know this alſo, how that it is reported of *Pilate* (Preſident in the tyme of Chriſt vnder *Caius*, of whoſe tyme we made mention before) that he fell vnto ſuch miſery, ſo that neceſſity conſtrayned him to vſe violence vpon him ſelfe, and became his owne murtherer.

The

The iustice of God, as it seemed best vnto his wisedome, not long wincking at his wickednes. Hereof the Græcians are witnesses, which commit to memory in their histories the Olimpiades of tymes.

Cap. viii.

Of the famine in the tyme of Claudius.

When as *Caius* had not fully held the royall scepter, the space of foure yeares, *Claudius* the Emperour, succeeded him, vnder whome a great famine afflicted the whole world. The same also haue they deliuered in their Commentaries vnto vs, which farre dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshewing in the Actes of the Apostles, the famine that shoulde ouerspred the worlde, came thus to passe. *Luke* in the Actes signifieth this famine to be vnder *Claudius*, saying: that the brethren of the Churche of Antioche sent relieefe, euery one after his habilitie, vnto the faythfull inhabiting Iudæa, by the handes of *Paul* and *Barnabas*.

Act. 11. Claudij Anno 4. Christi Anno 46. 1 *Corinth.* 16. 2 *Corinth.* 9. *Galat.* 2.

Cap. ix.

The martyrdome of Iames the Apostle.

About that tyme (that is vnder *Claudius*) *Herode* the King stretched forth his hande, to vexe certayne of the Churche, and slewe *Iames* the brother of *Iohn* with the sworde. Of this *Iames*, *Clemens* in the 7. of his Hypotyposeon, reporteth a certayne history worthy of memory, which he receaued by relation of his predecessors, saying: He truely which drew him before the tribunal seate, when he saw that he would willingly suffer martyrdome, was therwith moued, & voluntarily confessed him selfe to be a Christian. Then were they both brought together, but he in the way requested *Iames* the Apostle, to pardon him, which after he had paused a litle vpon the matter, turning vnto him, answered: Peace be vnto thee, and kissed him, and so they were both beheaded together. Then *Herode* as the holy Ghost witnesseth, perceauing the death of *Iames* to haue pleased the Iewes, layeth wayt for *Peter*, whome, when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lorde, by diuine apparition, assisted him by night, miraculously lousing his fetters, and restoring him to the office of preaching? And such was the will of God concerning *Peter*.

Act. 12. Clemens lib. 7. Hypot.

The tormentor of Iames suffred martyrdome with him.

Act. 12.

Cap x.

How that Agrippa otherwise called Herode, persecuting the Apostles, and extolling himselfe, felt the heauy hand of God, to his destruction.

The enterprises of the king, against the Apostles of Christ, passed not long vnpunished. For immediatly after his prime practises against the Apostles (as it is in the Actes) when he was in Cæsarea, vpon an high solemne day, arayed in a gorgeous, and princely robe, preaching vnto the people from his lofty tribunall seate, the plague of God (as messenger of iustice) apprehended him. and when as the whole multitude in compasse, had showted to his prayse, that to their hearing the voyce of God, and not of man proceeded from him: the Angell of the Lorde (as the Scripture witnesseth) smote him, so that he was consumed of wormes, and miserably finished his mortal life. And that consent is worthy of memory, which is found betwene holy Scripture in this miraculous fact, and the history of *Iosephus*, wher he deliuereth vnto vs a manifest testimony of the trueth, to witt, in the nineteenth booke of Iudaicall Antiquities, writing this miracle in these wordes: Now was the thirde yeare of his Lieuetenantshipp throughout all Iudæa, come to an ende, when he went to Cæsarea, which of olde was called the towre of Straton. there he published spectacles, and stageplayes in the honour of *Cæsar*, and ordayned a solemne feaste day, for his prosperous affayres. Vnto this feaste frequented the whole multitude of those which were chiefe in that prouince, and aduanced to highest promotion, and dignity. The seconde day of these spectacles, the king putting on a robe of siluer, wonderfully wrought, at the dawning of the day came to the theatre, where his siluer robe, by reflexe of the sunne beames being lightned, yelded so gorgeous a glistring to the eye, that the shining thereof seemed terrible, and intollerable to the beholders. Flatterers forthwith, one, one thing, an other, an other thing, bolted out such sentences, as turned in the ende to his confusion, saluting him for God,

Act. 12.

Ioseph. Anti. lib. 19. cap. 7.

and adding thervvithal, be gratious, though hitherto vve haue feared thee as man, yet hēceforth vve confeſſe thee to be aboue mortall nature. Theſe thinges the king rebuked not, neither repelled this impious flatterie. But vvhen he a litle after looked about, he behelde an Angell hanging ouer his head. The ſame foorthvvith he ſuppoſed to be a meſſenger of euill, vvho before vvas of goodneſſe. Sodenly he felt him ſelfe pricked at the hart vvith extreme vehemencie of paine in his bovvels, & heauily beholding his friendes, ſaide: I vvhich ſeeme to you a God, am novve conſtrayned to end the race of this lyfe. fatal deſtinie hath founde fault, vvith your fonde flatteries, vvhich of late you ſounded to my prayſe. I vvhich vvas ſaluted immortall, am novve caryed avvay, redy to yeelde vp the ghoſt. This deſtinie no doubt is to be borne vvithall, vvhich God hath decreed. For vve haue liued not miſerably, but in that proſperous eſtate vvhich is termed bleſſed. VVhen he had vttered theſe vvordes he ſickned more & more. Then vvas he carefully, & circūſpectly caried, vnto the Palace. but the rumor vvas ſpred abroad, ouer al the contrey, that vvithout peraduenture, he vvould dye shortly. The multitude foorthvvith together vvith vvomen, and children, couered vvith ſackcloth, after their contrey manner, made ſupplication vnto God for their king, ſo that all ſounded of ſorovve, and lamentation. The king lying in an high lodging, and beholding the people proſtrate vpon their knees, could not refrayne frō teares. But after that he had ben vexed, the ſpace of fiue dayes, vvith bitter gnavving of his bovvels, he ended this lyfe, being the fiftie, and fourth yere, of his age, and the ſeuenth of his raigne. For the ſpace of foure yeres he raigned vnder *Caius Cæſar*, gouerning the tetrarchie of *Philip* three yeres. And the fourth yere, that vvhich he tooke of *Herode*. the other three yeres, he paſſed vnder *Claudius Cæſar*. **Theſe thinges I deepely way that *Ioſephus*, and others together with the diuine ſcriptures, hath truely alleaged. But if any ſeme to miſlyke with them ſelues touching the name of the kyng, the tyme it ſelfe, and the Actes do declare him, to be the ſame, ſo that eyther by the erroꝛ of the wꝛiter, the name was changed, oꝛ that he had two names, as many others haue had.**

This Angell in Ioſephus is an Owle.

The oration of Herode Agrippa a litle before his death.

If thou haddeſt lyued vvell, no doubt thou sholdeſthaue died vvel. thy life vvas very ill, thine end farre vvorſe.

Herode Agrippa king of the Ievves ſeuen yeres.

He vvas called ſomtimes Herod, ſomtimes Agrippa.

The cenſure of the tranſlatour touching the doubt rayſed about the name of Herode, vvhiche vvas ſmitten of the Angell vvith mortalitie.

EVſebius in this former chapiter ſeemeth to cleare a certayne doubt, which may riſe about the name of this king, whether he were called Herode (as Luke writeth in the Actes of the Apſtles) or Agrippa, as Ioſephus euery where termeth him. Luke ſayth: Herode the king ſtretched forth his hand &c. Act. 12. Agayne, Luke ſayth: Herode went downe from Iudæa to Cæſarea. Euſebius, and Ioſephus do ſay, that Agrippa after he had continued three yeres in the kingdome of Iudæa, went downe to Cæſarea. Antiq. lib. 19. cap. 7. Luke ſayth: Vpon a day appointed, Herode arrayed him ſelfe in royall apparel, and ſate on the iudgement ſeate, and made an oration vnto the people, & the people gaue a shoute, ſaying: The voyce of God, and not of man. *Euſebius and Ioſephus ſay: Agrippa the ſeconde day of theſe ſpectacles, or ſtageplayes, putting on a robe of ſiluer which gliſtered &c. The flatterers ſaluted him for God. Luke ſayth:* The Angell of the Lord ſmote him. *Euſebius ſayth: He behelde an Angell hanging ouer his head. Ioſephus ſayth: he ſawe an Owle ſit ouer his head, and forthwith he ſuppoſed her to be a meſſenger of ill lucke. Laſt of all Luke ſayth:* He vvas eaten of vvormes and gaue vp the ghoſt. *Euſebius and Ioſephus ſay: that he was pricked at the hart with extreme payne, and bitter gnawing of the bowelles. all which circumſtances tende to one effecte. the greateſt diſagreement that I ſee, is, in the name. By peruſing the hiſtories of Ioſephus & Euſebius, I can not perceaue, that there were more Herodes, frō the birth of Chriſt (which were kinges of the Iewes) vnto the vtter ouerthrowe of Ieruſalē, vnder Titus, and Veſpaſian, (when as their kinges, and highprieſtes were quite cut of) then two: the firſt: Herode the Idumæan, who ſlue the infantes, called alſo Herode the great. The ſeconde: Herode the Tetrarche, called* Herodes minor, *whoſe beginninges and endinges, the reader may beholde in the Chronographie printed in the ende of this preſent volume. Euſebius (lib. 2. cap. 4. alſo in his Chronicon, and Ioſephus, Antiq. lib. 18. cap. 11. & 14. & bell. Iud. lib. 1. cap. 10. 11.) do write: that Agrippa (touching whom this preſent doubt doth riſe) being the ſonne of Ariſtobulus, nephew to Herode the great, brother to Herodias came to Rome, the yere before Tiberius died, and was a ſuter vnto the Emperour Tiberius, for ſome office or other. Tiberius vpon diſpleaſure conceaued agaynſt him, clapt him in priſon. This Agrippa after the death of Tiberius, grew in ſuch fauour & credite with Caius Caligula (who ſucceeded Tiberius (*

Tiberius) That he accused Herode the Tetrarche before the Emperour of treasoñ, for whiche crime Herode (being conuinced) together with Herodias was commaunded to perpetuall banishment, and he appointed king of the Iewes. This Agrippa was king seuen yeres. foure vnder Caius Caligula, and three vnder Claudius. of Claudius he obtayned, besides his other dominions as Iosephus doth witnesse (Antiq. lib. 19. cap. 5.) the kingdome which Herode his graundefather had ouer Iudæa, and Samaria, & withall the Tetrarchie of Lysanias. his ende and maner of death Luke, Eusebius, and Iosephus, haue here described to be very lamentable. the tyme very well agreeth, his death to haue bene in the fourth yere of Claudius, An. Christi. 46. though they differ in the name, Luke only calleth him Herode, all other writers call him Agrippa. Yet in Iosephus (Antiq. lib. 19. cap. 5.) I finde, that this Agrippa had to his brother on Herode. Agrippa (sayth he) begged of Claudius, for his brother Herode, the kingdome of Chalcis. *Agayne Iosephus sayth there met Agrippa certayne kinges,* Pariter & Herodes frater eius, qui & ipse Chalcidis habebat imperium: *and withall his brother Herode, whiche also was king of Chalcis. lib. 19. Antiq. cap. 7. Claudius wrote vnto the president of Alexandria, in the behalfe of the Iewes,* supplicantibus sibi regibus, Agrippa, pariter & Herode, *at the request both of Agrippa and Herode the kinges. Antiq. lib. 19. cap. 5. agayne in the same place Claudius him selfe in his edict, sayth:* Petentibus me regibus, Agrippa, & Herode Chariſſimis &c. libenter hoc præbui: *when as Agrippa and Herode, our deare princes, made the petition vnto me, I willingly condescended therunto. I finde moreouer mention made, that this Herode suruiued his brother Agrippa. Iosephus writeth thus Antiquit. lib. 20. cap. 1.* Herode the brother of the late deseased Agrippa, then king of Chalcis, requested of Claudius Cæsar, autoritie ouer the temple, the ordayning of Priestes, all vvhiche he obtayned. *a litle after it foloweth:* Herode remoued Canthara from the highpriesthoode, and substituted Ioseph the sonne of Camus. *Moreouer Iosephus sayth: Antiq. lib. 19. cap. 7.* that after the departure of his brother, he conspired the death of Sylas. *this is all, that I finde to haue ben done by this Herod. finally he died in his bed, his ende being come without any manifest or knowen disease. Iosephus sayth:* Defunctus est Herodes frater regis Agrippæ maioris, octauo anno Claudij principatus, cuius regnum, Claudius Agrippæ iuueni dedit. *Herode the brother of king Agrippa the greater, died the. 8. yeere, of the raigne of Claudius, whose kingdome Claudius assigned vnto yong Agrippa Antiq. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11. We may in no wise think that Luke erred herein, he might peraduẽture meane this Herode, who had some doing in the tẽple, some dealing among the priests, some autoritie ouer the Iewes, who was carefull for them, together with his brother Agrippa. but his ende hath no affinitie, with that of Luke if we may credite Iosephus, who no doubt (being a Iewe then liuing) was most skilfull, and best seene in the Iewish affaires. wherfore to reconcile this disagrement. let vs call him Herode with Luke, & Agrippa with Eusebius and Iosephus. nay lesse that we seeme contrary to our selues, in taking contrary partes, let vs make them frendes and ioyning their handes together, name the childe Herode Agrippa, which Eusebius meant, when he gathered the summarie of his chapiters saying:* ὡς Ἀγρίππας ὁ ἡρῴδης τοὺς ἀποστόλους διώξας, *howe that Agrippa and Herode persecuting the Apostles. Eusebius also in the later ende of the chapiter, supposeth the name either to haue ben changed, by some error of the writer, or els that he was, διώνυμος, called after two names. In as much as hitherto in this our censure, together with the other writers, we haue layd downe the names of the kinges which gouerned the Iewes since the birth of Christ: there remaineth yet one (which Eusebius lib. 2. cap. 19. toucheth) to be spoken of, that the reader may finde the history layd downe in an ample, and perfect maner. the same is Agrippa the yonger or lesser. After Herode the Idumæan, or the great which raigned 37. yeres (foure only after the birth of Christ) succeded Archelaus, which continewed king nyne yeeres. The thirde, after the birth of Christ was Herode the Tetrarche, who raigned 24. yeres. The fourth was Agrippa maior (touching whose name this controuersie rose) who raigned seuen yeres. The fifth and the last was Agrippa minor, sonne to the former Agrippa, whom the Angel stroke. this Agrippa raigned. 26. yeres to the destruction of Ierusalem, and the vtter ouerthrowe of the Iewes. Iosephus writeth of him (Antiq. lib. 19. cap. 8.) that he was but 17. yeres olde when his father died. This was he before whome Paul pleaded in the Actes of the Apostles when he sayd:* I thinke my selfe happie king Agrippa, because I shall answere this day before thee &c. because thou hast knowledge of all customes, and questions, vvhiche are among the Iewes. *In the ende Paul sayd:* O king Agrippa beleuest thou the prophetes? I knowe that thou beleuest. then Agrippa sayd vnto Paul: almost thou perswadest me to be a Christian &c. *When all was done,* Agrippa sayd to Festus, this man might haue ben loosed, if he had not appealed vnto Cæsar. *Act. 26. He began his raigne vnder Claudius, he continewed the raigne of Nero, Galba, Otho, Vitellius, & part of the raigne of Vespasian, and his sonne Titus. Iose-*

phus commendeth him for diuers vertues, he exhorted the Iewes to cutt of all ſedition, and not to venture vpon that moſt dangerous warres, with the Romaynes: volens & Romanis conſeruare Iudæos, & Iudæis templum atq; patriam, *willing, or being deſirous, to ſaue for the Romaynes the Iewes, & for the Iewes the temple, & their native ſoyle. bell. Iud. lib. 2. cap. 17. He entertayned Veſpaſian, in the time of the warres at Tiberias. Ioſeph. bell. Iud. lib. 3. cap. 16. Ioyning with Veſpaſian at the ſiege of Gamala, he is wounded in the arme with a ſtone, out of a ſling. bell. Iud. lib. 4. cap. 1. He is ſent to Rome by Veſpaſian (who then was but generall captayne) vnto Galba the Emperour, and hearing by the way that Galba was dead, and that Otho ſucceded him, went on his iourney neuertheleſſe. bell. Iud. lib. 5. cap. 6. His laſt ende I finde no where written. but touching the kingdome, the rule, & the gouernement of the Iewes, after the vtter ruine, and ouerthrowe of Ieruſalem, with the confuſion of the Iewes: Veſpaſianus wrote vnto Tiberius Maximus liuetenant of Iudæa, that he ſhould ſel all the lande of the Iewes, reſeruing only a place called Maſſada, vnto certayne ſouldiers, Ioſeph. bell. Iud. lib. 7. cap. 26. Nowe (gentle reader) thou mayeſt hereby note the wiſdome and prouidence of God touching this wicked broode, that as Ioſephus (Antiq. lib. 18. cap. 11.) writeth:* Inter centum annorum ſpacium, cuncta Herodis origo conſumpta eſt, *within the compaſſe of one hundred yeres, all the progeny of Herode was rooted out.*

Cap. xi.

Of Theudas the ſorcerer and his adherentes.

Act. 5. In ſo much that *Luke* in the Actes, brought in Gamaliel, who (when conſultation was about the admiſſion of the Apoſtles) ſayd: that about the ſame time, there roſe vp one *Theudas*, which came to nought, and as many as harkened vnto him: Nowe therefore let vs alledge the teſtimonie of *Ioſephus* concerning him. He writeth in the place afore cited theſe wordes. VVhen *Fadius* vvas Liuetenant of Iudæa, a certaine ſorcerer, named *Theudas*, perſvvaded a great multitude to folovve him, vnto the riuer Iordane, bringing vvith them, their vvhole ſubſtance. For he reported himſelfe to be a prophet, and that at his commaundement, the riuer ſhould deuide it ſelf parting in the middeſt, yelding vnto them a free paſſage through, and in ſo ſaying, he ſeduced many. But *Fadus* ſuffered not their folly to take effect, for he ſent out a troope of horſemen, vvhich apprehending them vnavvares, ſlevve many, tooke many aliue. but *Theudas* himſelfe being taken, they beheaded, and brought his head to Ieruſalem. After this conſequently *Ioſephus* repoꝛteth of the famine, which was vnder *Claudius* in this manner.

Ioſeph. Ant. lib. 20. cap. 4.

Cap. xii.

Of Helene queene of the Oſroënians, and of Simon Magus.

Act. 11. After this there fell a great famine in Iudæa, where queene *Helene* bought much coꝛne of the *Ægiptians*, and diſtributed to them that wanted. And theſe thinges accoꝛde with that in the Actes of the Apoſtles, howe the diſciples of Antioche, after their habilitie, ſent ſuccour vnto the ſaintes inhabiting Iudæa, to be deliuered vnto the elders, by the handes of *Paul*, and *Barnabas*. But of this *Helene* (whereof alſo this Hiſtoꝛiographer mentioned) there remayne vnto this day certayne famous monumentes, in the ſuburbes of *Ælia*. It is ſayd of olde that ſhee was queene of the nation called *Adiabeni*. When that now the fayth in our Sauiour, and Loꝛd Ieſus Chriſt, was publiſhed among all people, the moꝛtall enimie of mankinde, endeuouring to withdꝛaw ẏ Regal citie, from the trueth: conueyed thither *Simon* (whereof mention was made beforꝛe) and furthering his deuelliſhe enchauntementes: ſeduced many of them which dwelled at Rome. This doth *Iuſtinus* alſo declare, who a litle after the Apoſtles time, was famous as touching our doctrine. Concernyng whome, I will lay downe thoſe thinges that may ſeeme agreable vnto the time. This *Iuſtinus* in the foꝛmer Apologie, which he wꝛote in the defence of our doctrine ſayth thus.

Theſe Adiabeni vvere a nation dwelling beyonde Euphrates Ioſeph. bel. Iud. lib. 6. cap. 7.

Cap. xiii.

Of Simon Magus, and Helena a certayne witche his yokemate.

Iuſtin⁹ Martyr in Apolog. After the aſcention of our Sauiour into the heauens, the deuell brought forth certayne men vvhich called them ſelues gods, vvho not onely ſuffred no vexation of you, but attayned vnto honor amongſt you, by name one *Simon* a Samaritane, borne in the village Gitton,

Gitton, vvho vnder *Claudius Cæsar*, by the art of deuels, through vvhom he dealt: vvrought deuelish enchauntemeintes, esteemed, and counted in your Regall citie of Rome, for a God, and honoured of you as a God, vvith a picture betvveene tvvo bridges, vpon the riuer Tibris, hauing this Romayne superscription. *Simoni deo sancto.* To Simon the holy god. And in manner all the Samaritanes, certayne also of other nations, doe vvorship him, acknovvledging him for the chiefe god. And together vvith him, one *Helena*, vvho at that tyme vvandred tvvo, and fro, vvith him, vvhich first of all, had her abyding in Tyrus, a citie of Phœnicia at the receyt of custome, and termed of him, the principall vnderstanding. Thus farre *Iustinus*. Agreeable vnto this, is that of *Irenæus*, in his fyrst booke agaynst Heresies, where he writeth of this man, and of his impious and damnable doctrine, which at this present to recite, I thinke superfluous: In so muche that seuerally, if any be so disposed, he may easyly vnderstande the originall, the lyues, the fonde argumentes, and the whole enterprises of the graunde heretikes of these latter tymes, whiche of purpose, are largely published in the forsayde booke of *Irenæus*. This *Simon* we learne to haue bene the first author of all heresies, and they that of him, holde this heresie vnto this day, fayning through puritie of lyfe, the chast philosophie of Christians renouned among all men: put in vre agayne the pestilent superstition of pictures, from the whiche they seemed once to be free, falling prostrate before the pictures, and carued Images, of *Simon* & his *Iul Helena* (mentioned of before) worshipping them with incense, and sacrifices, and sweete odours. They haue as yet certayne more detestable secrecies, and him which at the first heareth the same, they report to become astonyed, and that there is a written oracle amonge them, whiche bringeth astonishment. True it is these men are full of astonishment, ecstasy, and meere madnes, so that not onely, they may not be committed to writing: neyther also with modesty be uttered of chaste lippes, in so much they ouerflowe in filthines, and obscenitie. And what so euer may be imagined more fowle then any filthynes it selfe: the same hath their damnable heresye surpassed, who delude miserable women, pressed already with all kinde of impietye.

This Helen was a common harlot. Irenæus lib. 1. cap. 20. calleth this Helen, Selen.

Simon the father of heretickes.

Cap. xiiii.

How Simon Magus after his diueliſh dealing in Iudæa, gott him to Rome, where he was mett of Peter the Apostle.

The malicious power of Sathan, enemy to al honestye, & foe to all humane health: brought forth at that tyme, this monster *Simon*, a father, and worker of all such mischieues, as a great aduersary vnto the mighty, and diuine Apostles. But the diuine, and supercelestiall grace succored her ministers, that by their apparition, and presence, the kindled flame of wickednes was quenched, all pride by them abated, & humbled, which did sett it selfe agaynst the knowledge of God. Wherefore, neyther the striuing of *Simon*, neyther of any other, that then started vp, was able to withstand those Apostolike tymes. for the brightnes of trueth, & the diuine word, lately shining from aboue, preuayling on earth, working in his Apostles: victoriously ouercame, and mightely ouer grewe all thinges. But the afore sayd Sorcerer, hauing the eyes of his minde lightened with a diuine, and some sodayne shining from aboue, after that first of all, he was manifestly knowne to haue maliciously dealt agaynst *Peter* the Apostle in Iudæa: fled alonge iorneye by sea, from the East vnto the West, thinking to gett by that flight, to liue afterwards at hartes ease. And comming into the city of Rome, he was so ayded by his power, whiche preuayleth in this worlde, that in short tyme he brought his purpose to suche a passe, that his picture was there placed with others, and he honoured as a God. But this his impietye, did not longe prosper, for incontinently, vnder the raygne of *Claudius*, the wonderfull prouidence of the God of all thinges, and carefull ouer mankinde: guyded vnto Rome *Peter*, that great, and constant Apostle, chiefe of all the rest for vertuous fauour: agaynst this so greate a corruptor of Christian life: who like a valyant Capitayne, fensed with the diuine armour of God, transported from East vnto West, the precious marchandise of spirituall brightnes, the wholsome doctrine, and light of soules, that is, the preaching of the glad tydinges of the celestiall kingdome.

The combat of light and darkenes.

Simon Mag⁹ commeth to Rome.

Peter came to Rome vnder Claudi⁹.

Cap. xv.

The foyle of Simon, and mention of the Goſpell written by S. Marke.

Theſe 2. cap. in the greeke were one.

When the heauenly woꝛde came thither, Immediatly the power of *Simon*, together with him ſelf, came to nought, and the flame was quenched. But of the contrary, ſuch a light of piety ſhined in the mindes of ſuch as heard *Peter*, that they were not ſuffiſed with once hearing, neither ſatisfied with the vnwꝛitten doctrine, that was deliuered: but earneſtly beſought *Saynct Marke* (whoſe Goſpell is now in vre) that he woulde leaue in wꝛiting, vnto them, the doctrine which they had receaued by pꝛeaching, neither ceaſed they, vntill they had perſwaded him, and ſo geuen an occaſion of the Goſpell to be wꝛitten, which is nowe after *Marke*. It is repoꝛted, that the Apoſtle vnderſtanding of this by inſpiration of the holy ſpirite, was pleaſed with the motion of thoſe men, and commaunded this Goſpell nowe wꝛitten, to be reade in the Churches. *Clemens* in the firſt of his Hypotipoſeon, repoꝛteth this ſtoꝛy. With him agreeth *Papias*, Byſhop of Hierapolis in Aſia, who ſayth, that of this *Marke* mention is made by *Peter*, in his foꝛmer Epiſtle, which he compiled beinge at Rome, and of him the citye of Rome figuratiuely to be called Babilon, the whiche is ſignified when he ſayth: the Church partaker of your election, vvhich is at Babylon ſaluteth you, and *Marke* my ſonne.

The Romaines requeſt S. Marke to write a Coſpell.

Clemens.

Papias.

1. *Pet.* 5. Rome figuratiuely called Babylon.

greeke. ſee page 57.

Cap. xvi.

Cap. 15. after the greeke.

How that Marke firſt of all others, preached vnto the Ægyptians the knowleadge of Chriſt.

Marke is ſayde firſt of all, to haue bene ſent vnto Ægypt, and there to haue both pꝛeached the Goſpell, which he wꝛote, and firſt to haue ſetled the Churches of Alexandria, and ſo a greate multitude of beleeuers, both men, and women. At the firſt meeting was gathered together, by a certayne philoſophicall, and diligent exerciſe, that *Philo* thought good to commit in wꝛiting vnto vs, their exerciſe, their conuenticles, their dyet, and all the other trade of their life. * It is repoꝛted that this *Philo* came to Rome vnder *Claudius*, and had conference with *Peter*, who then pꝛeached vnto the Romaynes, neyther is it vnlike. That Commentary whiche we knowe to haue bene compiled by him in his latter dayes, contayneth manifeſtly the Canons, hitherto conſerued in the Church. And in ſo much that curiouſly he hath deſcribed vnto vs, the lyues of our religious men, it is very like, that he did not onely ſee thoſe Apoſtolike men, of his tyme, by oꝛiginall Ebꝛevves, and theꝛefoꝛe obſerued the auncient rites, and ceremonyes of the Ievves: but alſo allowed of them, as godly, and honeſt.

Marke the firſt preacher of the Ægyptians.

* Cap. 16. in the greeke. Philo came to Rome vnder Claudius

Cap. xvii.

Euſebius reporteth out of Philo, the lyues, the maners, the ſtudyes, the habitation, the aſſemblies, the iudgement of the interpretation of the Scriptures, of the religious men in Ægypt, and there about flouriſhing in his tyme.

Firſt of all, this playnely appeareth, that he paſſed not the limites of veritye, by reaſon of him ſelfe, oꝛ of any other in repoꝛting thoſe thinges whiche he wꝛote in that booke, by him entituled: of the life contemplatiue, or vvorshippers, ſaying: that the men and women were called woꝛſhippers, eyther becauſe like cunning Phiſitians, they cured, and healed ſuch as came vnto them of their malitious paſſions: oꝛ els becauſe that religiouſly, they woꝛſhipped the celeſtiall godhead, with pure and ſincere woꝛſhip. But whether he gaue them this name of his pꝛoper perſon, foꝛ the afoꝛeſayde cauſe: oꝛ whether at the beginninge they were ſo called, when as yet the name of Chꝛiſtians was not euery where publiſhed: I thinke it not needefull curiouſly to ſhift out. Yet firſt of all this he witneſſeth: that they renounced their ſubſtaunce, and their proper goodes: they vvhich deuined of philoſophye gaue place, they ſeuered them ſelues from all the ſecular cares of this life: they forſaking the cities, ſolitarily liued in fieldes, gardens, or Orchyardes: they accompanied them vvhiche followed the contrary trade of life,

Philo Iudæus

as

as vnprofitable and hurtfull vnto them vvhich then liued thus (as requisite it vvas) to this ende, that vvith earnest and feruent desire they shoulde imitate them vvhich ledde this propheticall life. For in the Actes of the Apostles, whence no doubt this is rehearsed, it is written that all the familiares of the Apostles sould their substance, and possession, distributing to euery one, as need required, so that none wanted among them. For as many, (sayth the text) as had lands or houses, sould them, bringing the price thereof, and laying it at the Apostles feete, to this purpose, that seuerally euery ones want, and necessity, might be supplied. The like doth the same *Philo* testifie, writing thus: In many places this kinde of people liueth (for it behoued as vvell the Græcians, as the Barbarians, to be partakers of this absolute goodnesse) but in Ægypt, in euery prouince (so they terme them) they abounde, and especially about Alexandria. From euery vvhere, the best conuaye them selues, as it vvere into their natiue contrey, into the soyle of these vvorshippers, as a most commodious place, adioyninge to the lake of Marye, in a lovver vale, very fitt, both for the securitye, and temperature of the aëre. Afterwardes describing the maner of their mansions, he writeth thus of the Churches of that region: In euery village there is a religious house, vvhich they call Semnion, and a Monasterye, vvherein they inhabiting, do celebrate the mysteries of honest, and holy life, carying thither nothing, nether meate, nor drinke, nether any other thing, necessary for the sustentation of the body, but the lavves, and the oracles of the Prophets, Hymnes, and such like (vvherby knovvledge and pietye is encreased) there are consummated. And a litle after, he sayth: All the space that is from morning to euening, is of them spent, in godly exercise, for, reading the holy Scriptures, they meditate thereupon, handling allegorically, the diuine philosophy of their natiue contrey. And they suppose those types of secretye, vvhich by figures are signified, to be made manifest by the exposition of the Scriptures. They haue certayne Commentaryes of auncient vvriters, vvho beinge ringleaders of their opinions, haue left vnto their posterityes, monuments of many thinges Allegorically handeled, vvhiche they vsing as principall types, do imitate the drifte of their trade. These thinges seeme to haue bene vttered by this man, as thoughe he had bene an auditor, vnto their exposition of the Scriptures. It is also very like that the Commentaryes (vvhiche he reporteth to haue bene amonge them) were the Gospells, and the vvorkes of the Apostles, and certayne expositions of the auncyent Prophetes, partlye suche as that Epistle vnto the Hebrevves is, and also the other Epistles of *Paul* doe contayne. To be shorte, that they newely compiled, and collected Psalmes, thus he writeth: They contemplate not only diuine things, but they make graue canticles, & hymnes vnto God, in a more sacred ryme, of euery kinde of metre, and verse. And many more thinges he declareth in that booke, whiche we here mention. But those thinges seemed necessarylye selected of him, which paynte vnto vs the sure and certayne notes, of their Ecclesiasticall conuersation. But if any man suppose these thinges nowe spoken of, not properly to appertayne vnto the pollycye of the Gospell, but to be applyed vnto others, besydes these forementioned vvorshippers, let him at leste wise creditt that, which out of his vvordes we will alleadge, and no doubt if he iudge indifferently, he shall finde an infallible testimonye. For thus he writeth: First of all, they place continency in the mynde, as a certayne foundation, next, they buylde thereupon, other vertues. Not one eateth, or drinketh before sunne sett, adiudging the diuine meditating of vvisedome, to be a vvorke of light, & the curious feeding of the carkasse, to be a vvorke of darkenes, geuing vnto the one, the daye, vnto the other, the lesser parte of the night. Many thinke not vpon meate, no not in vvhole three dayes, beinge rauished vvith a greater desire of knovvledge, then of foode. Many are so delighted, and enamoured vvith the foode of vvisedome, vvhich aboundantly, copiously, and plentifully ministreth all kinde of learning, that they abstaine from meate, tvvise as long, & scarse in six dayes, they receaue their necessary foode. These vvordes of *Philo*, in our opinion, concerne without all contradiction, our men. But if any man as yet stifly gaynesaye, and looke to be further persuaded, let him creditt more euident demonstrations, whiche he shall not finde amonge any others, saue onely the Christians who religiously rule them selues, accordinge vnto the Gospel, for he sayth: Amonge them of vvhome vve speake, there are vvomen to be found, vvherof diuers are elderly virgines, vovving chastitye not by compulsion, or necessitye, (as the guyse and maner is of holy virgines, among the Gentiles) but rather voluntarily, for the zeale, & desire they haue to vvisedome, vvith vvhose company, these vvomen acquaintinge them selues, despise corporall luste, desirous

Act. 4.

Philo of the vvorshipers in Ægypt.

Mansions. Churches. Religious houses.

Study of holy Scripture.

Psalmes and Hymnes.

The continency of the vvorshipers. Abstinence.

Virgines.

To compell some to vow chastity is paganisme.

Allegoricall interpretations.

not of mortall, but immortall children, vvhich ſoly the amiable and godly minde of it ſelfe begetteth. And afterwards he ſetteth forth the ſame more plainly, for the interpretations (ſayth he) of the ſacred Scriptures, are among them Allegoricall, and figuratiue. For vnto theſe men the vvhole Scripture, ſeemeth like a liuing creature, ſo that the externall shevve of vvordes, reſemble the ſuperficyes of the body, and the hidd ſenſe, or vnderſtandinge of the vvordes, ſeeme in place of the ſoule, vvhich their religion began to contemplate, by the behoulding of names, as it vvere in a glaſſe, obſeruing a paſſing beautye vvith the bright beames of shininge ſentences.

Synods. Conference.

What neede we to adde vnto theſe, how that they gathered together, ſeuerally men, and ſeuerally women, haue their conuerſation? and what exerciſe they practiſe among them? which as yet are in vſe among vs, and eſpecially, ſuch as we haue bene accuſtomed to vſe in our faſtinges,

Faſtinges.

vigils, and reading of diuine Scripture about the feſtiuall day of the bleſſed paſſion, which the aforeſayd author hath diligently noted after the ſame maner as they are obſerued among vs, and

Vigils.

deliuered it in writing, but eſpecially deſcribing the vigils of that greate feaſte, and the exerciſes thereof, with hymnes, as the maner is among vs. and how that one ſinging in verſe, and the reſte geuing diligent eare, with ſilence, they all cloſe in the ende, and ſing with him, the laſt verſe of the hymne. He hath written alſo, how that in the afore ſayde dayes, they lye vpon greene pallets, taſting at all, neither wine, neither any liuinge creature, but their drinke, cleare water, and their foode, bread with ſalt, and Hyſſope. He writeth moreouer of their gouernment, I ſay of them to whome the Eccleſiaſticall Liturgies are committted, of their Deaconſhippes, and of the preſidency of Biſhopes, placed aboue all. But if any man be deſirous to knowe theſe thinges exactly, let him repayre vnto the hiſtory of the afore ſaid author. Now that *Philo* writing of theſe things, entreated of the firſte preachers of the Goſpell, and the rites deliuered them of the Apoſtles of olde, it is manifeſt to euery man.

Beddes made of leaues, chaffe, and graſſe. Bread and vvater. Biſhops. Deacons.

Cap. xviii.

The commendation of Philo, the cataloge of his workes, whereof many are not extant.

This *Philo* flowed in wordes, he was deepe of vnderſtanding, highe, and profounde in the contemplation of holy Scripture, he compiled a diuerous and variable expoſition of the Scriptures, proſecuting after his order and maner, aſwell the tract of the booke of Geneſis, with the Allegoryes thereof, as the ſumme in the chapiters contayned, laying downe the queſtions incident, and ſolutions to the ſame, entitling his booke: the queſtions and ſolutions incident in Geneſis, and Exodus. There are beſides extant, of his, ſeuerall tractes, of his Problemes. Namely, tvvo bookes of Husbandry, ſo many of drunkenes, and certayne others, hauing their proper, and peculiar title, whereof one is: vvhat the ſobre minde prayeth or vovveth? alſo of the confuſion of tongues, of vvandring and finding, of Conuenticles vnto diſcipline. of that: vvho can be heyre of the goods of God? or: vvhat diuiſion can be of equalls and contraryes? of the three vertues, whereof *Moyſes*, with others hath written. Moreouer: of them vvhoſe names are changed, and vvhy they vvere changed, where he witneſſeth him ſelfe to haue written agayne, and againe of teſtaments. There is extant a volume of his: of banishment, and of the life of a perfect vviſe mã, according vnto righteouſnes, or: of vnvvritté lavves. Agayne, of Gyaunts, or: that the Godhead is not changed. of dreames, which according vnto *Moyſes* are giuen from aboue, fiue volumes. And thus much of them which he wrote on Geneſis, that came to our handes. We haue alſo knowne vpon Exodus, fiue bookes of queſtions, and of the tabernacle, and of the tenn commaundements, and foure bookes of them vvhich by nature of lavves may be referred, vnto the tenn commaundements. of the ſacrifices of beaſtes, vvhat kindes of ſacrifices there be? of that: vvhat revvardes are ſet forth to the good and godly, in the lavv? vvhat punishmentes, and curſes to the vvicked. There are founde alſo certayne ſeuerall bookes of his, as of Prouidence, and of the Ievves, of Politickes, and of *Alexander*, and concerning that: that brute beaſtes haue reaſon. Agayne: that he is a ſlaue vvhich is vvicked, and there foloweth an other booke: that he is free vvhich is godly. After theſe he wrote of the life contemplatiue, or vvorshippers, whence we borowed thoſe thinges, which we alleadged concerning the Apoſtolike mens liues. the interpretations of the Hebrue names in the lawe, and Prophetes, are attributed vnto his induſtrye. This *Philo* comming to Rome in the time of *Caius*, wrote a booke of the impiety of *Caius*, witte-

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ly cloking it, with the title of vertues, which booke being read before the Romayne Senate, in the tyme of *Claudius*, was so well thought of, that his bookes were chayned in the publique library, as famous Monuments. At the same tyme, when *Paul* had trauayled in compasse, from Ierusalem to Illyricum, *Claudius* vexed the Ievves, when *Aquila*, & *Priscilla* with certayne other Ievves were expulsed Rome, and came to Asia, where they had their conuersation together with *Paul*, who then confirmed the Churches, whose fundations he had lately layed. Whereof the holy Scripture, in the Actes of the Apostles, sufficiently enstructeth vs. *Act.* 18. Anno Christi 51.

Cap. xix.

VVhat calamity happened vnto the Iewes in Ierusalem vpon Easter day.

WHen *Claudius* as yet raygned, so great a sedition, and sturre was raysed in Ierusalem, about the feaste of Easter, that of them onely, which were pressed in the porches of the temple, crushed, and trodden to death vnder foote, there were slayne thirty thovvsand Ievves, and that festiuall day, was vnto the whole nation, a day of mourning, Lamentation being raysed throughout al their dwelling places. And this, *Iosephus* doth write worde, by word: *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the Ievves: When *Felix* was sent to be Lieuetenante of the whole prouince of Samaria, Galilæa, and the region beyonde Iordane. VVho after he had raygned thirteenth yeares, and eyght moneths, dyed, leauing *Nero* to succeade him in the Empire. The iustice of God for contemning his sonne. Ioseph bell. Iud. lib. 2. cap 11.

Cap. xx.

VVhat calamity happened at Ierusalem vnder Nero: the sedition betweene priest, and people. The death of Ionathas the high priest.

VNder *Nero*, *Felix* being procurator of Iudæa, there was then raysed a sedition betweene the Priestes, which *Iosephus* in the twentyeth booke of Antiquities describeth, thus: there rose dissention betvveene the high priestes, and inferior priestes, and chiefe of the people at Ierusalem. Euery one gathering vnto him, a company of Ruffians, and cutters, plaied the captayne, they skirmished among them selues, they vexed one another, they slynged one at another, but there vvas none to bridle them. And these things frely vvere done in the city, as though there had bene no President. So impudent and past all shame vvere the high priestes become, that they stucke not to sende, and take avvay from the barne floores, the tythes due vnto the inferior priestes, so that in the ende it fell out, that the priestes vvere seene to perishe for pouertye. The violence of these seditious persons preuayled beyonde all right and reason. Agayne the same Historiographer writeth that at Ierusalem, about that time, there rose a certayne multitude of theues, or robbers, which slewe them by day that mett them in the streetes, and especially on the holy dayes confounding them selues with the multitude, and carying weapons couered vnder their garmentes, they wounded the chiefe men, and when the wounded fell downe, they drewe them selues to them that were incensed agaynst the theeues, and so brought to passe through the cloking of their prankes, they could not be apprehended. To be briefe he writeth that *Ionathas* the high priest was slayne of them first, and dayly after him many, and the feare to haue bene greater then the calamity it selfe, because that euery man, euery houre looked for death as in warre. Ioseph. Anti. lib. 20. cap. 23 Ioseph. Anti. lib. 20. cap. 11

Cap. xxi.

Of the sedition that the Ægyptian Sorcerer moued, whereof the Actes make mention.

COnsequently after these, he annexeth other thinges, saying: vvith a greater plague, did the Ægyptian, being a false prophet, afflict the Ievves. VVhen he came vnto those partes, and chalenged vnto him selfe (being a sorcerer) the credit of a Prophet, he gathered together about a thirty thovvsand of seduced people, vvhome he guyded from the vvildernes vnto mount Oliuet: vvhence he might make an embushment vpon Ierusalem, and if he obtayned his purpose, to exercise tyranny, partly vpon the Romayne vvatch, and partly vpon the people, vsinge to his vvicked enterprise, the company of headye and vvilfull fyvashebucklers. But *Felix* Ioseph. bell. Iud. lib. 2. cap 12.

preuenting his violence, met him vvith armed Romayne ſouldiers, vvith vvhome all the reſt of the people conſpired, ready to reuenge them ſelues of them. After their meeting, and aſſault geuen, the Ægiptian vvith a fevv fledde his vvay, and many of his adhærents, vvere foyled and taken aliue. Thus farre *Ioſephus*, in the ſeconde of his hiſtoryes. I thinke it alſo very expedient, to conferre with theſe, that which is reade in the Actes of the Apoſtles, concerning this Ægiptian, where vnder *Felix* it is ſayd of the tribune of the ſouldiours, that was at Ieruſalem, vnto *Paul*, when the multitude of the Ievves rayſed a tumulte agaynſt him: art thou that Ægiptian, vvhich a fevv dayes agoe, haſt rayſed vvith thee foure thouſand common theeues, & leddeſt them vnto the vvilderneſſe? and ſuch are the thinges that happened vnder *Felix*.

Act.21.

Cap. xxii.

The going of Paul vnto Rome, and his pleading there, with his Martyrdome.

Feſtus is ſent by *Nero* to ſucceede *Felix*, vnder whome *Paul* pleading in his owne cauſe, is brought bound to Rome. There was with him *Ariſtarchus*, whome iuſtly in ſome place of his Epiſtles, he calleth his felowe captiue, and *Luke* when he had finiſhed the Actes of the Apoſtles, concluded his hiſtory here, ſaying: that *Paul* liued peaceably at Rome tvvo vvhole yeares, and preached the vvord of God vvithout impediment. The which being expired, fame goeth that the Apoſtle (after accompt made of his doctrine) returned vnto the office of preaching, and afterwardes when he came the ſeconde time vnto the city, vnder the ſame Emperour, to haue bene crowned with martyrdome. Where lying in fetters he wrote the latter Epiſtle vnto *Timothe*, inſtructing him both of the accompt of doctrine that he made in his former captiuity, and alſo of his death approching nigh. Take hereof his owne teſtimony, for thus he writeth. At my former apparance none aſſiſted me, for all forſooke me. I pray God that it be not laide to their charge. But the Lord aſſiſted me, and ſtrengthned me, that by me the preaching ſhould be accomplished, and that all nations might heare. And I vvas deliuered out of the Lyons mouth. Playnly he sheweth by theſe wordes that he was before deliuered out of the lions mouth (meaning as it appeareth *Nero*, becauſe of his cruelty) that the preaching might be ſupplyed by him. Neither afterwardes hath he added the like, for he will deliuer me out of the lions mouth. He ſaw in the ſpirite his death to drawe nigh. Wherfore immediatly he ſayth: I haue bene deliuered out of the Lyons mouth, and the Lord vvill deliuer me from euery euill vvorke, and reſerue me vnto his heauenly kingdome. Noting, his martirdome to draw nigh. The which more euidently he forſheweth in the ſame Epiſtle, ſaying: For I am novv ready to be offred, & the time of my diſſoluing is at hand. In the latter epiſtle, when he wrote, he declared *Luke* alone to be with him, but in his former apparance, and pleading, not one, no not *Luke* to be with him. Wherefore it is playne that *Luke* wrote the Actes of the Apoſtles vnto that time, knitting vp his hiſtory, with his abſence from *Paul*. Theſe thinges haue we ſpoken to this end, that we may warrant the martyrdome of *Paul*, not to haue bene conſummated when *Luke* finiſhed his hiſtory, that is, when *Paul* came to Rome. It is very like that the apologye of *Paul* for his doctrine, might haue bene at the beginning ſooner accepted, when *Nero* was ſomewhat milder in affection, & dealing. But after that he fell vnto ſuch outragious wilfulneſſe, he was quicke with others for the Apoſtles ſake.

Coloſſ.4.

Act.28.

Whereof reade the 25. cap. of this 2. booke.

2.Timoth.4.

Cap. xxiii.

Of the martyrdome of Iames, called the brother of Chriſt.

The Ievves, when their purpoſe fayled them in their pretended malice towards *Paul*, after his appellation made vnto *Cæſar*, being ſent from *Feſtus* vnto Rome: they turne themſelues agaynſt *Iames*, the brother of Chriſt, who was placed of the Apoſtles, Biſhop of Ieruſalem. The like they practiſe againſt him, placing him in the middeſt, and requiring of him, that in preſence of all the people, he would renounce the fayth of Chriſt. When as he contrary to their expectation, freely, and with greater audacity then they hoped, in preſence of all the multitude, had confeſſed *Ieſus* to be the ſonne of God, our Sauiour, and Lorde, they could no longer abide his teſtimony, for he was counted of all, moſt iuſt, for his excellent wiſedome, & pietye, which he ſhewed in life. Him they ſlewe, hauing gotten opportunitie to the accompliſhing of this hap-

Iamesbishop of Ieruſalem

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nous fact, by the vacancy of the Regall seat. For *Festus* gouernour of Iudæa being deade, the prouince wanted a President, or Procurator. But how *Iames* was slayne, the testimonye of *Clemens* (heretofore of vs alleadged) hath largely declared, that he being throwne downe from a pinacle of the temple, and brayned with a fullers clubb, gaue vp the ghost. And *Ægesippus* who immediatly succeeded the Apostles, repeateth the circumstance hereof exquisitely in his fift booke, after this maner: *Iames* the brother of Christ, tooke in hand the gouernment of the Church, after the Apostles, termed a iust and perfect man of all men, from the tyme of our Sauiour vnto vs. For many were called *Iameses* beside him, but this man was holy from his mothers wombe. He dranke neither wine, nor strong drinke, neither eate any liuing creature. He was neither shauen, neither anointed, neither did he vse bathe. Vnto him alone, was it lawfull to enter into the holy places, he vsed no woollen vesture, but wore a Syndone, and alone frequented he the temple, so that he was found prostrate on his knees, and praying for the sinnes of the people. His knees were after the guise of a camels knee, benummed, & bereft of the sense of feeling, by reason of his continuall kneeling in supplication to God, and petitions for the people. For the excellency of his righteousnesse he was called *Iuste*, and *Oblias*, which soundeth by interpretatiō: the bulwarke, or defence of the people in righteousnes, as prophecies do go of him. When diuers asked him touching the heresies among the people wherof (we mētioned before) which was the gate or dore of Iesu, he aunswered: the same to be the Sauiour, by whose meanes they had beleeue *Iesus* to be Christ. But the aforesayde heresies, acknowledge neyther the resurrection, nor the comming of any iudge, which shall reward to euery one according to his workes. For as many as beleeued, they beleeued by meanes of *Iames*. When many of the Princes were perswaded, there rose a tumult of the Iewes, Scribes, and Pharises, saying: It is very dangerous lest that the whole people looke after *Iesus*, as though he were *Christ*, and being gathered together they said to *Iames*: we pray thee refraine this people, for they erre in *Iesu*, as though he were true *Christ*. We pray thee perswade this people, which frequent to this feaste of the Passeouer, concerning *Iesu*, for we all obey thee, yea we, and all the people, testifie of thee, that thou art iust, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*. For the whole multitude, and we, obey thee. Stand therefore vpon the pinacle of the temple, that thou mayst be seene aloft, and that thy word may be perceaued plainly of all the people, for because of this Passeouer, all the tribes are met here, together with the Gentiles. The aforesayd Scribes, and Pharises placed *Iames* vpon the pinacle of the temple, and shouted vnto him, and sayd: Thou iust man, at whose commaundement we all are, in so much that this people is seduced after *Iesus*, who was crucified, declare vnto vs, which is the dore of *Iesus* crucified. And he aunswered with a lowde voyce: why aske ye me of *Iesus*, the sonne of man, when as he sitteth at the right hand of the great power in heauen, and shal come in the clowdes of the aëer? When as he had perswaded many so that they glorified God at the testimony of *Iames*, and sayd: *Hosanna* in the highest to the sonne of *Dauid*: then the Scribes, and Pharises, said among them selues, we haue done very il, in causing such a testimony of *Iesu* to be brought forth But let vs clime vp, and take him, to the end the people being stroken with feare may renounce his faith. And they shouted saying O, O, and the iust also is seduced, and they fulfilled the Scripture which sayth in Esay: Let vs remoue the iust, for he is a stumbling blocke vnto vs. Wherfore they shall gnawe the buddes of their owne works. They climed vp, & threw downe headlong *Iustus*, saying: let vs stone *Iames Iustus*. And they went about him with stones, for after his fall he was not fully dead, but remembring him selfe, fell on his knees saying: I beseech thee Lord, God, and Father, forgiue them, for they wote not what they doe. And as they were a stoning of him, one of the Priestes, the sonne of *Rechab*, the sonne of *Charabim* (whose testimony is in Ieremy the Prophet) cryed out: cease, what do you? This iust man prayeth for you. And one of them that were present, taking a fullers clubb (with which they pounce, & purge their clothes) stroke *Iustus* on the heade, and brayned him, & so he suffred martyrdome, whome they buried in that place. his piller, or picture as yet remayneth hard by the temple engrauen thus: This man was a true witnesse both to the Iewes, and Gentiles, that *Iesus* was *Christ*. And *Vespasianus* immediatly hauing ouerrun Iudæa, subdued the Iewes. These at larg recorded by *Ægesippus*, are correspondent with these thinges which *Clemens* wrote. This *Iames* was so famous and renowmed among all for his righteousnes, that the wise among the Iewes, imputed the cause of this sodayne besieging of Ierusalem after his martyrdome (which no doubt

Ægesippus lib. 5.

Esay.

therfore happened vnto them) to be for the preſumptuous offence, practiſed againſt him. Ioſephus ſticked not to teſtifie the ſame in theſe wordes. Theſe thinges happened vnto the Ievves in vvay of reuenging the death of *Iames* the *Iuſt*, vvhich vvas the brother of *Ieſu* vvhome they cal *Chriſt*. For the Ievves ſlevve him vvhen he vvas moſt iuſt. The ſame *Ioſephus* deſcribeth his death in the twentieth booke of Antiquities, ſaying: *Cæſar* hearinge the death of *Feſtus*, ſendeth *Albinus* Preſident into Iudæa. But *Ananus* the yonger, vvhome vve reported before to haue taken vpon him the high prieſthoode, vvas a very preſumptuous and heady cockbrayne, he claue vnto the ſect of the Saduces, vvhich vvere mercyleſſe in iudgment, among all the Ievves, as vve ſignified before. *Ananus* then being ſuch a one, hauing gotten opportunity to his thinking, in ſo much that *Feſtus* vvas deade, and *Albinus* not yet come: called vnto him a counſell, commaundinge the brother of *Ieſu*, called *Chriſt*, vvhoſe name vvas *Iames*, vvith certayne others to be brought forth, accuſing them that they had tranſgreſſed the lavve, and deliuered them to be ſtoned. As many in the city as vvere iuſt and due obſeruers of the lavve, tooke this fact greeuouſly, ſending priuely vnto the King, and beſeeching him to vvrite vnto *Ananus*, that thence forth he attempt not the like, In ſo much that his former fact vvas vnaduiſedly, and impiouſly committed. Certayne of them mett *Albinus* comminge from Alexandria, and enſtructed him hereof, that it vvas not lavvefull for *Ananus* to ſummone a counſell contrary to his commaundement. *Albinus* thus perſvvaded vvrote fumishly vnto *Ananus*, threatning reuengement vpon him, for this fact. And king *Agrippa* vvhen he had gouerned the high prieſthoode three moneths, depriued him, placing in his rovvme *Ieſus* the ſonne of *Damæus*. Thus farre touching *Iames*, whoſe epiſtle that is reported to be, which is the firſt among the vniuerſall Epiſtles. Yet haue we to vnderſtande that the ſame is not voyde of ſuſpicion, for many of the auncient writers make no mention thereof, like as neyther of that, which is vnder the name of *Iudas*, being one of the ſeuen called vniuerſall, for all this we knowe them to be publickly reade in moſt Churches.

Ioſephus. Antiq.lib.20. cap.16.

The tranſlator for the remouing of all ſuſpition, concerning the canonicall Epiſtle of Iames.

TOuchinge this Iames whoſe Epiſtle hath bene ſuſpected, take this leſſon of Ierome, agaynſt Heluidius: diſce Scripturæ conſuetudinem eundem hominem diuerſis nominibus nuncupari, *learne the maner of the Scripture which calleth one and the ſame man after diuerſe names, he is called in Math. 10. Marke 3. Act. 1. Iacobus Alphæi, and numbred among the 12. Apoſtles. Though Ierome lib. 5. cap. 17. vpon the Prophet Eſay, call him* decimum tertium Apoſtolum, *and Dorotheus Biſhop of Tyrus do terme him one of the 70. Diſciples. He is called* Iacobus frater Domini, *Iames the brother of the Lord, in Math. 13. 27. Marke 6. 15. Galat. 1. and in this preſent hiſtory. but in what ſenſe he might be called his brother, being his mothers ſiſters ſonne, reade Ierome agaynſt Heluidius, which handleth that queſtion purpoſely. He is called Iacobus Iuſtus, and Oblias, in the former chapiter of Euſebius. This hiſtory reporteth him to haue bene placed by the Apoſtles, Biſhop of Ieruſalem, and there to haue gouerned the Church the ſpace of 30 yeares, for oft in the Scriptures he is founde at Ieruſalem, as Act. 1. 15. 21. 1. Corinth. 15. Galat. 1. 2. Concerning his epiſtle, and other parcells of holy Scripture, that they were not generally receaued, no maruell at all, conſidering the malice of the Deuill, in obſcuring thoſe thinges which proceade from the holy Ghoſt. Euſebius writeth, that beſides the Epiſtle of Iames, the Epiſtle of Iude, the latter of Peter, the 2. and 3. of Iohn, with the reuelation, were called into controuerſy, ſo that ſome reiected them, ſome cleaued vnto them,* tanquam certis, & indubitatis Scripturis, *as certayne, and vndoubted Scriptures. Ierome in Catalog. Eccleſ. Scrip. of Iames writeth thus:* vnam tantum ſcripſit epiſtolam, quæ & ipſa, ab alio quodam ſub nomine eius ædita aſſeritur. *he wrote one epiſtle, which is thought to haue bene publiſhed by an other, vnder his name. if this be the whole, no danger at all. The Canons commonly called the Apoſtles, Canone 84. haue decreed this, of the Epiſtle of Iames, together with the other parcells of holy Scripture, that it was to be receaued for Canonicall. ſo hath the councell of Laodicea, vnder Damaſus, cap. 59. about the yeare of our Lord 371. And the third councell of Carthage, vnder Siricius, about the yeare 417. cap. 47. Innocentius the firſt, about the yeare of our Lord 408. in his Epiſtle to Euxperius, cap. 7. and Gelaſius the firſt, about the yeare 494. together with ſeuenty Biſhops, haue receaued them for Canonicall, of this minde is Ierome* ad Paulinum, *Auguſtine* de doctrina Chriſtiana, *lib. 2. cap. 8. ſo that from that tyme vnto this day, they were generally allowed, and receaued for Canonicall Scripture. Thus much I thought good heere to note, leſte that the ſimple*

Ierome. *Mat.* 10. *Mark.* 3. *Act.* 1. Dorotheus in Synopſi. *Matth.* 13. 27 *Mark.* 6. 15. *Galat.* 1. *Act.* 1. 15. 21. 1. *Corinth.* 15. *Galat.* 1. 2. Euſeb. Eccl. hiſt lib. 3. cap 21. lib. 3. cap. 22. Ieron. Cata. Eccle. Script.

Canon Apo. canon. 84.

Concil. Laodic. cap. 59. Concil. Carthag. 3. cap. 47. Innocen. epi. ad Euxperiũ cap. 7. Gela. 1

simple Reader, snared by the subtlety of Satan, (which in these perillous dayes throweth in bones for the true Christians to gnawe vpon) shoulde doubt of any part, or parcell of holy Scripture, that might tende to his confusion.

Ierome ad Paul. August de doctrina Christ. lib. 2. cap. 8.

Cap. xxiiii.

How that after Marke, Anianus was appoynted Bishop of Alexandria.

When *Nero* had raygned the space of eight yeares, first after *Marke* the Apostle, and Euangelist: *Anianus* tooke the gouernment of the church of Alexandria, a man both vertuous, and renowmed, in all respects.

Cap. xxv.

Of the persecution which happened vnder Nero, when as Peter, and Paul, suffred martyrdome at Rome.

Nero now setled in his seate, fell into abominable factes, and tooke armour agaynst the seruice due vnto the vniuersall, and almighty God. How detestable he was become, it is not for this present tyme to declare. for there be many that haue paynted out his willful malice, which may easily appeare if we consider the furious madnes of that man. through the which, after that beyond all reason he had destroyed an innumerable company, he fell into such a sucking bayne of slaughter, that he abstayned not from his most deare, and familiar friendes. Yea he tormented with diuerse kindes of death, his owne mother, his brethren, his wife, & many of his nearest kinsfolkes, as if they had bene enemyes, and deadly foes vnto him. but it behoued vs to note this one thing of him aboue the rest, that he was counted the first enemy of all ỳ Emperours, vnto the seruice of God. of him doth *Tertullian* in Romayne letters write thus: reade your authors, there shall you finde *Nero*, chiefely to haue first persecuted this doctrine at Rome. vvhen the vvhole East vvas novv subdued, he became cruell vnto all men, vve boast and bragge of such a famous persecutor. for they vvhich knevve him may easily perceaue, that this our doctrine had neuer bene condemned by *Nero*, had it not bene passing good. This enemy of God (wherein he was first espied) set vp him selfe to the destruction of the Apostles, for they write that *Paul.* was beheaded, and *Peter* crucified of him at Rome, and that maketh for the credit of our history which is commonly reported, that there be churchyardes vnto this day, bearing the name of *Peter* and *Paul.* In like maner *Gaius* a Romayne, and an Ecclesiasticall person, and (after *Zepherinus*,) Bishop of Rome, writing vnto *Proclus*, captayne of the heresye which the Cataphrigæans helde, speaketh thus of the tombes wherein the Apostles were layde. I (sayth he) am able to shevve the banners of the Apostles. for if thou vvilt vvalke vnto Vaticanum, or the vvay Ostiensis, thou shalt finde, their victorius banners, of such as haue builded this Church. And that they were both crowned w̄ martyrdome at ỳ same time, *Dionysius* bishop of Corinthe affirmeth in his epistle vnto the Romaynes. And you obtaining so goodly an admonition, haue coupled in one, the buylding of the Romayne, and Corinthian churches, for they both enstructed vs, vvhen they planted our church of Corinthe.

Tertul. in Apolog.

Gaius.

Dionys. Bishop of Corinth.

Cap. xxvi.

How the Iewes were wonderfully vexed at Ierusalem vnder Florus, and of the sturre in Syria raysed agaynst them.

Likewise such as taught together in Italy, suffred martyrdome the same tyme, and that this history may bring with it the more credit, *Iosephus* declareth, that after the manifolde miseries which happened vnto this nation, many, and the same innumerable, and of them that were among the Ievves in estimation, were scorged in the city of Ierusalem, by the commaundement of *Florus*, and nayled to the tree. He writeth that *Florus* was Liuetenant of Iudæa, when as the warres being begonne of olde, encreased the twelfe yeare of the raygne of *Nero*. Agayne, because of the rebellion of the Ievves throughout all Syria, there rose such a tumulte, that the Gentiles without all compassion, as deadely foes destroyed the Ievves which inhabited the cities, so that the cities were seene full of sepulchres, olde men, and yong men, slaine in the streetes, women lying all along, hauing that vncouered, which nature commaunded to be kept in secrete, and the whole prouince miserably afflicted with vnspeakeable calamityes. and greater was the feare (sayth he) of that which was like to ensue, then the harme already committed. such was then the state of the Ievves.

The ende of the seconde booke.

THE THIRDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

In what contreyes the Apoſtles preached Chriſt.

WHen as the Jewiſh affayres thus did ſtande, the holy Apoſtles and Diſciples of our Sauiour, were diſperſed throughout the worlde. *Thomas* (as by tradition we receaue) chose Parthia: *Andrew*, Scythia: *Iohn*, Aſia: where he made his abode, and dyed at Epheſus. *Peter* is reported to haue preached to the diſperſed Ievves throughout Pontus, Gallacia, Bithynia, Cappadocia, and Aſia, who about his latter time, tarying at Rome, was crucified with his head downewards, which kind of death, he him ſelfe deſired. What ſhall I ſay of *Paul*, which from Ieruſalem to Illyricum, filled all places with the Goſpell of Chriſt. And at the laſt ſuffred martyrdome at Rome vnder *Nero*? Theſe thinges are manifeſtly, and word by word declared by *Origen*, in the third tome of his Commentaryes vpon Geneſis.

1. *Pet.* 1. Peter the Apoſtle was martyred at Rome Anno Chriſti 70.

Rom. 15. Paul beheaded at Rome vnder Nero.

Cap. II.

Who was the firſt Biſhop of Rome.

LInus firſt, after the martyrdome of *Peter*, and *Paul*, was choſen Biſhop of Rome. *Paul* about the latter end in the ſalutation of the epiſtle which he wrote vnto *Timothe*, from Rome, maketh mention of him, ſaying: *Eubulus* ſaluteth thee, and *Pudens*, and *Linus*, and *Claudia*.

The firſt of the 10 perſecutions, was vnder Nero. Linus Anno Chriſti 70.

2. *Timoth.* 4.

Cap. III.

Of the Epiſtles which the Apoſtles wrote.

THe Epiſtle of *Peter* which is in number the firſt, hath bene receaued without controuerſy. The elders of olde without any doubting, haue alleadged this in their workes, but the latter Epiſtle we haue learned, not to be allowed. And yet becauſe it ſeemed profitable, of many it was reade amongeſt the reſt of the Scriptures: but the Actes, which are called *Peters*, and the Goſpell vnder his name, and the preaching of his, publiſhed vnder his name, with the reuelation termed his, are no where receaued, as canonical ſcripture: neither hath any auncient or newe writer alleaged teſtimonies out of them. but in the proceſſe of our hiſtory, we thought good to ſignifie, together with the diligent annotation of ſucceſſions: what eccleſiaſticall writers there florished in their ſeuerall tymes: and what contrary allegations they vſed: and what writinges they lawfully receaued: and what they reiected. But of the writinges attributed to *Peter*, (whereof we acknowledge one Epiſtle lawfully receaued, and neuer doubted of, among the auncient fathers) thus much ſhall ſuffice. fourtene Epiſtles of *Paul*, are manifeſt and well knowen. but that diuers reiected the Epiſtle which is vnto the Hebrues, alleadging the contradiction of the Churche of Rome, that it was not *Paules*: I thinke it requiſite to knowe, and what our Predeceſſors hereof haue thought: I will lay downe when occaſion ſerueth. The Actes which goe vnder the name of *Paule*, were neuer taken as vndoubted. And becauſe the ſame Apoſtle in his Epiſtle vnto the Romaines, ſaluteth certayne, and amongeſt others Hermes: therefore appoynt they the booke called Paſtor to be his, which hath bene gayneſayd of many, therefore not to be numbred amonge thoſe bookes, which are for certayne. Others thought this booke very neceſſary, eſpecially vnto them that haue neede of an elementall introduction, but we haue knowne him to haue bene publikely reade in the Churche, and alleadged of many auncient writers in their workes. let this much be ſpoken of the holy Scriptures, as well of the generally receaued, as of the doubtfully reiected.

2. epiſtles of Peter.

Forged writinges publiſhed vnder the names of the Apoſtles

14. epiſtles of Paul.

The epiſtle vnto the Hebrewes.

The actes of Paul counterfett.

Rom. 16. The booke of Hermes called Paſtor was wont to be reade in the Church.

Cap.

Cap. iiii.
Of the succession of the Apostles.

That *Paul* preaching vnto the Gentyles, planted the Churches from Ierusalem, vnto Illyricum, it is manifest, both by his owne wordes, and the testimony of Luke in the Actes. In what prouinces *Peter* preached vnto them of the circumcision, and deliuered the doctrine of the newe testament, it appeareth by his wordes, and also by the Epistle whiche of trueth is sayde to be his, written to the Hebrues, scattered throughout Pontus, Gallacia, Cappadocia, Asia, and Bythinia. But how many, and what sincere followers haue fedd the Churches planted by the Apostles, it can not be affirmed, but as farre forthe as can be gathered out of the wordes of *Paul:* He had many fellowe labourers, and companions as he called them, whereof diuers haue purchased immortall memorye, for so much as he maketh continuall mention of them in his Epistles, and *Luke* in the Actes repeting the most famous, remembreth them by name. *Timothe* is reported to be the firste Bishop of Ephesus, and *Titus* of the Churches in Creta. *Luke* by lyne of Antioche, by profession a Phisician, hauinge his conuersation of purpose, for the moste parte with *Paule*, and the reste of the Apostles: lefte vs proofes of skyll, comprysed in two volumes, medicinable for our soules healthe, sought out amonge them. One of the Gospell, whiche he reporteth to haue published, accordinge as he receaued of them, whiche from the beginninge were beholders, and mynisters of this doctrine, so that he searched all from the originall: the other of the Actes of the Apostles, where he compiled not onely the thinges hearde with his eares, but also the thinges whiche he sawe with his eyes. And of *Paule* they saye, that he accustomed to mention the Gospell of *Luke* when he spake, as of his owne, sayinge: accordinge vnto my Gospell. Amonge the other fellowes of *Paule*, *Crescens* is witnessed to haue bene sent by the Apostle him selfe into Fraunce. Toutchinge *Linus* we spake before, that he was the firste Bysshop of Rome, after *Peter*, whome he remembreth to haue bene with him at Rome, in his latter Epistle vnto *Timothe*. And *Clemens* the thirde Bysshop of Rome, is proued by his testimonye, to be *Paules* fellovve laborer, and companion. Moreouer *Dionysius* the Areopagite, whome *Luke* in the Actes reporteth to haue firste beleued, at the Sermon of *Paule* vnto the Athenians, preached in Areopagus: was the firste Bishop of Athens. but an other *Dionysius* there was, Bysshop of the Churche of Corinthe. In processe of our history, we will dilate of the successors of the Apostles, in their seuerall tymes succeeding. nowe let vs turne vnto that, whiche consequently dependeth vpon the history.

Rom. 15. *Acts from* 14 *vnto* 21. *cap.* 1. *Pet.* 1.

Peter & Paul had many fellow laborers.

Timothe the first Bishop of Ephesus. Tit⁹ the first Bishop of Creta.

Luke wrote a gospell and the Actes of the Apostles *Luc.* 1. 2. *Timoth.* 2.

Eusebi⁹ sayth Crescens was sent into Fraunce. S. Paul 2. Tim. 4. sayth he sẽt him to Galla cia. hereby we may gather that the epistle to the Galathians was writtẽ by S. Paul vnto the Frẽchmẽ

Cap v.
Of the vtter besieging of the Iewes after the passion and resurrection of Christ.

After that *Nero* had raygned thirtene yeares: *Otho* and *Galba* one yeare, and six monethes: *Vespasianus* was counted a potent Prince in Iudæa, amonge the armyes appoynted against the Ievves, and being proclaymed Emperour of the hoast that there was, forthe with he is sent to Rome, committing vnto his sonne *Titus* the warres, in hande agaynste the Ievves. therefore after the ascention of our Sauiour, because the Ievves, beside the haynous offence committed agaynst *Christ*, had compassed manyfould mischieues against his Apostles: firste stoning *Stephen* to death, next beheading *Iames*, the sonne of *Zebede*, and the brother of *Iohn* with the swoorde, and aboue all, *Iames* their first Bishop after the ascention of our Sauiour, with the manner afore mentioned: and draue out of Iudæa, the rest of the Apostles, pursuing them to the deathe with immumerable wyles, when as nowe they were sent by the power of Christ to preache vnto all nations, sayinge vnto them: goe teache all nations in my name: Yea and the congregation of the faythfull in Ierusalem forewarned by an oracle, reuealed vnto the beste approued amonge them, that before the warres beganne, they shoulde departe the cytye, and inhabite a village beyonde Iordan, called Pella, into the whiche when the Christians leauing Ierusalem had entred, and the holy men had forsaken the princely & principall citye of the Ievves, together with all the lande of Iudæa: the heaupe hande of God apprehended that wicked generation vtterly to roote them from amonge men, whiche had practysed so presumptuously

Vespasian is proclaymed Emperour Anno Do. 72

Stephen stoned Act. 7. Iames behea ded. Act. 12. Iames the first Bishop of Ierusalem martyred. The Apostls persecuted. *Matth.* 28.

agaynſt *Chriſt*, and his Apoſtles, howe many miſchiefes haue happened at that tyme vnto this whole nation: and howe they chiefely whiche enhabyted Iudæa, were driuen to extreame myſerye: and how many millions of men throughout euery age, together with women and children, periſhed with the ſwoorde, with famyne, and with infinite other kindes of deathe: and how many, and what cityes of the Ievves were deſtroyed: to be ſhorte, howe many calamityes, and more then calamityes they ſawe, whiche fledde vnto Ieruſalem, as the Metropolytane and beſt fortyfied citye: Moreouer the ſtate of the whole warres, and the ſeuerall actes thereof: and howe at lengthe the abomination of deſolation foreſhewed by the Prophetes, ſtanding in that famous temple of olde, ſuffered a diuerous deſtruction, and an vtter ouerthrowe by fire: he that liſteth to knowe, let him reade the hiſtorye of *Ioſephus*, where all theſe are diligently deſcribed. I thinke it neceſſarye to note howe *Ioſephus* writeth, that vppon the ſolempne dayes of Eaſter, there were gathered together at Ieruſalem, out of all Iudæa, to the number of three hundred Millions, and there ſhutte vp as it were in priſon, ſaying: It vvas requiſite that deſtruction due for their deſert, dravvinge nighe, by the iuſt iudgement of God, ſhoulde apprehende them vpon thoſe dayes (being as it vvere ſhutte vp in priſon) in the vvhiche they before, had dravvne the Sauiour and benefactor of al men, the anoynted of God, vnto his paſſion. Omitting thoſe thinges whiche particularly happened vnto them, eyther by ſwoorde, or by other kinde of misfortune: I thinke it expedient to expreſſe their onely calamityes by famine, ſo that the reader may partely hereby coniecture, howe that God, not longe after was reuenged on them, for their impiety practiſed agaynſt *Chriſt*. go to then, hauing our recourſe againe vnto the firſt booke of the hiſtoryes of *Ioſephus*, let vs peruſe their tragicall affayres.

Matth.24. Daniel.9.

A million is tenne thouſande. Ioſephus bel Iud.lib.7.cap 17. ſayth that the iuſt number came to ſeuen &twenty hundred thouſande.

Cap. vi.

Of the greate famine that fell among the Iewes, and their miſerable eſtate.

Ioſephus bel Iud.lib.6.cap 11.

FOr the riche men to abide in the citye (ſayth *Ioſephus*) vvas nothinge but deathe. and vnder pretence of their trayterous flyght vnto the enemy, they vvere ſlayne for their ſubſtance. The vvoodnes of theſe ſeditious men encreaſed together vvith the famine, & both miſchiefes dayly as a double fire vvaxed hott. foode there vvas no vvhere any founde manifeſt. they rushed into the houſes, and made ſearche, if they found any, they beate them vvhich denied it, if they founde none, they tormented them as thoughe they had vvith diligence hidde it from them. the carkaſes of the poore vvretches declared, vvhether they had foode or no. they vvhich vvere of ſtrong bodyes ſeemed to haue aboundance of meate, but ſuch as pined avvay, vvere ouerſkipped, for it vvas iudged an abſurde thing, to ſlay them vvhich vvere ready to dye for vvant of vitayles. Many exchaunged priuely their vvealthe, the richer ſorte for a meaſure of vvheate, the poorer ſorte for a meaſure of barley, then hiding them ſelues in the inner and ſecrete corners of their houſes, ſome for meere pouertye, chevved the vnready graynes of ravve vvheate, ſome other ſodde it, as neceſſitye and feare conſtrayned them. there vvas no vvhere any table couered. the meate as yet ravve, vvas ſnatched from the coales. the meate vvas miſerable, the ſight vvas lamentable, the mightier ſorte abounded, the vveaker ſorte lamented. famyne exceedeth any dolefull paſſion. for nothinge fayleth here ſo much as ſhamefaſtnes, the thing othervviſe reuerenced is here quit contemned, vviues from their husbandes, children from their parents, & that vvhich vvas moſt miſerable, the mothers ſnatched the meate from their infants mouthes. and vvhen their deareſt friendes pined avvay in their armes, they pitied them not ſo muche, as to permitte them one droppe of drinke to ſaue their lyues. neyther yet eſcaped they thus miſerably feeding. for on euery ſide they vvere beſett vvith ſeditious perſons, greedily bent vppon their ſpoyle, vvhere they eſpied any dore shutt, they coniectured ſtraight, that there vvas meate in preparinge, and forthvvith rushinge in, vvith the breakinge open of the dores, they violently did vvringe out from them, yea (and not onely) the lumpes of breade out of their iavves. the olde men vvere buffeted, if that egerly they endeuored to retayne their vitayles: the vvomen vvere lugged by the heare of the heade, if they hidde ought of that they had in their handes. no compaſſion vvas had on the hore headed, or the tender ſucklinges. the infantes together vvith their nourishment, vvhere at they honge, and helde faſte, vvere lyfted vp, and throvvne to be crushed agaynſt the pauement. tovvardes them

The cruelty of ſeditious perſons toge ther with this famine vexed them ſore.

them vvhiche preuented their assaulte, and lauished, (vvhiche vvas preiudiciall to their rauenינge,) they vsed more crueltye, as if they had bene iniured by them. they inuented cruell kindes of torment, for the searchinge out of vitayles. they stopped vnto miserable men, the passage of their priuye members, vvith the graynes of the herbe Orobus: and pricked their fundamentes vvith sharpe tvvigges: so that horrible thinges to be hearde of, vvere exercysed, and suffered, for the extorting to confession of one lose of breade, and knovvledge of one handfull of meale. but the tormentors them selues tasted not of hunger. That is euer deamed of lesse crueltye, vvhich commeth to passe of necessitye. but they thus practising their rage, prouided cottage, or viaticall preparation, agaynst the dayes folovving: and meeting them vvhich in the night season crept out, as farre as the Romayne vvatche, to gather pott herbes, and greene grasle, novv being escaped the enemy, they spoyled. and vvhen as they had often made supplication, and called the dreadfull name of God to helpe, that at least vvise they might haue some portion of that, vvhich they had gotten vvith daunger: nothinge vvas graunted, so that at length it seemed gratefull vnto them, that vvere spoyled, that they perished not vvith their vitayles. Unto these thinges *Iosephus* addeth, saying: All hope of safety vvas denied the Ievves, together vvith their passage excluded, and the famyne encreasing throughout their houses, and families, deuoured the people. the houses vvere full of carkases, of vvomen, and children: and the crosse vvayes replenished vvith the carkases of olde men: children, and yonge men that vvandred, vvere brought to the market place, after the likenes of pictures, and euery one fell dovvne, vvhere the fitt tooke him. Euery one being brought lovv, vvas not able to bury his kinsfolkes, & therefore vvaxed faint by reason of the multitude of dead men. & because that euery one doubted of his ovvne life, many fell dovvne dead vpon the carkases that they buried: many seeing no vvay but one, vvent and layd them dovvne vpon the beeres, to vvelcome death. neither vvas their lamentation, or vveping in these calamities, for famine suppressed euery ones passion. they vvhiche vvere very loth to dye, behelde vvith drye cheekes, the death of those vvhich hastened out of this life vnto rest. The citye vvas in deepe silence, the nyght nothinge but deathe, and theeues more intolerable then all these myseryes. They digged vp houses, and tumbes: they spoyled the deade: they tooke of the vvinding sheetes, or coueringes of the deade carkases: in a mockage, they tryed the sharpnes of their svvordes, vpon the deade bodyes. they launced certaine of them vvhiche laye along, and yet aliue, for the triall of their speares: such as prayed them to exercyse their myght, and crueltye vpon them, being vveary of their liues: they contemptuously reserued for famine. Euery one yelding vp the ghost, behelde the temple vvith immoueable and stedy countenance, sorovving that he left there behinde, seditious persons alyue. they vvhiche first by commaundement receiued revvarde out of the publike treasury to burye the deade: by reason of the intollerable stinche, and greatnes of the multitude, threvve them into a great trenche or pitt. VVhen *Tytus* passing by, savve the trenche filled, and the noysome putrefaction stilling, and issuing out of the dead carkases, and running dovvne the sinkes, he sighed, and streatched forth his handes, and called God to vvitnes, that he vvas not the cause of this calamitye. Agayne, after a fewe lynes he addeth, saying: I can not refrayne my selfe, but that I breake out, and signifie my griefe: If the Romaynes vvere slacke in ouercomming vvicked persons, I thinke veryly that the cytye vvoulde eyther sincke, at the gapinge of the earthe: or be drovvned vvith a deluge: or after the manner of Sodome, be ouerthrovvne vvith fyre. It brought forthe abroode farre more pernicious, then they are that suffer this: and for their impietye, all this people vvallovveth in destruction. And in the seuenth booke he writeth thus, of them which perished by famine: the multitude vvas infinite, the afflictions, vvhich did fall on them can not be vttered. In euery house vvhere there appeared but a shadovve or shevve of meate, there vvas variance, so that the deareſt friendes stroue among them selues, one seely soule depriuing an other of his dayly sustenance, and prouision. And lest the dying should be thought to vvant, the theeues searched them that vvere ready to dye, leste peraduenture any had hydd meate in his bosome, & therfore fained him selfe to dye. they vvhich greedely gaped by reason of their vvant, vvandred and trotted, like madd dogges, falling vpon dores like madd men, rushinge into the same houses, tvvyse and thryse in an houre, as men berefte of their vvittes. Necessitye made all meate that came to the teethe, supplying to be eaten those thinges, vvhiche vvere not commodious, no not for the fylthyest brute beastes. At lengthe they abstayned not from gyrdles and shoes, they eate the leathren skynnes that couered their tar-

Ioseph. bell. Iud. lib. 6. cap. 14.

O tragicall factes.

Titus sorowcth at the miserable sight of the Iewes that were dead.

Iosephꝰ with griefe vttered these wordes, bell. Iud. lib. 6. cap. 16. Lib. 7. cap. 7.

getts. Many eate chopt haye, or mynced graſſe that vvas vvithered, other ſome gathered ſvvept and ſcraped duſt, & dounge, ſelling the leaſt meaſure thereof for foure pence. But vvhat ſhould I rehearſe, hovve that famyne ſpareth not thinges that haue no life, vnleſſe vvith all I declare this vvorke of her: vvhoſe like vvas neuer reported, to haue bene done amonge the Gentyles, nor Barbarians: horrible to be ſpoken of, but true to the hearer. I of myne ovvne parte vvoulde gladly paſſe this calamitie, vvith ſilence, leſte that I ſeemed to laye forthe monſtrous lyes vnto the vvorlde: Vnleſſe I had infinite vvitneſſes in this behalfe. for other-
Ioſeph. lib. 7. Cap. 8. vviſe I ſhould recompence my contrye vvith colde thanke, if I reſtrayned the rehearſall of ſuch thinges, as they ſmarted for. * A certayne vvoman vvhich dvvelled beyond Iordane, called Maria, the daughter of Eleazar, of the village Bathezor, vvhich ſignifieth Hyſſope: of good kindred and great vvealth: fled vvith the reſt of the multitude vnto Ieruſalem, and there vvas beſieged: the reſt of her ſubſtance, vvhich she had procured vnto her, out of the region beyonde Iordane, and cauſed to be caryed into the city, the tyrantes of the contrye, tooke avvay: the reliques that vvere left, and the prouiſion for foode, the catchpoles rushing in dayly, ſnatched avvay. A certayn grieuous indignation inuaded this ſeely vvoman, ſo that often tymes she prouoked againſt her ſelfe, by rayling and ſcolding, the cruell rauenners. VVhen as none either moued vvith pity, or prouoked vvith anger, ſlevve her: & she labored about, ſeeking vittailes, and could no longer finde any: and famine had entred into her bovvels, and inner partes: furious motions more then famine, inflamed her mind ſo, that she being ledd vvith the heat of anger, & pinching or pining neceſſity, offred violence vnto nature. for taking her ſonne in her armes, vvhich vvas a ſuckling, she ſayd: O vvretched infant, for vvhom ſhall I reſerue thee in theſe vvarres, in this famyne, in this ſeditious conſpiracy? Among the Romaynes, if ſo be that vve ſhall liue vnder them, there ſhall be bondage: this bondage hath famyne forgone: theſe ſeditious perſons do afflict vs more grieuouſly then both. Paſſe on, be thou meate vnto me: a fury vnto theſe ſeditious men: a fable vnto the vvorlde: vvhiche yet alone haſt not felt the Ievvish calamities. And immediatly vvith theſe vvordes, she ſlevve her childe, and boyled him: being boyled, she eate halfe, the reſt she ſaued, and hidd ſecretly. Anone, theſe of the conſpiracy come in, ſtamping & ſtaring, threatning preſent death vnto her, vnleſſe vvith ſpeade she bring forth vvhat meate she had prepared. she aunſvvered that she reſerued the better portion for them, bringing forth and shevving vvith all the reliques of her litle childe. A ſodaine horror, and traunce of trembling minde, tooke them, that they vvere aſtonied at the ſight thereof. But she ſayd: this is my naturall ſonne, and this is the vvorke of myne ovvne handes: Eate, for I haue eaten: be not you more tender then a vvoman, or proner to compaſſion then a mother. If you are ſo godly, and miſlike this my ſacrifice: I truely haue eaten in your name, and that vvhiche remayneth, I reſerue for my ſelfe. vvhiche vvhen she had ſayde, they all trembled at this one horrible fact, and ſcarſe leauing this meate for the mother, they departed vvith greate feare. In a vvhile after, this haynous offence vvas bruted ouer the vvhole citye, ſo that euery man behoulding before his eyes this affliction, vvas no leſſe moued, then if the fact had bene committed againſt him ſelfe. But they that vvere preſſed vvith famyne, deſired death earneſtly, and happy vvere they accompted, vvhome death ſo preuented, that they neyther hearde nor ſavve the greate miſery that happened. ſuch were the rewardes of iniquity, and impiety committed by the Ievves againſt Chriſt and God. It ſhalbe thought well, if we adde the true prophecy of our Sauiour, declaring theſe thinges after this maner to haue come to paſſe.

An horrible hiſtory.

A mother ſlayeth her owne childe to eate.

Cap. vii.

The propheceyes of Chriſt, touching the deſtruction of Ieruſalem.

Matth. 24. WOe be to them vvhich are vvith childe, and geue ſucke in thoſe dayes, (ſayth Chriſt) but praye that your flight be neyther in vvinter, nor on the Saboth daye, for then ſhall be greate tribulation, ſuche as vvas not from the beginning of the vvorlde, vnto this tyme, neyther ſhall be. When the Hiſtoriographer had collected the number of them that periſhed by ſvvord, and famine, he reporteth that it mounted to * a hundred & ten myllions. beſides the ſeditious and theeuiſh rauenners, betraped on by an other, and ſlayne after the winning of the city: and ponge men of highe ſtature, and comlynes of bodye, that were reſerued for their

* Ioſep. (bel. Iud. lib. 7. cap 17.) ſaith the number was tenne hũdred thouſande.

their exercise in triumphe, of the rest of the multitude, as many as passed seuentene yeare olde, they were sent bounde to drudgerye in Ægypt, many were sent into the prouinces, that being layde on theatres, subiect to the sworde, and crueltye of beastes, so they might perishe. suche as were vnder seuentene yeare olde, were brought vnto captiuitie, and soulde, the number of these he reporteth to haue mounted to nyne Myriades, or millions. these thinges happened after this manner, in the seconde yeare of the raygne of *Vespasian*, * truly, according vnto the foreshewed prophecye of our Lorde and Sauiour Jesus Christ, which by his diuine power, as if they had bene then present, he foresawe: and with the shedding of teares, as the holy Euangelistes testifie, he bewayled: whiche alleadge these his wordes then vttered to Ierusalem. If thou hadest knowne (sayth he) these thinges vvhiche belong vnto thy peace, euen at this daye, thou vvouldest take hede. But nowe are they hidde from thine eyes, for the dayes shall come vpon thee, that thine enemyes also, shall cast a banke about thee, and compasse thee rounde, and keepe thee in vvith vexation on euery side, and make thee euen vvith the grounde, and thy children also. Then sayth he of the people: there shall be greate trouble in the lande, and vvrath ouer all this people, and they shall fall through the edge of the svvorde, and shall be ledde avvay captiue vnto all nations, and Ierusalem shall be troden dovvne of the Gentyles, vntill the tyme of the Gentyles be fulfilled. If any will conferre the wordes of Christe with the rest of those thinges that the Historiographer hath written concerninge the whole warres: how can he but fall into an admiration, and confesse, that the prophecy, and prescience of our Sauiour was wonderfull, and passing naturall reason: of those thinges which (after the passion of our Sauiour, † there crying, when the whole multitude of the Ievves craued a theefe and a murtherer to be deliuered) happened vnto this whole nation, I thinke it not necessary to entreate. But this is needefull to be noted, which commendeth the goodnes of the prouidence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashenes agaynst Christ, in the which yeares, many of the Apostles and Disciples, (*Iames* by name, their first Bishop, called the brother of the Lorde) as yet aliue, and abiding in the citye of Ierusalem: haue endured and continewed as a most sure fortresse, for that place, God winking all that while, if peraduenture they woulde repent, to the ende they might be pardoned, and saued. And besides so notable a patience, how wonderfull signes from aboue were exhibited, to happen vpon the impenitent, which of the aforesayde Historiographer are sett forth to perpetuall memory, and are now to be deliuered of vs, vnto the Readers handes. I will therefore propose what he hath published in his seuenth booke of histories.

Ioseph⁹ saith the number of the captiues was four score and feuentenethousande.

* Anno Domini 73. forty yeares iust after the passion of Christ.

Luk. 19.

Luk. 21.

Luk. 23.

Cap. viii.

Of the signes foreshewing the warres.

SEducers (sayth he) and authors of lyes agaynst God, deceaued at that tyme, that seely and vvretched people, so that they neither marked those euident ougly shapes, forshevving the desolation to come: nether gaue any credit therunto, but as astonied, both blinde & senseless, contemned the demonstrations of God, so that a starre stoode ouer the city, like vnto a svvorde, and a Comett enduring the space of a vvhole yeare. Agayne, before their rebellion, and vvarlike tumulte, vvhen the people frequented the feaste of svveete breade, the viij. day of the moneth Aprill, in the night, at nyne of the clocke: so greate a light ouerspred the altar, and the temple, that it seemed to be cleare daye, continevving the space of halfe an hovvre, vvhich sight vnto the vnlearned seemed good, but vvas numbred of suche as exercised them selues in the holy Scripture, among thinges vvhiche shortly shoulde happen. At the same feaste, a covve ledde by the high priest to sacrifice, called a lambe, in the middest of the temple. Moreouer the East gate of the inner temple, though of brasse, and most stronge, so that in the euening, tvventy men coulde scarse shutt it, being boulted vvith iron barres, and strengthened vvith longe postes, and pillers: in the night tyme, about the sixthoure, vvas seene to haue opened voluntarily, of it selfe. A fevve dayes after the feaste, the xxj. daye of Maye, there vvas seene the figure, and shape of the deuill, almoste incredible. some vvoulde thinke that I vvent about to reporte, a monstrous lye, vnlesse it had bene reported by them, that savve it: and the afflictions vvhiche folovved, vvere correspondent vnto the signes. For before sunne sett, there vvere seene in the aëre, throughout the contrye, charettes, and armed souldiers,

Ioseph. bell. Iud lib. 7. cap 12.

A starre like a sworde.

A Comet.

A light in the temple in the night time.

A cowe calued a lambe.

A great gate opening it selfe.

A deuill in the forme of man.

An army of ſouldiers in the cloudes. A cõmotion in the aëre. A voyce heard in the temple, Let vs go hence. One Ieſus the ſonne of Ananias, 4. yeres before the warres, cryed continually woe, woe, all about Ieruſalem.

marching in the cloudes, and compaſſing the citye. In the feaſte of Pentecoſt, vvhen the prieſtes after their maner, vvent into the temple, in the night ſeaſon to offer ſacrifice, they reported to haue hearde a commotion, and a ratling ſounde, vvith this voyce folovving: Let vs goe hence. And that vvhich vvas more terrible on *Ieſus*, the ſonne of *Ananias*, a rude, and a contrey fellovv, came vnto the feaſte, in the vvhich the lavve geuen by God, vvas deliuered vnto all, as in the tyme of their tents, foure yeares before the vvarres, vvhen the citye vvas in peace, and proſperitie, and ſodainly about the temple cryed out, and ſayd: A voyce from the Eaſt: a voyce from the VVeſt: a voyce from the foure vvindes: a voyce vpon Ieruſalem, and the temple: a voyce vpon the bridegrome, and nevve maried vvife: a voyce vpon all this people. this, day, and night, cryed he out, in the croſſe vvayes of the ſtreates, Many of the chiefe of the people, not pleaſed vvith this infortunate voyce, vvere throughly moued, ſo that they chaſtized, and ſcourged him, vvith many, and grieuous ſtripes: he of the contrary, ſaying not a vvorde for him ſelfe, ceaſed not to cry ſeuerally, vnto them that vvere preſent, the ſame ſonge. The magiſtrates ſuppoſing him to be poſſeſſed of a fanaticall ſpirite, as it vvas in deede, brought him vnto the Romayne preſident, vvhere he vvas ſcourged, from top to toe, ſo that the bare bones might be ſeene, yet neuer entreated he for him ſelfe, nor ſhedd a teare, but as much as in him laye, lifted his voyce vnto lamentation, ſounding at euery ſtripe, vvoe, vvoe, vnto Ieruſalem. **An other thing yet more ſtraunge, the ſame Hiſtoriographer writeth, that a certayne oracle was found in the holy Scriptures, contayning in it this ſenſe: ỹ there ſhould one riſe out of their owne region, which ſhoulde rule the worlde, which** *Ioſephus* **vnderſtandeth to haue bene ment by** *Veſpaſian*. **yet ruled he not the whole worlde, but the** Romayne **Empire. This oracle may better be referred vnto Chriſt, vnto whome it was ſayd of the Father:** Aske of me, and I vvill geue thee the Gentiles, for thyne inheritance, and the endes of the earth, for thy poſſeſſion, the ſound of vvhoſe Apoſtles, vvent at the very ſame tyme, throughout the earth, and their vvordes to the endes of the vvorlde.

An oracle to be vnderſtoode of Chriſt.

Pſal. 2.

Pſal. 19.

The tranſlator vnto the Reader, toutching the infinite number of Iewes, which periſhed in all the warres, betwene the Romaynes, and the Iewes, diligently gathered out of Ioſephus.

I thinke it not amiſſe (gentle Reader) to note here vnto thee the infinite number of Iewes which periſhed, from the beginning of the warres, betwene the Romaynes, and the Iewes, that is from the 12. yere of Nero, and the 2. of the Lieuetenantſhip of Florus, Anno Chriſti 68. (out of Ioſephus a Iewe, whiche was preſent in the warres) vnto the ouerthrowe of Ieruſalem, and the burning of the temple by Titus, the which Euſebius, in theſe former chapiters, hath partly mentioned, and partly omitted. to the ende we may beholde eyther the long ſuffring, and goodnes of God, for the amendement of our liues, by repentance, which winked ſo long at the wickednes of theſe Iewes, to prouoke vs: or els the ire, wrathe, and heauy hand of God, ouer impenitent perſons, to terrifie vs to feare his name, and tremble at his plagues. The land of Sodome for their abominable ſinne was ouerthrowne, with fire, and brimſtone from heauen. The Lord him ſelfe ſayd: (*Geneſ. 18.*) that their ſinne vvas exceeding grieuous. *Abraham pleading with the Angell of God (which came to deſtroy them) for pardon, could not finde tenne iuſt perſons, no not in fiue cities. if they could haue bene founde, all the reſt had bene pardoned for their ſakes. Ioſephus writeth of Sodome thus:* (*bell. Iud. lib. 5. cap. 5.*) Terra Sodomitica olim tam fructibus, quàm ſubſtantia ciuitatum fortunata, nunc autem omnis exuſta, atque habitatorum impietate, fulminibus conflagraſſe memoratur. denique adhuc in ea Diuini reliquias ignis, & oppidorum quinque videre licet imagines, & renaſcentes in fructibus cineres, qui colore quidem ſunt edulibus ſimiles, carpentium vero manibus in fumum diſſoluuntur, & cinerem. The land of Sodome is knovven of olde to haue bene fortunate, both for frute and vvelth of cities, but novv to lye all parched, and to haue bene burnt vvith lightnings, for the ſinne of the inhabitants. to be short, as yet a man may there ſee reliques of the fire, vvhich God ſent, and tokens of the fiue cities, and ashes to ſpring agayne, and grovve in the frute, vvhich in color are like vnto the eateable frute, but being plucked dovvne in the hande of the gatherer, they are diſſolued into ſmoke, and ashes. *The tenne plagues of Ægypt were very grieuous, yet was the hart of Pharao, and of the Ægyptians, ſo hardened, that they could not repent. ſo that inſteede of the*

Ioſephus. lib 5. cap. 5.

the salt teares of repentance, which should haue trickled downe their cheekes, to the washing away of their sinnes: the redd sea was fayne to open, & to wipe away such monsters, from of the face of the earth. God ouerthrewe infinite nations, before the face of his owne people (I meane the Iewes) to make a way, for them into the land of promise. Yet forgat they all his goodnes, and benefites bestowed vpon them. how shamefull a thing is it for the sonne to disobey his father, for the seruant to dishonour his Lorde and mayster, for the pacient to cast of the phisicion, for the chosen people to forsake their proper, and peculiar God? this haue the Iewes done, wherefore beholde what happened vnto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. *yeare of the raygne of Nero, the* 17. *yeare of the raygne of King Agrippa, in the moneth of May, and the* 2. *yeare of the Lieuetenantship of Florus, the Iewes beganne to rebell, and to take armour agaynst the Romaynes, reiecting the solemnitie done in the temple, to the honour of Cæsar. The chiefe cause that moued them thereunto, was the cruelty of Florus. Wherefore this Florus, to geue the Iewes a taste of his authority, for displeasure conceaued agaynst some which reuiled him, caused such a slaughter at Ierusalem, that the number of the slayne, mounted to* six hundred and thirty persons. *Iosephus bello Iudaico, lib. 2. cap. 14. Agayne through wiles, and deceate, this Florus raysed a great commotion at Ierusalem, to the slaughter of many. cap. 14. The inhabitors of Cæsarea, slewe in one day all the Iewes which dwelled there, aboue* twenty thousande *in number, all that fled, Florus tooke, and imprisoned. the Iewes seeing this, thought to reuenge them selues, vpon the Syrians, in which skirmishe there were slayne* thirtene thousand Iewes, *& all their substance taken for spoyle. bell. Iud. li. 2. cap. 19. Other contreyes in like sorte, set vpon the Iewes: the Ascalonites slewe* two thousande. *the inhabitants also of Ptolemais destroyed* two thousande. *The Tyrians imprisoned a great many, & slewe very many. The Hippinai and Gadarits set packing the stoutest of them, and watched the rest very narowely. Varus the procurator of King Agrippa, slewe* seuenty *of the nobleleſt, and sagest Iewes, being sent as Legates vnto him. lib. 2. cap. 20. The people of Alexandria, slewe* fifty thousande Iewes, *cap. 21. Cestius gathered an hoast, went into Iudæa, he burned Zabulon, he tooke Ioppe, he destroyed* eyght thousand, and forty persons. *cap. 22. Cæsennius Gallus, ouerrunneth Galilee, he destroyed in Asamon,* two thousande. *cap. 23. The inhabitantes of Damascus, destroyed* tenn thousande Iewes, *which dwelt among them. lib. 2. cap. 25. The Romayne souldiers vnder Antonius their captayne, tooke Ascalon, and destroyed* tenn thousande Iewes, *immediatly at an other skirmishe, in the same place aboue* eyght thousande. *bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudæa, he inuadeth Galilee, he taketh Gadara, he burneth the citye, and the villages rounde about. lib. 3. cap. 5. 6. The city Aphaca was taken by Titus, the 25. day of Iune, there were slayne* fiftene thousande Iewes, *and* two thousand, a hundred, and thirty persones *taken captiues. lib. 3. cap. 11. Vespasian tooke Samaria, the 27. daye of Iune, and slewe* eleuen thousande, and six hundred. *lib. 3. cap. 12. Vespasian tooke Iotapata, set all the castels afire, the 13. yeare of Nero, the first of the Calendes of Iuly, he slewe* forty thousande, *he tooke* a thousand, and two hundred *captiue. lib. 3. cap. 13. Vespasian tooke Ioppe, the second time, the Iewes seeing no way but one, slewe them selues, and fell hedlong into the sea, so that the sea was imbrued with blood, the number of dead bodyes which the sea threwe vp, was* foure thousande and two hundred. *the rest otherwise slayne, there remayned not one to bring tydinges thereof into Ierusalem. lib. 3. cap. 15. Vespasian besieged the Taricheans, he slewe in their citie* six thousande, and fiue hundred, *he tooke many aliue, whereof he commaunded a* thousande, and two hundred *of the nobleleſt, and elder sorte of them to be slayne, he sent* six thousande *of the lustier to Nero, vnto Istmon. he solde* thirty thousande and foure hundred persons, *besides those which he gaue to King Agrippa, this was done, the sixt of the Ides of September. Iosep. bell. Iud. lib. 3. cap. 19. The citie of Gamala, beganne to rebel, the 21. of September, the citie was taken, the 23. of October, there were slayne therein,* foure thousande, *besides these, there were founde other* fiue thousande, *which had cast them selues headlonge, and broke their neckes, not one of the whole city left aliue, but only 2. women. lib. 4. cap. 3. Titus tooke the city Gascala, the inhabitantes fledd to Ierusalem, they were ouertaken,* two thousande slayne, *and* three thousande *taken captiue. and thus was all Galilee ouerrunne, and now to Iudæa. lib. 4. cap. 4. In Ierusalem there was such a sedition, and conspiracy among them selues, which opened a gappe for the enemy to come vpon them, that euen in the first bickering. there were founde dead* eyght thousande, & fiue hundred Ievves. *lib. 4. cap. 7. againe the seditious persons among them, called Zelotæ, by the helpe of the Idumæans, slewe* twelue thousande *of the chiefe of the Iewes. lib. 5. cap. 1. Vespasian tooke Gadara, and slew* thirty thousande, *besides these, the number was infinite that drowned them selues, the number of the captiues came to* two thousand, and two hundred. *lib. 5. cap. 3. Vespasian tooke Gerasion, & slewe* a thousande *yong men, which had not fledd. lib. 5. cap. 6. Vespasian now at length, after the death of Ne-*

ro, Galba, Otho, and Vitellius the Emperours: is choſen Emperour, and goeth to Rome, he committeth the warres in Iudæa to his ſonne Titus. li. 5. cap. vlt. The miſery of the Iewes in Ieruſalem waxed ſo great, that the ſedition afore tyme but one, was now become three folde, euery one hauing their captayne. Titus layeth ſiege to the city. Ioſep. bell. Iud. lib. 6. cap. 1. 2. Their eſtate was miſerable, the famyne lamentable, the ſlaughter out of all meaſure. ſuch as came out of the city, were hanged on gibbetts: ſuch as fledde away, were taken: of the fugitiues tvvo thouſand *had their bowels ript, to ſee whether they had ſwalowed vp any golde. lib. 6. cap. 15. report came vnto Titus, that from the 14. of Aprill, vntill the 14. of Iune, there were brought out at one gate of the city,* fiftene thouſande, one hundred and foure ſcore Ievves, *which dyed of famine. bell. Iud. lib. 6. cap. vlt. The temple is ſett on fire, the prieſtes, the women, and children, with other people which hid them ſelues in vaults, in walls, and in corners of the temple, which alſo were burnt to aſhes: came to* ſix thouſande. *lib. 7. cap. 11. Titus tooke the citye, the ſouldiours killed, vntill they were weary. Titus commaunded all that wore armour to be ſlayne: ſuch as were olde, weake, and feeble, the ſouldiours diſpatched. the yong, the luſty, and profitable, they ſhutt vp in a certayne place of the temple, for further conſideration. Many were ſolde for a ſmale price, there were many to be ſolde, but few to bye. all the theeues, robbers, and ſeditious perſons within the city, he commaunded forth with to be diſpatched. the choſen yong men of goodly bodyes, and tall ſtature, he reſerued for triumphe:* ſeuentene thouſand *of elderly yeares, he ſent bound to Ægypt, for ſlauery, & druggery. many others through out the prouinces, he allotted for ſpectacles, and teeth of wild beaſtes. as many as were vnder ſixtene yeres of age, were ſolde. of ſuch as were ſhutt vp in the temple, for further conſideration, during the time of this deliberation, and diſpoſed order: there dyed* tvvelue thouſande *of famine. Ioſep. bell. Iud. lib. 7. cap. 15. 16. The number of the captiues, during the tyme of the warres, mounted to* foure ſcore and ſeuentene thouſande. *The number of all that dyed, during the ſiedge within Ieruſalem, came to* tenne hundred thouſande. *no maruell at all, that the city could compriſe ſo many. for at the feaſt of the Paſſeouer, Ceſtius being Lieuetenant of Iudæa, ſent Nero worde, that the high prieſtes had numbred, at his requeſt, all that came to offer, which came to* ſeuen and tvventy hundred thouſande. *lib. 7. cap. 17. and ſuche was the wofull, and miſerable ende of the Iewes. Ioſephus moreouer (lib. 7. bell. Iud. cap. 18.) writeth of Ieruſalem, that it was taken at ſondry tymes before, his wordes be theſe:* Ieruſalem vvas taken the 2. yeare of the raigne of *Veſpaſian*, the 8. day of September, it vvas taken fiue tymes before, & then agayne deſtroyed. *Aſochæus* King of the Ægyptians: after him *Antiochus*: then *Pompeius*: & after theſe, *Herode* and *Soſius* tooke the city, and kept it. and before that tyme the King of Babylon, by conqueſt deſtroyed it, a thouſande three hundred three ſcore yeares, eyght moneths, and ſix dayes after the building thereof. The firſt founder of this city, vvas the moſt potent Prince of the Chananits, called after his contrey language The iuſt king. for ſuch a one he vvas in deede. therfore he firſt ordayned a prieſthood vnto God, and hauing firſt buylded the temple: he termed the city Ieruſalem, vvhich afore vvas called *Solyma*. *Leobius* King of the Ievves, hauing vanquiſhed the Chananits, deliuered the city to be inhabited of his ovvne people, the vvhich vvas ouerthrovvne by the Babylonians, foure hundred, three ſcore, foure yeares, and three monethes after. From *Leobius* the King, vvhich vvas the firſt Ievve that raygned in it, vnto the ouerthrovv vnder Titus, there vvere one thouſande, one hundred, ſeuenty, and ſeuen yeares. *Yet for all that, neyther did antiquity prcuayle, neyther great riches profit, neyther the fame diſperſed throughout the whole worlde, fauour them, neyther the great glory they put in their religion, helpe them at all, that the city ſhoulde not periſhe.*

Ioſephus. lib 7. bell. Iud. cap. 18.

Diſcite iuſtitiam moniti non temnere Chriſtum.

Cap. ix.

Of Ioſephus, and his commentaries, in the ninth and tenth chapiters folowing.

Beſides all this, I thinke it good, not to be ignorant of *Ioſephus* him ſelfe, that hath ſtoode vs in ſo great ſtede, for the furniſhing of this our preſent hiſtorye, whence, and of what kindred he came, which circumſtance he him ſelfe ſheweth, ſaying thus: *Ioſephus* the ſonne of *Mattathias*, a prieſt, of Ieruſalem, vvhich him ſelfe alſo at the firſt impugned the Romaynes, and vvas neceſſarily preſent, at the finall ende of their vvofull miſeryes, becauſe of the Ievves of that tyme. This man was famous, not onely among his owne nation, but alſo among the Romaynes, ſo that at Rome, he was thought worthy the honor of a grauen picture, and the bookes which diligently he wrote, were thought worthy of the publike library. He wrote tvventy bookes of Iudaicall

Ioſephus of him ſelfe Antiq. lib. 16. cap 7. bel. Iud. lib 2. cap. 25. lib. 1. contra Apionem.

daicall Antiquities.he testifieth him selfe,therefore worthy of creditt, that he gathered in seuen bookes the Romayne vvarres of his tyme,and published it both in the Greeke,and Hebrewe tongues.Certayne others worthy the reading,passe vnder his name,for example: Tvvo volumes of the Antiquitie of the Ievvish nation,where he aunswereth *Apion Grammaticus*, and certayne others:which at that tyme impugned the Ievves,and endeuored to disgrace the natiue lawe, of the Jewishe nation.In the first he layeth downe the number of the bookes of the olde testament, deliuered by tradition,and receaued without gainsaying,of the Ievves,saying as foloweth:

Cap. x.

How Iosephus mentioned the bookes of the old testament,and diuers of his owne.

THe bookes of the holy Scripture(sayth he)are not innumerable amongst vs, disagreeing, & dissenting one from an other,but only xxij.contayning the circumstances of all times, and vvorthy of creditt.fiue of these are *Moses* vvorkes,contayning the lavves, & the state of man,continevved vnto his death.the tyme of them contayneth litle lesse,then three thousand yeares.The Prophetes vvhich liued after *Moses*,comprised in thirtene bookes,the famous actes of their tymes,from the death of *Moses*,to *Artaxerxes*,vvho after the death of *Xerxes*,vvas king of Persia.The other foure,containe Hymnes vnto God,and admonitions for the amendment of mans life.From *Artaxerxes* vnto our tymes,there are continuall bookes,yet not of such creditt as the former,in so much there is not diligently layd dovvne a continuall succession of the Prophets.It is very apparent,vvhat affection vve beare vnto our Scriptures,becavse there is novv so much time past,and yet none of vs dare presume,either to adde any thinge thereto: or to diminish any thing therefro: or to alter any thinge thereof.this is engrassed in the Ievves, from their youth vp,that they persvvade them selues,this doctrine to be the vvritinges of God,and to perseuere in the same,and vvillingly,if necessity so constrayne,to dye in the quarrell. these wordes I haue thought commodiously to haue bene by vs alleadged out of his commentaryes.this writer hath published one other,and no simple volume of the rule of reason,whiche some haue fathered vppon the Machabees,becavse it contayneth the combats of the Hebrues,so termed in the bookes of the Machabees,manfully fighting in the defence of their pietye towardes God. And about the ende of the twentieth booke of Iudaicall Antiquities, *Iosephus* him selfe signifieth, that he wrote foure bookes,of the proper opinions of the Ievves.of God.of his essence.of the lavves. and vvhy according vnto them,certayne thinges are lavvfull, and certayne forbidden. He mentioneth in his workes other treatyes of his. it shall seeme agreable with order, if we recite those thinges, which he wrote about the ende of his Iudaicall Antiquities: that our allegations may the better be confirmed,for he endeuoring to confute *Iustus Tyberianus*, (who writinge the history of that tyme,reported many vntruthes,)among others, of his confutations,thus he sayth: I feared not thy censure so much of my vvritings,but that I exhibited my bookes vnto the Emperours themselues,vvhen the dedes done,vvere novv fresh in memory,my conscience bare me vvitnes, that I erred not,but deliuered the trueth,hauing obtayned their testimonies vvhich I hoped for. And to diuers others, I offred my historye,vvhereof some vvere encombred vvith the vvarres,as king *Agrippa*,and diuers of his kinsfolkes. And the Emperour *Tytus* him selfe vvoulde haue the certayne knovvledge of these vvarres,deliuered vnto the vvorlde,by my bookes onely,commaunding them to be published,vvith the priuiledge of his ovvne hande.King *Agrippa* vvrote threescore,& tvvo epistles,vvherin he testifieth of the true history deliuered by me. Two of these epistles he alleadgeth.but so farre concerning *Iosephus*,now we wil proceede to that which foloweth.

Iosep.lib.1. contra Apiō. The Iewes acknowledg 22.bookes. 5.Bookes of Moses. 13.Bookes of the Prophets 4.Bookes of psalmes and admonitions

This is fovnd in Iosephus first booke against Apion

Cap. xi.

How after Iames the Iust,Simeon was Bishop of Ierusalem.

AFter the martyrdome of *Iames*,and the captiuity of Ierusalem now ended, the reporte goeth,that the Apostles and Disciples of our Lorde, which then were aliue (whereof many yet remayned) gathered them selues from euery where, vnto one place,together with the kinsmen of the Lorde,according to the flesh,there to haue consulted,who was thought best worthy to succeede *Iames*:so that all,with one voyce,iudged worthy of the seat of Ierusalem, *Simeon* the sonne of *Cleopas*,mentioned in the Gospell,and called the cosin of Christ,for *Ægesippus* writeth that *Cleopas* was the brother of *Ioseph*.

Cap. xii.

How Veſpaſian commaunded the poſteritie of Dauid diligently to be ſought out, in the Churche of Ieruſalem.

MOreouer, he declareth that *Veſpaſian* after the ſiege of Ieruſalem, cauſed enquirie to be made, of ſuch as were of the lyne of *Dauid*: leſt that any remayned yet among the Ievves, of the royall bloude, ſo that thereby agayne, there was rayſed a great perſecution among the Ievves.

Cap. xiii.

After Veſpaſian, and Titus: Domitian raigned. vnder Titus: Linus, and Anacletus were Biſhops of Rome. vnder Domitianus: Anianus, and Abilius, were Biſhops of Alexandria.

Titus created Emperour Anno Domini 81.

WHen *Veſpaſian* had raigned tenne yeares, *Titus* his ſonne, ſucceeded him in the empire, in the ſeconde yeare of whoſe raygne, *Linus* after he had bene Byſhop of Rome, the ſpace of xii. yeares, deceaſed, and him ſucceeded *Anacletus*. When *Titus* had raygned two yeares and two monethes, his brother *Domitian* tooke the imperiall crowne. In the fourth yeare of the raigne of *Domitian*: *Anianus* the firſt Biſhop of Alexandria, (hauing continued there xxii. yeares) dyed. the ſeconde after him that ſucceeded, was *Abilius*.

Linus.

Anacletus.

Domitiã created Emperour Anno Domini 83.

Anianus.

Abilius.

Cap. xiiii.

Of Clemens, his Biſhoprike, his teſtimony, his epiſtle.

IN the twelfe yeare of the raygne of *Domitian*, when as *Anacletus* had bene Biſhop of Rome twelue yeares: *Clemens* ſucceeded, whome *S. Paul* writing to the Philippians, calleth his felovv laborer, when he ſayth: * vvith *Clemens*, and the reſt of my felovv laborers, vvhoſe names are vvritten in the booke of life. * one vndoubted epiſtle there is of his, extant, both worthy & notable, ỹ which he wrote from Rome, vnto Corinthe, when ſedition was rayſed among the Corinthians: the ſame Epiſtle we haue knowne to haue bene reade openly, & publikely, in many churches, both of olde, and amongeſt vs alſo. that at that tyme there was rayſed a ſedition amongeſt the Corinthians, *Ægeſippus* is a witnes of creditt.

The 2. of the tenne perſecutions was raiſed by this Emperour Domitian.

Clemens.

* Cap. 15. after the greke *Philip.* 4.

* Cap. 16. after the greke The epiſtle of Clemens vnto the Corinthians reade in the Churche.

Cap. xv.

Of the perſecution, and ende of Domitian, warring agaynſt God.

* Cap. 17. after the greke Domitian dyed Anno Domini 98.

Domitian, when he had executed much cruelty agaynſt many, and put to death no ſmal multitude of the Nobles of Rome, and notable men, beyond all rightfull iudgement: and puniſhed an infinite company of famous men, with the hurtful exile & loſſe of their ſubſtance, dyeth: and appoynteth him ſelfe ſucceſſor of the hatred owed to *Nero*, & of the warre againſt God. this man ſecondarily rayſed perſecution agaynſt vs, although his father *Veſpaſian* practyſed no preſumptuous Lordlynes towards vs.

Cap. 18. after the greeke.

Cap. xvi.

VVhen Iohn the Euangeliſt was baniſhed into Patmos.

ABout this time, *Iohn* ỹ Apoſtle, & Euangeliſt, is ſayd to haue bene baniſhed into ỹ Ile Patmos, for the teſtimony of the worde of God. *Irenæus* in his fift booke agaynſt the hereſies, writing of the epitheton of Antichriſt, layde downe in the reuelation of *S. Iohn*, ſayth thus, word by word of *Iohn*: If his name ought publikely to haue bene preached, at that preſent tyme: by him veryly it vvas preached vvhich vvrote the reuelation. for it vvas not ſeene a long time after, but vvelnigh in this our age, about the ende of the raygne of *Domitian*. Our religion ſo floriſhed in the foreſayd times, that the heathen writers, noting exactly the tymes: vouchſafed to publiſh in their hiſtoryes, this perſecution, and the martyrdomes ſuffred in the ſame.

Iohn being exiled into Patmos An. Domini 97. wrote the reuelation.

Irenæus lib. 5

Cap. xvii.

Of Flauia Domicilla, a noble gentlewoman, baniſhed into the Ile Pontia: and the edict of Domitian, for the deſtroying of the poſteritie of Dauid.

Cap. 19. after the greeke.

They

They haue written that in the fifteenth yeare of *Domitian*, one *Flauia*, descending of the sister of *Flauius Clemens*, which then was of the Romayne Consuls, was exiled with many others vnto the Ile Pontia, for the testimony of Christ. When *Domitian* commaunded such as lynealy descended out of *Dauid* to be slayne, the old report goeth, that certayne of this opinion, were accused to haue come out of the auncetors of *Iudas*, who was the brother of Christ, according vnto the flesh, as if by this meanes they were of the stocke of *Dauid*, and the kinsmen of Christ. this *Ægesippus* declareth, saying: * there survived as yet certayne of the kindred of the Lorde, nephevves of *Iudas*, called his brother, according vnto the flesh, vvhom they brought forth, as being of the line of *Dauid*. these *Iocatus* doth bring before the Emperour *Domitian*, for he feared the comming of Christ, euen as *Herode* did, and demaunded of them, vvhether they vvere of the stocke of *Dauid*. vvhich vvhen they had acknovvledged, he demaunded againe, vvhat possessions they enioyed, and vvhat money they had. They aunsvvered: both vve haue onely ix. thousande pence, so that halfe that summe sufficeth either of vs, yet this summe haue vve not in money, but in vallovved land contayning not aboue xxxix. acres, out of the vvhich vve pay tribute, and relieue our selues through our labour, and industry. Then shevved they him their hands, for testimony that they labored them selues, and the hardnes of their bodies, and the hard bravvne of their handes grovven by continuall labour. and vvhen as they vvere asked of Christ, and his kingdome, vvhat maner, vvhen, and vvhere, it should appeare, they aunsvvered: that his kingedome, vvas neither vvorldly, nor earthly, but cælestiall and Angelicall, and that it shoulde be at the consummation of the vvorlde, vvhen that he comming in glory, shall iudge the quicke and the dead, and revvarde euery man according vnto his vvorkes. After they had thus aunsvvered, the report goeth, that *Domitian* condemned them not, but despised them, as vile, and base creatures, & let them goe free, & stayed by his edict, the persecution then raysed against the church. VVhen they vvere gone, it is sayde, that they vvere rulers ouer Churches, in so much that in the ende they vvere martyres, and of the line of our Lorde, and aftervvardes peace ensuing, the report goeth, that they liued vntill the raigne of *Traian*. So farre *Ægesippus*. *Tertullian* also reporteth the like of *Domitian*. *Domitian* (sayth he) some time assayed the like practise, being a portion of *Neroes* cruelty. but he hauing some humane sense, (as I suppose) forthvvith relented, calling home agayne such as he had exiled.

* Cap. 20. after the greke Ægesippus.

The kinsmē of Christ according vnto the flesh, make an accompte of their fayth, before Domitian the Emperour.

Tertullian.

Cap. xviii.

Cap. 21. after the greeke.

Nerua succeedeth Domitian, and Traian succeedeth Nerua in the empire. Cerdo succeedeth Abilius, in the Churche of Alexandria.

After that *Domitianus* had raygned fiftene yeares, and *Nerua* had succeeded him: the Historiographers of that tyme do write, that the Romayne Senate decreed, that the honors exhibited vnto *Domitian* shoulde cease, and such as were iniuriously exiled, shoulde returne vnto their native soyle, and receaue their substance agayne. it is also amonge the auncient traditions, that then *Iohn* the Apostle returned from banishment, and dwelt agayne at Ephesus. When *Nerua* had raigned a litle aboue a yeare: *Traian* succeeded him. In the first yeare of whose raigne, *Cerdo* succeeded *Abilius*, which was Bishop of Alexandria, the space of thirtene yeares. This is the thirde after *Anianus* of that Churche.

Nerua created Emperour Anno Domini 99.

Traian created Emperour Anno Domini 100.

The 3. persecution of the 10. famous persecutions was vnder this Traian.

Cerdo.

Cap. xix.

Cap. 22. after the greeke.

The succession of the first Bishops in three Churches, Rome, Antioch, Alexandria.

At that tyme *Clemens* ruled the Churche of Rome, beinge the thirde Bishop after *Paul*, & *Peter*. the first was *Linus*. the seconde *Anacletus*. And of them which gouerned the church of Antioche, the first was knowne to be *Euodius*. the second *Ignatius*. likewise *Simeon* at the same tyme, the seconde after the brother of our Sauiour, gouerned the churche of Ierusalem.

Peter.
Linus.
Anacletus.
Clemens.
Euodius.
Ignatius.
Simeon.

Cap. xx.

Cap. 23. after the Greeke.

An history of Iohn the Apostle, and a yong theefe conuerted by him.

As yet the Apostle and Euangelist, whome the Lorde loued, remayned aliue in Asia, who after the death of *Domitian*, being returned from the Ile Patmos, gouerned the Churches there in Asia. And that he liued at that time, the confirmation of two witnesses shall suffice.

They are worthy of creditt, ſuch as haue gouerned the Churche with ſounde doctrine. Theſe are *Irenæus* and *Clemens Alexandrinus*. the former in his ſeconde booke agaynſt the hereſies, writeth thus: All the Elders beare vvitnes, vvhich liued together vvith *Iohn*, the Diſciple of our Sauiour in Aſia: that he deliuered theſe thinges. he endured vvith them vnto the tyme of *Traian*. alſo in the thirde of his ſayde argument, he declareth the ſame in theſe wordes: The churche of the Epheſians planted by *Paul*, confirmed by *Iohn*, vvhich remayned there vntill the tyme of *Traian*, is a true teſtimony of this Apoſtolicke tradition. *Clemens* with all, ſignifieth the tyme, and alſo a very neceſſary hiſtorye is by him adioyned, for ſuche as are recreated with honeſt and profitable thinges. whereof alſo one *Sozomenus* in his hiſtory hath made mention, at large in his commentaryes, if thou reade it, thou ſhalt finde thus written. Heare a fable, and yet no fable, but a true tale reported of *Iohn* the Apoſtle: deliuered vnto vs and committed to memory after the deſeaſe of the tyrant. VVhen he had returned to Epheſus, out of the Ile Patmos, being requeſted, vvent vnto the contreyes adioyning, partly to conſecrate Bishops, partly to ſet in order vvhole Churches, and partly to chuſe by lott, vnto the Eccleſiaſticall function, of them vvhome the holy Ghoſt had aſſigned. VVhen he vvas come vnto a certayn city not farre diſtant (the name vvher of diuers doe expreſſe) and among other thinges had recreated the brethren: beholding a yong man of a goodly bodye, a gracious face, and feruente minde, he turned his face vnto him, that vvas appointed chiefe ouer all the Bishops, and ſayd: I commend this yonge man vnto thy cuſtody, vvith an earneſt deſire, as Chriſt, and the Churche, beare me vvitnes. VVhen he had receaued his charge, and promiſed diligence therein: he ſpake and proteſted vnto him, the ſelfe ſame, the ſecond time. Aftervvardes he retutned to Epheſus. but the elder taking the yong man, that vvas deliuered vnto him, brought him vp at home, ceaſed not, cherished him ſtill, and in proceſſe of time baptized him. he came at length to be ſo diligent & ſeruiceable, that he made him a liuery garment or ſcrole, ſigned vvith his maſters ſeale of Armes. but this yonge man became diſſolute out of ſeaſon, perniciouſly accompanyed him ſelfe vvith them, of his ovvne yeares, idle, diſſolute, and acquainted vvith ill behauiour. firſt they bringe him to ſumptuous banquetts: next they guyde him in the night to ſteale, and to robbe: after this they require that he conſent vnto the committing of a greater offence. but he acquainting him ſelfe by a litle, and a litle, through the greatnes of his capacitye, much like a horſe of a hardned mouth, fierce, ſtrong, and hardy, forſaking the right vvay, vvith the biting of the bridle, bringeth him ſelfe vnto a bottomleſſe pitt, of all miſorder and outrage. At length deſpayring of the ſaluation that commeth of God, being paſt all hope of grace, he practiſed no toye nor trifle, once being ouer the shoes, he proceeded forvvardes, and tooke the like lott vvith the reſte of his companions. takinge vnto him companions, and a rout of theues being gathered together, he became a moſt violent captayne of theeues, vvholy bent to ſlaughter, & murther, & extreame cruelty. In the meane vvhile, neceſſitye ſo conſtrayning, the Bishops ſent for *Iohn*: he vvhen he had ended; and finished the cauſe of his comming, goe to (ſayth he) O Byshop: reſtore vnto vs thy charge, vvhiche I, and Chriſt haue committed vnto thy cuſtody, the churche vvhereof thou art heade, bearing vvitnes. the Byshop at the firſt vvas amazed, ſuppoſing ſome deceite to be vvrought touching money, vvhich he had not receaued, yet vvas he not able to aunſvvere them, for that he had it not, neyther to miſtruſt *Iohn*. but vvhen *Iohn* had ſayd: I require the yong man, and the ſoule of our brother, then the elder looking dovvne, vvith a heauy countenance, ſobbing and ſighing, ſayde: he is deade: to vvhome *Iohn* ſpake, hovve? and vvhat kinde of death? vvhich aunſvvered: he is dead to God. for he is become vvicked, and pernicious, and to be short, a theefe. for he keepeth this mountayne ouer againſt the church, together vvith his aſſociates. the Apoſtle then renting his garment, and beating his heade vvith greate ſorrovv, ſayde: I haue left a vviſe keeper of our brothers ſoule: prepare me a horſe, and let me haue a guyde. he haſtened out of the churche, & rode in poſt, being come vnto the place appoynted, he is ſtraight vvayes taken of the theeuiſhe vvatch, he neither flyeth, neither reſiſteth, but exclameth: for this purpoſe came I hither, bringe me vnto your captaine, vvho in the meane ſpace as he vvas armed, behelde him comminge. but eftſones vvhen he ſavve his pace, and knevve that it vvas *Iohn*, he vvas ſtroken vvith shame, and fledd avvay. the olde man forgetfull of his yeares, vvith might purſueth him flying, and cryeth: My ſonne, vvhy flyeſt thou from me thy father, vnarmed and olde? O ſonne tender my caſe, be not afrayde, as yet there remayneth hope of ſaluation, I vvill vndertake for thee vvith Chriſte, I vvill dye for thee, if neede be, as Chriſt did for vs. I vvill hazard my ſoule for thine, truſt to me, Chriſt

Ireneus lib. 2 cap. 39.

Ireneus lib. 3 cap. 3.

Sozomenus an Hiſtoriographer is crept into this greeke coppy, I wot not how, he liued an hundred and odd yeares after Euſebius, & dedicated his hiſtory vnto Theodoſius iunior, the autor therefore of this hiſtory toutching Iohn, was Clemens as Euſebius writeth before & after.

The wordes of Iohn the Euangeliſt vnto the theefe

Christ sent me. but he hearing this, first stoode still, turning his countenance to the ground, next shoke of his armour, anone trembled for feare, and vvept bitterly. He embraced the olde man, comming vnto him, aunsvvering as vvell as he coulde for vveeping, so that agayne he seemed to be baptized vvith teares, the shaking of the hande onely omitted. The Apostle vvhen he had promised and protested to procure for him pardon of our Sauiour, and prayed, and fallen vpon his knees, and also kissed his right hande, novve clensed through repentance, brought him vnto the Churche agayne. VVhen that also he had povvred forth often tymes prayers for him, and strougled vvith him in continuall fastinges, and mollified his minde vvith diuers and sundry sermons, and confirmed him: departed not (as the reporte goeth) before he had fully restored him vnto the Churche, and exhibited a greate example of true repentance, a greate tryall of nevve birth, and a singular token of the visible resurrection. this haue I taken out of *Clemens*, partly for the history, and partly also for the profitt of the Reader.

Tokens of true repentance.

Cap. xxi.

Of the order of the Gospells.

Cap. 24. after the Greeke.

NOw we will forwardes, and entreate of the vndoubted vvritinges of this Apostle. And firste let there be no staggering at his Gospell, which is well knowne of all the Churches vnder heauen. Why it was of olde placed the fourthe, after the other three, it shall thus appeare. The diuine & holy men, namely the Apostles of Christ, leading a passing pure life, hauing their mindes bedecked with euery kinde of vertue, vsed, rude and simple speache, yet of a diuine and forcible power, which they had receaued of Christ, neither knewe they, nether endeuored they to publish the doctrine of their maister, with curious paynting of vvordes: but vsing the demonstration of the holy spirite which vvrought with them, and the onely power of Christ, which vvrought miracles to perfection, they shewed the knowledge of the kingdome of heauen to the whole vvorlde, being nothing carefull at all for the vvritinge of bookes. And this they vvrought to passe being occupied with a greater vvorke, and in maner exceeding the strength of man. *Paul* the mightiest of all the rest, in the setling of vvordes, and best armed with the power of perfect senses, vvrote but very short epistles, whereas he might haue layd downe infinite thinges, yea and secretes, being rapt vnto the thirde heauen, and behoulding celestiall things, yea vvrought into paradyse it selfe, and there thought vvorthy to heare secrete mysteries. neyther were the rest of the Disciples of our Sauiour, namely the twelue Apostles, and the seuenty, with other innumerable, ignorant and vnskilful herein. And yet of al these the Disciples of our Sauiour, *Matthew*, & *Iohn*, vvrote gospels. Who (as report goeth) were constrained therunto. for *Matthew*, when he had first preached vnto the Hebrevves, & now passing vnto other people, vvrote his Gospell in his contrey language, supplying by vvriting in his absence, þ which was desired in his presence. When *Mark* and *Luke* had published their gospels, *Iohn* (say they) in all þ space preached without vvriting, but at length was moued to vvrite for this cause. It is reported that when the bookes of the three Euangelistes were throughout the vvorlde, and come into his handes, he allowed them, and yelded of them a true testimonye, vvishing that the declaration of such thinges had bene printed in their bookes, which were done at the first preaching of Christ. the Reader may perceaue these three Euangelistes to haue onely sett forth the doinges of our Sauiour, one yeare, after the imprysonment, and captiuitye of *Iohn* the *Baptist*, which may be gathered by the beginning of their histories. for after the xl. dayes fasting, and the annexed temptation, *Matthewe* sheweth the time of the beginning of his history, saying: VVhen he had hearde that *Iohn* vvas taken, he returned from Iudæa into Galilee And *Marke* likevvise: after that (sayth he) *Iohn* vvas taken, *Iesus* came into Galilee. And *Luke* also before he had mentioned the doings of *Iesu*, obseruing the same manner: *Herode* (saythe he) proceeding in his haynous offences, shutt vp *Iohn* in prison. *Iohn* the Apostle beinge for these causes entreated, vvrote the tyme passed ouer of the former Euangelistes with silence, and therein the Actes of our Sauiour, namely which went before the imprisonment of *Iohn*, which he partly signified, vvriting thus: this vvas the first of the miracles vvhich *Iesus* did: partly withall mentioning the doinges of *Iohn* the *Baptist*, who as then baptized in Ænon, by Salem. which is euident, when he sayth: for as yet *Iohn* vvas not cast into prison. *Iohn* then in his Gospell, deliuereth such thinges as were done of Christ, before the committing of *Iohn*. the other three, beginne with the mention of *Iohns* imprysonment. vnto him that reconeyleth

The Gospell of Iohn.

The Apostls in their preaching vsed no curious eloquence.

2. *Corinth.* 12.

The Gospell after Matthewe writtē in Hebrewe. Why Iohn the Apostle wrote a Gospell.

Matth. 4.

Marck. 1.

Luke 3.

Iohn. 2.

Iohn. 3.

the Euangelistes that they shall not iarme altogether, in so much that the Gospell of *Iohn* concurreth the liuely liknes of Christ, the order, the lawes, lastinge vnto the ende, therefore not without cause *Iohn* pulleth out with silence, the genealogye of our Sauiour accordinge vnto the flesh, being alreadye amply layde downe by *Matthewe*, and *Luke*, and beginneth with his diuinitie, reserued of the holy Ghost for him, as the mightiest. thus much shall suffice concerning the Gospell written by *Iames Iohn*. The cause why *Marke* wrote his Gospell we haue declared before. *Luke* in the beginninge of his Volume, towarde the accesse of his writing, signifieth that diuers other already had emploied their diligence vnto, in the forming fashe of such storyes as he was fully perswaded of, deliuering vs very certainly from their doubtfull opinion, whyche lurke in the Gospell, reckoned vnto be the first, and certaine sentences, of such things whereof he had assurance the more sufficiently, partely by the company, and conuersation of *Paul*, partely also through the familiarnesse had with the rest of the Apostles. but of these thinges thus farre. my purpose must properly in place conuenient, but will mention what the Fathers of olde herof haue written. Among the rest of *Iohns* writinges, his first epistle hath bene generally of olde, and late writers receiued, without any staggering. the two latter, haue bene gainesayed. touching his Reuelation as yet among many, there is a diuersible opinion, some allowing, and some disliking of it. Mention of this persone, when the Elders haue thought fitte to entreate.

Why Luke wrote a Gospell.

Cap. xxii.

The bookes of the new Testament, canonicall, and Apocrypha.

Cap. xxii. the Greeke.

IT shall seeme conuenient (it is this place we entreat briefely) the bookes of the new Testament. In the first place we will lay the foundation writinges of the Euangelistes: next the Actes of the Apostles: then the Epistles of *Paul* are to be added: after these the first of *Iohn*: and that of *Peter* which is annexed: lastly, if ye please the Reuelation of *Iohn*, of the which what is to be thought shall hereafter appeare, all these are receiued for vndoubted. the bookes which are gainesayde, though well knowne vnto many, are these: the Epistle of *Iames*: the Epistle of *Iude*: the latter of *Peter*: the seconde and thirde of *Iohn*, whether they were *Iohn* the Euangelistes or some others of the same name. vnto these which followe in order ought: the Actes of *Paul*: the booke called Pastor, the Reuelation of *Peter*. moreouer the Epistle intituled vnder *Barnabas*, and the Doctrine called the Apostles, and the Reuelation of *Iohn* (if it is please you) which (as I haue saide before) some disallow, some other receaue as an vndoubted one booke. Many be number amonge these the Gospell vnto the Hebrewes, also specially of them, which receaue Christ of the Hebrewes, these onely are they which commende of all others are inspired. I suppose that necessarily we make rehearsall hereof, to the ende we may discerne and know the vndoubted, the vndoubted, the true writinges, accordinge vnto the Ecclesiasticall custome: from the vnlawfull writinges of the new Testament, howe lyke so euer inspired, and yet verye rare of many Ecclesiasticall persones, that we may leaue them and lyke as leaue the name of the Apostles, as of *Peter*, of *Thomas*, of *Matthias*, & leaue, the Gospelles of others, as of *Andrewe*, of *Iohn*, containing the Actes of the other Apostles: not published by Heretickes, whereof not one Ecclesiasticall writer hath euer made mention in his Commentaries. moreouer the stile of the phrase, varieth from the manner of the Apostles: their sentence: their opinion or meaning altogether very much with the minde of the right beleeuers. for verye being considered, they plainely repugne the true figurers of heauenly persones. In fine they are not to be placed as forged, but altogether to be reiected as sclender and impious. but let vs procede vnto that which followeth.

The Actes of the Apostles. The epistles of Paule. The 1. epistle of Iohn. The 1. epistle of Peter. The reuelation of Iohn. The epistle of Iames. The epistle of Iude. The 2. of Peter. The 2. & 3. of Iohn. Actes of Paul. Pastor. Reuelation of Peter. epistle of Barnabas. Doctrine of the Apostles. The Gospell vnto the Hebrewes. Actes of Peter, Thomas, Andrew, &c. Gospell of Iohn, &c. Cap. xxiii. the greate Magician the Sorcerer vnderstandeth of a Sorcerer. Simon Magus the Sorcerer. Simon Magus the Sorcerer. Simon Magus the

from aboue of the inuisible worldes for the saluation of mankinde, teachinge withall, that none was otherwise able to subdue the Angels, workers of this worlde, then first of all by his magicall experience, deliuered for the purpose, and by the Baptisme receaued of him, the which as many as doe accept of it, they purchase vnto them selues, sempiternall immortalitie, yea in this present lyfe, so that they dye no more, but continually remayne amonge them selues, without wrinckled olde age, and become immortall. these thinges out of *Irenæus* may easily appeare. and *Iustinus* likewise making mention of *Simon*, remembreth also this *Menander*, saying: vve haue knowne one *Menander*, and the same a Samarytane, of the village Caparattæa, the Disciple of *Simon*, throughly moued of deuils, and abyding at Antioche, to haue bevvitched many vvith magicall artes, persvvading his follovvers, that they shoulde not dye. And as yet there be diuers which can testifie the same of him. it was the drifte of the deuill by the meanes of such Sorcerers, cloked vnder the name of Christians, to defame by magicke the greate mistery of godlinesse, and by them to choke the Ecclesiasticall doctrine, which concerned the immortalitie of the soule, and the resurrection of the deade. but such as embraced these Sauiours, haue lost the sauing healthe of their soules. When the spyte of Satan coulde not seuer vnto him selfe such as syncerely bare affection towards Christ, he linked vnto him selfe the wauering and wandring turnecoates.

Iustinus Martyr Apolog. 2. pro Christ.

The craft of the deuill.

Cap. xxiiii.
The heresie of the Ebionites.

Cap. 27. after the greeke.

THese the Elders properly called Ebionites, that is poore men. for they were poore and abiectes in deliuering the doctrine which concerned Christ, they iudged him a simple and a common man, and for his perfection of manners founde iustified as man onely, borne by reason of the company of man, and his mother *Marie*. againe they thought the obseruation of the lawe to be necessarye, as thoughe saluation were not by fayth alone in Christ, and conuersation of lyfe correspondent vnto the same. Other some of the same name haue auoyded the fowle absurditie of the wordes, not denying the Lorde to haue bene borne of the virgine, and the holy Ghoste: yet when they confesse him to be God, the worde and wisedome to haue bene before the natiuitie of the flesh they sticke in the same sinne, with their former felowes, especially when as they busily goe aboute to sette vp the corporall obseruation of the lawe. these Heretickes all doe reiecte the epistles of the Apostle *Paul*, accusinge him that he felle from the lawe. they vse onely the Gospell whiche is after the Hebrevves, other they passe not for. the Iewishe Sabothe, and other their ceremonyes, they obserue a like, with the Ievves. they celebrate the Sonnedayes, as we doe, in remembrance of the resurrection of our Sauiour. for hence it came to passe by reason of these their fancies, that they allotted vnto them selues the name of Ebionites, signifyinge their pouertie. for by this name or title poore men are called of the Hebrevves. About the same tyme, we learne there was one *Cerinthus*, an author of an other heresie. *Gaius* whose wordes we haue before alleadged, in the controuersie caryed about vnder his name, writeth thus of him.

Ebionites.

The heresie of the Ebionites, which thought that fayth alone did not iustifie.

Ebionites what it signifieth.

Cap. xxv.
Of Cerinthus the Hereticke.

Cap. 28. after the greeke.

CErinthus also by reuelations vvritten, as of a greate Apostle, brought vnto vs certayne monstrous thinges, fayning them to haue bene reuealed vnto him by Angels. that the kingdome of Christ after the resurrection shoulde become earthly: that in Ierusalem our fleshe agayne shoulde serue the concupiscence and lust of the flesh: and being set vvholy to seduce, as enemy vnto the vvorde of God, he sayd there shoulde be the terme of a Millenarie feaste allotted for mariage. *Dionysius* also Bishop of Alexandria, in his seconde booke, after he had remembred the reuelation of *Sainct Iohn*, receaued by tradition of olde, he reporteth of this man, thus: *Cerinthus* vvhiche founde the Cerinthian heresie, gaue his figment a name for the further creditt thereof. his kinde of doctrine vvas this: he dreamed the kingdome of Christ shoulde become earthly, and sett vppon those thinges vvhich he lusted after, novv being couered vvith his fleshe, and compassed in his skinne, that is: the satisfying of the belly, and the

Gaius writeth thus of Cerinthus the Hereticke.

Dionysius bishop of Alexandria lib. 2.

thinges vnder the belly: vvith meate, vvith drinke, vvith mariage, and that he might the more colerably bring his deuelish deuices to paſſe, he dedicated thereunto holy dayes, oblations, and ſlaughter for ſacrifices. ſo farre *Dionyſius*. but *Irenæus* in his firſt booke againſt the hereſies, layeth downe certayne more deteſtable opinions of his. And in his thirde booke he reporteth a hiſtorye worthy the memorye, as receaued by tradition of *Polycarpus*, ſaying: that *Iohn* the Apoſtle on a certayne time to bayne him ſelfe, entred into a bathe, and vnderſtandinge that *Cerinthus* there vvithin bayned him ſelfe alſo, ſtarted a ſide, and departed forthe, not abiding any tariance vvith him vnder the ſame rouffe, ſignifying the ſame to his company, and ſaying: let vs ſpeedely goe hence, leſt that the bathe come to ruyne, vvherein *Cerinthus* the enemy of the truth baineth him ſelfe.

Irenæus lib. 3. cap. 3.

Cap. xxvi.

Of Nicolas, and ſuch as of him are called Nicolaïtes.

Cap. 29. after the Greeke.

Apocalyp. 2.

Nicolas the 7. Deacon. *Act. 6.*

Clemens Biſhop of Alexandria.

AT the ſame time the hereſie of the *Nicolaïtes* ſpronge, vvhiche lacked not longe after, vvherof the reuelation of *S. Iohn* made mention. they boaſt, that he was one of the Deacons, ordayned together with *Stephen*, of the Apoſtles, to miniſter vnto the poore. *Clemens Alexandrinus* in his thirde booke of ſtromatôn reporteth thus of him. This *Nicolas* (ſayth he) hauing a beautifull vvoman to his vvife, after the aſcention of our Sauiour, vvas accuſed of ielouſie, and to cleare him ſelfe of that cryme, brought forth his vvife, and permitted him that lyſted to marye her. but his followers ſay, that their doing is agreable vvith that ſaying, that is: the fleſhe is to be brydled: and ſo followving that doing and ſaying vvithout all diſcretion, they ſinne vvithout all ſhame, in filthy fornication. but I heare that *Nicolas* accompanied with none other, then his proper wife, allotted vnto him by wedlocke: and of his children, his Daughters to haue endured virginity: his ſonne to haue remained vncorrupt. the caſe being thus, in ẏ he brought forth his wife (for ielouſie ouer the which he was accuſed) into the middeſt of the Apoſtles, it was to cleare him of the cryme layde to his charge, and to teache the bridling of the fleſhe, by contayning and refrayning voluptuous luſt and pleaſure. He woulde not (as I ſuppoſe) accordinge vnto the precept: ſerue two maſters, luſt, and the Lorde. they ſay that *Mathias* after this maner, commaunded by inſtruction, the fleſhe to be ouercome, and tamed, yelding vnto it not one iote which might tende vnto pleaſure, and that the ſoule hereby ſhoulde take encreaſe by fayth, and knowledge. Thus much ſhall ſeeme ſufficiently ſpoken, touching them which then depraued the truth, and ſodainely came to naught.

Euſebius excuſeth this Nicolas whoſe followers the holy Ghoſt in the reuelation abhorreth. Mathias.

Cap. xxvii.

Of the Apoſtles which lined in wedlocke.

Cap. 30. after the greeke.

CLemens whoſe wordes lately we alleadged, after the premiſes, againſt them which reiect and rebuke mariage, reciteth the Apoſtles which liued in wedlocke, ſaying: VVhat doe they condemne the Apoſtles? for *Peter*, and *Philip*, employed their induſtry, to the bringing vp of their children. *Philip* alſo gaue his Daughters to mariage. And *Paul* in a certaine epiſtle ſticked not to ſalute his vvife, vvhiche therefore he ledd not aboute, that he might be the redier vnto the miniſtation. In ſo much then that we haue made mention hereof, it will not ſeeme tedious if we alleadge an other hiſtorye worthy the notinge, which he wrote in his ſeuenth booke after this manner: they ſay that *Sainct Peter* going to his houſe, and ſeeing his vvife ledd to be executed, reioyced greatly becauſe of the calling, and cryed out vnto her vehemently, exhorting and comforting her, calling her by her name, and ſaying: O vvoman remember the Lorde. ſuch vvas the mariage of the godly, and the entire affection of faithfull friendes. And thus muche as pertinent to my purpoſe hereof, I thought good here to alleadge.

Clemens Alexandrinus. Peter. Philip. Paul was maried. Philip. 4.

Clemens Alexandrinus.

The wordes of Peter vnto his wife whē she went to martyrdome

Cap. xxviii.

Of the death of Iohn, and Philip the Apoſtles.

Cap. 31. after the Greeke.

OF the deathe of *Paule*, and *Peter*, the tyme eke, and the manner, their reſting place alſo after their departure hence, we haue ſpoken of before, and of *Iohn* touchinge his appoynted tyme, we haue tolde before. but of his reſting place, or tombe, we are inſtruc-

cted

tum by *Polycrates* his epistle, (this *Polycrates* was Bishop of Ephesus) whiche he wrote unto *Victor* Bishop of Rome, where he remembreth also *Philip* the Apostle, and his Doughters after this maner: Forsothe *Philip* (saith he) one of the twelue Apostles, resteth with two of his Doughters at Hierapolis, and one of his Doughters whiche lyued the whole lyfe in virginitye. the thirde whole conuersation was directed by the holy Ghoste, resteth at Ephesus. *And Ioan* (whiche leaned on the brest of our Sauiour, was made also a Priest, wore the garmente pertaining, A martyr and a doctor,) resteth at Ephesus. Of whom all these thinges are. In the Dialogue of *Gaius* mentioned before, *Proclus*, (against whom he purposeth the question) speaketh after this sorte, of the death of *Philip*, and his Doughters, saying: After him the foure Prophetesses, the Doughters of *Philip* were at Hierapolis in Asia, whose sepulchre is there to be seene, and their tombes also: he saith he. *Luke* in the Actes of the Apostles, makyth mention of the Doughters of *Philip*, dwelling at Cesarea in Iewry, with whom he tarryed, which were endued with the gyft of prophecye, saying: We came to Cesarea, and entered into the house of *Philip* the Euangelist, whiche was one of the seuen, and there made our abode. this *Philip* had iiii. Doughters whiche were virgines, and Prophetesses. thus much of the Apostles, and apostolicke companie the thinges delyuered vnto vs by holy Scripture: and the memorialls and publique Scriptures, chiefly read of many in many Churches of the Iewes, and sayre from the Apostolicall rule, as farre forth as we could learne, from the most auncient

Philippus Bishop of Ephesus, and Victor Bishop of Rome.

John the Euangelist called a Priest, he wore a Bishops garment called Petalū: and peculiar apparel.

Cap. xxii.
The martyrdome of Symeon Bishop of Ierusalem.

Cap. xxii. the Contente.

AFter *Nero*, and *Domitian*, vnder whom Gouernours, wherein we made mēcion a fewe, the rumors were many where throughout the cuyes, that persecution was stirred vp against vs Christians, through popular furiousnes, in the which we learned that *Symeon* the sonne of *Cleopas*, the seconde Bishop of Ierusalem, ended his life with martyrdome likewise. *Egesippus* a witnesse, whose wordes we haue of ouerlonge late, he writing of certayne Heresies greatly in vse in vnderstande, how that the same sayd *Symeon* was then accused by them vnder *Atticus* the Consul, as he a Christian, for the space of many dayes he was tormented, to the the Iudge, and his company, was maruelously amazed, and at the last he dyed a deathe agreeable with the passion of Christe. but let vs heare the Historiographers owne wordes. Certayne (sayth he) of the Heresies accused *Symeon* the sonne of *Cleopas*, that he lineally descended of the stocke of *Dauid*, and that he was a Christian. he suffered martyrdome being a hundreth, and twenty yeare olde, vnder *Traian* the Emperour, and *Atticus* the Consul. The same *Egesippus* reporteth, how that his accusers (enquiry being then made of such as came of the royall house among the Iewes) were founde to haue their originall of the Regall Iewish cyte. whereunto mayeth thus, with you leue he will confesse, that also *Symeon* was of them, whiche both he, and also the Lorde, in that he lyued so long a time, and in that the Gospell maketh mention of *Cleopas*. whose sonne we haue sayde also *Symeon* to haue bene before. *Egesippus* the same Historiographer writeth, how that certayne others of the posterity, of some one of them called the brethren of our Lorde, namely *Iude*, were alyue, vnder the same tyme, per whom the inhumanity of them which vnder *Domitian* were moued, for the true faythe of Christe. for thus he writeth: they come and gouerne whole Churches, as martyrs, being also of the kindred of Christ. When peace nowe had possessed the Churches, they remayned alyue vnto the tyme of *Traian* the Emperour, vnto the whose holy *Symeon* the Lords cosingermaine, the sonne of *Cleopas*, was accused of Heresies, accused vnder *Atticus* the Consul, often scourged, tormented with martyrdome, that all wondred, & the Consul him self marueled, how that he, being a hundred, & xx. yeares old, was able to endure that bitter torment, to be short, in the end he was by commandement crucified. Then the sayd sith the same Historiographer writeth: vnto these tymes the Church of God remained a pure & an vncorrupted virgin, for such as endeuored to corrupt the sounde rule & the right preaching of the worde if there were any such, hyde them selues vnder some darke mist, or dongeon of darkenes, but when that the sacred company of the Apostles, was worne, and come to an end, & that, that generation was wholy spent, which by heuenly wisdom had heard

Egesippus witnesse of Symeons martyrdome. Symeon the Bishop of Ierusalem was crucified Anno Domini being a hundred and twenty yeare olde.

Egesippus witnesse of the ministers of Christ.

The Church of God was a pure virgin vntyll the warres of the Iewes.

vvith their eares, the heauenly vviſedome of the ſonne of God: then the deteſtable error of conſpiracy, through deceate of ſuch as deliuered ſtraung doctrine, tooke rooting, and becauſe that not one of the Apoſtles ſuruiued, they publish boldely, vvith all might poſſible, the doctrine of falſehoode, and impugne the open, manifeſt, and knovvne trueth. Thus of theſe thinges, hath this Hiſtoriographer written. Now to that which by order of hiſtory we are bound vnto.

Cap xxx.

How Traian cauſed to ceaſe the inquiſition for Chriſtians.

Cap. 33. after the greeke.

Plinius ſecundus wrote vnto the Emperour Traian in the behalf of the Chriſtians.

SO greate a perſecution was rayſed agaynſt vs in ſundry places, that *Plinius ſecundus* a notable Preſident, made relation thereof vnto the Emperour, being very much moued with the number of martyrs, which ſuffred death for the teſtimony of their fayth, ſignifying withall, that they committed no haynous offence, that they tranſgreſſed no law, ſauing that they roſe before day, and celebrated Chriſt with hymnes, as God. forbidding adulterpes, & ſlaughter, with ſuch other like abominable factes, conforming all thinges agreable vnto the lawes. After which reporte, it is written that *Traian* commaunded by edicte, that the Chriſtian nation ſhoulde not be enquired for, but if happily they were founde, they ought to be puniſhed. by which edicte, the vehement heate of that grenous perſecution was ſomewhat delayed, yet neuertheleſſe, there was ſcope enough left for ſuch as were willing to afflicte vs. ſo that in one place the people, in an other place the Princes, and rulers of the regions, layde wayte for our men, whereby ſeuerall perſons, ſuffred martyrdome in their prouinces, and ſundry of the faithful, ſundry kindes of death, without open, or manifeſt perſecution. which hiſtory we haue ſelected out of the latine Apollogye of *Tertullian*, whereof we haue alleadged before, by interpretation thus: Although vve haue knovvne the inquiſition directed for vs to be inhibited, it vvas by reaſon of *Plinius ſecundus* Preſident of the prouince, vvhich hauing condemned ſome of the Chriſtians, and depriued ſome others of their dignities, vvas moued vvith the greatnes of the multitude, and doubted vvhat vvas beſt to be done. he made the Emperour *Traian* priuy thereof, ſaying: that he founde nothinge in them that vvas impious, but that they refuſed the vvorshippinge of Idoles. ſignifyinge this vvithall, that the maner of the Chriſtians vvas to ryſe before daye, to celebrate Chriſte in Pſalmes as God: and to the ende their diſcipline might ſtraitly be obſerued, to forbid shedding of bloude, adultery, fraude, trayterous dealing, & ſuch like. for aunſvvere hereunto, *Traian* vvrote againe: that there shoulde be no inquiſition for the Chriſtians, but if they vvere mett vvith, to be puniſhed. And thus went the affayres of the Chriſtians then.

Tertullian.

Cap. xxxi.

Of Euareſtus the fourth Biſhop of Rome.

Cap. 34. after the greeke.

Euareſtus.

AMonge the Biſhops of Rome, when as the afore ſayd Emperour had raigned three yeares, *Clemens* committed the miniſtery vnto *Euareſtus*, and finiſhed his mortall race, when he had gouerned the Churche, and preached the worde of God, the ſpace of ix. yeares.

Cap. xxxii.

How after Symeon, Iuſtus ſucceeded, the thirde Biſhop of Ieruſalem. and of the famous Biſhops then liuing: Polycarpus, Papias, Ignatius, and his Epiſtles.

Cap. 35. after the greeke.

Iuſtus Biſhop of Ieruſalem

Polycarpus Biſhop of Smyrna.

Papias Biſhop of Hierapolis.

Ignatius Biſhop of Antioche.

AFter *Symeon* had ſuch an ende, as before we haue reported, a certayne Ievve, called *Iuſtus*, one of that infinite number, which of the circumciſion beleued in Chriſt, was placed in the Biſhops ſeae of Ieruſalem. And vnto that time *Polycarpus* a Diſciple of the Apoſtles, liued in Aſia, beinge placed Biſhop of the Churche of Smyrna, by ſuche as ſawe the Lorde, and miniſtred vnto him. the ſame time floriſhed *Papias*, Biſhop of Hierapolis, a man paſſing eloquent, & expert in the Scriptures. And *Ignatius* likewiſe vnto this daye, amongeſt moſt men famous, the ſeconde Biſhop by ſucceſſion after *Peter*, of the Churche of Antioch. the reporte goeth, that this *Ignatius* was ſent from Syria to Rome, for the confeſſion of his faith, to be foode for wilde beaſtes, who paſſing through Aſia, and curiouſly garded with a greate troope of keepers, confirmed the congre-

congregations throughout euery citye where he came, with preaching of the worde of God, and wholsome exhortations, and specially geuing charge to auoide the heresies lately sprong, and at that time ouerflowing, and to cleaue stedfastly vnto the traditions of the Apostles, which for the auoyding of error, and corruption, he thought very necessary to be diligently written. And being at Smyrna where *Polycarpus* was Bishop, he wrote an epistle vnto the Church of Ephesus, making mention of *Onesimus* their Pastor. An other vnto the Church of Magnesia, lying on the riuer Meander making mention of *Dama* their Bishop. An other vnto the Church of Trallis, whose ouerseer then was *Polybius*, and besides these epistles, he wrote vnto the Churche of Rome, prefixing an exhortation, lest that they refusing martyrdome, shoulde be depriued of the hope layde vp for them. but it may seeme needefull, that we alleadg thence some part of the wordes for proofe hereof, for thus he writeth: * from Syria (sayth he) vnto Rome, I striue vvith beastes, by sea, by land, nightes, and nightes, fettered among tenne Leopardes, that is a bande of souldiers, & the more benefit they receaue, the vvorse they become. I thus exercised vvith their iniuries, am the more instructed, yet hereby am not I iustified. I desire to enioy the beastes prepared for me, vvhiche I vvishe to fall vppon me vvith fierce violence, yea I vvill allure them forthvvith to deuoure me, that they abstayne not from me, as they haue left some for feare vntoutched. If they as vnvvilling vvill not. I vvill compell them to fall vpon me. pardon me. I vvott vvell vvhat this shall auaile me. Novv doe I beginne to be a Disciple, I vvay neither visible, nor inuisible thinges, so that I gaine Christ let fire, gallovves, violence of beastes, bruysing of the bones, racking of the members, stamping of the vvhole body, and all the plagues inuented by the mischiefe of Satan light vpon me, so that I vvinne Christ Iesu. this he wrote from the aforesaid city, vnto the Churches before named. And beinge beyonde Smyrna, he wrote vnto the Churches of Philadelphia, and Smyrna, and seuerally to *Polycarpus* their Bishop, whome he knewe for a right Apostolike man, commending as a syncere and right Pastor ought to doe, the congregation of Antioche, praying him to be carefull of the busines there, namely about the election of a Bishop in his rowme. this *Ignatius* writing vnto the Church of Smyrna, reporteth certaine wordes vttered by Christ, which he founde I wott not where: I knovve and beleue that he vvas in the fleshe, after the resurrection, for comming vnto them vvhich vvere vvith Peter, he sayde vnto them. Come, feele me, and knovve that I am not a spirite vvithout body, and anone they felt him, and beleued. *Irenæus* also knewe his martyrdome, & remembred his epistles, writing thus: Euen as one of our men condemned vnto the beastes, for the confession of his fayth sayde: In so much that I am the vvheate of God, I am to be grinded vvith the teeth of beastes, that I may be founde pure breade, or fine manchet. And *Polycarpus* maketh mention hereof in the epistle vnder his name vnto the Philippians, writing thus: I beseeche you all, that you be obedient, and exercise patience, vvhich you haue throughly seene, not only in blessed *Ignatius*, *Rufus*, and *Zosimus*, but in diuers of your selues, and in *Paul*, vvith the rest of the Apostles, being persvvaded for certaine, that all these ranne not in vayne, but in fayth, and righteousnes, novve resting them vvith the Lorde, in the place appointed, due for their deserts, vvith vvhom they suffred together. they loued not this present vvorlde, but him that dyed for our sinnes, and rose agayne for our sakes. agayne he addeth: both you, and *Ignatius*, vvrote vnto me, that if any did trauell vnto Syria, he might conuey thither your letters, of vvhich I vvill be carefull, if fitt opportunity be offred, vvhether I my selfe goe, or send, that your busines there, may be dispatched. according vnto your request, I haue sent you the epistles of *Ignatius*, both vnto vs vvritten, and the others in my custody, annexed vnto this epistle, vvhere you may gayne much profitt, they contayne fayth, and patience, and all maner of edifying in the Lorde. thus much concerning *Ignatius*, whom *Heros* succeeded in the Bishopricke of Antioche.

* Cap. 36. after the greke Ignatius epist. ad Rom.

Ignatius epist. ad Smyrnenses.

Irenæus lib. 5

Polycarpus epist. ad Philip.

Heros.

Cap. xxxiii.

Cap. 37. after the greeke.

Of the Euangelistes then florishing.

Among them which were then famous, was *Quadratus*, whome they say together with the Daughters of *Philip*, to haue bene endued with the gift of prophecying, and many others also at the same tyme florished, which obtayning the first stepp of Apostolicall succession, and being as deuine Disciples of the chiefe and principall men, buylded the Churches euery where, planted by the Apostles: preaching, and sowing the celestial seede of the kingdome of heauen, throughout the worlde, filled the barnes of God with encrease. for the greater parte of the

Quadratus.

diſciples then liuing, affected with greate zeale towards the woꝛde of God, firſt fulfilling the heauenly commaundement, diſtributed their ſubſtance vnto the poore: next taking their iourney, fulfilled the woꝛke, & office of Euangeliſtes, that is they preached Chꝛiſt, vnto them which as yet heard not of the doctrine of fayth, and publiſhed earneſtly the doctrine of the holy Goſpell. Theſe men hauing planted the fayth in ſundꝛy newe, and ſtraunge places, oꝛdained there other paſtoꝛs, committing vnto them the tillage of the newe ground, & they lately conuerted vnto the fayth, paſſing them ſelues vnto other people, and contries, holpen there vnto by the grace of God which wꝛought with them, foꝛ as yet by the power of the holy Ghoſt they wꝛought miraculouſly ſo that an innumerable multitude of men, embꝛaced, yea at the firſt hearing, with pꝛompte and willing mindes, the Religion of the Almighty God. In ſomuch that it is impoſſible to rehearſe all by name, when, and who were paſtoꝛs, and Euangeliſtes, in the firſt ſucceſſion after the Apoſtles, in the Churches ſcatered thꝛoughout the woꝛlde: it ſhall ſeeme ſufficiente onely to commit in wꝛiting to memoꝛie, the names of ſuch as are recoꝛded vnto vs by tradition, from the Apoſtles themſelues, as of *Ignatius* in the epiſtles beſoꝛe alleadged, and of *Clemens* mentioned in the epiſtle which foꝛ vndoubted he wꝛote vnto the *Corinthians*, in the perſon of the *Romayne* churche, where he imitating very much the epiſtle wꝛytten vnto the * Hebꝛewes, and alleadging thereof whole ſentences woꝛde by woꝛde, manifeſtly pꝛoueth, that this epiſtle vnto the Hebꝛewes, was nether newe, nether of late founde: wherefoꝛe it ſemed good to number it among the reſt of the Apoſtles wꝛitings. whē as *Paul* wꝛote vnto the Hebꝛevves in his mothers tonge, ſome affirme that *Luke* the Euangeliſt: ſome other (which ſeemeth more aggreable) that *Clemens* traſlated it, foꝛ bothe the Epiſtle of *Clemens*, and that vnto the Hebꝛevves, vſe the like manner of ſpeach, and differ not much in ſenſe.

* The epiſtle vnto the Hebrewes vndoubted is Pauls, writtē by him in Hebrewe, but traſlated into greeke, by Clemens biſhop of Rome, or by the reporteof Clemens biſhop of Alexandria, (as Euſeb. lib. 6. cap. 13. wryteth) tranſlated by Luke the Euangeliſt.

cap. 38. after the greeke

Cap. xxxiiii.

Of the Epiſtle of Clemens, and other wrytinges forged vnder his name, and fathered vpon him.

WE haue to learne that there is a ſeconde epiſtle of *Clemens*, yet not ſo notable, and famous as the foꝛmer, and we knowe that the elders did nether vſe, nether alleadge it. Now diuerſe haue thꝛuſt out in his name, certaine babling, and tedious comentaries, containing the dialogues of *Peter*, and *Apion*, which none at all of the elders haue mentioned, nether doe they obſerue the ſincere foꝛme, and rule of the Apoſtolicke doctrine.

Cap. 39. after the greeke.

Cap. xxxv.

Of the writinges and workes of Papias.

The workes of Papias.

THe vndoubted wꝛytinges of *Clemens* are apparent, we haue ſpoken likewiſe of the wꝛytinges of *Ignatius*, and *Polycarpus*. The wꝛytinges of *Papias*, are ſayde to be fiue bookes entituled the expoſition of the Lordes ſermons. Of theſe *Irenæus* repoꝛteth, as wꝛytten alone by this man, ſaying thus: This truely *Papias*, the auditor of Iohn, the companion of *Polycarpus*, teſtifieth in the fourth booke of his vvrytinges, foꝛ he vvrote fiue. Thus farre *Irenæus*. *Papias* him ſelfe in the pꝛeface to his bookes ſignifyeth that he nether heard, nether ſawe the Apoſtles, but receiued the vndoubted doctrine of fayth, of their familiars, and diſciples. When he ſayth: It ſhall not ſeeme greuous vnto me if that I compile in vvriting, and commit to memorie, the thinges vvhich I learned of the elders, and remember as yet very vvell, vvith there expoſitions hauing fully tryed already the trueth thereof. Nether am I pleaſed vvith ſuch as ſay many thinges (as many are accuſtomed to doe) but vvith ſuch as teach true thinges: nether vvith ſuch as repeate ſtraunge precepts, but vvith ſuch as alleadge, the thinges deliuered of the Lorde, for the inſtruction of our fayth, proceding from the trueth it ſelfe. if any came in place vvhich vvas a follovver of the Apoſtles, forthvvith I demaunded the vvordes of the elders. VVhat *Andrewe*, vvhat *Peter*, vvhat *Philip*, vvvhat *Thomas*, or *Iames*, or *Iohn*, or *Matthewe*, or any other of the Lordes diſciples: vvhat *Ariſtion*, and the elder *Iohn*, diſciples of the Lord had ſayd. I beleued verely not to profit my ſelf ſo much by their vvrytinges, or bookes, as by the authoritie of the perſons, and the liuely voice of the reporters, making relation thereof. It may ſeeme woꝛth the notinge, that by theſe woꝛdes wee marke the name of *Iohn*, to bee twiſe repeated

Irenæus.

Papias in the proēm to his bookes.

Iohn the Euangeliſt.

repeated. The first numbred with *Peter*, *Iames*, *Matthewe*, and the rest of the Apostles, signifying *Iohn*, the Euangelist: the second with a different terme, without the cataloge of the Apostles, ioyning him with *Aristion*, & playnly calling him the Elder: that hereby the truth of the history may appeare, which declareth two of the same name, to haue bene in Asia, and two seueral monuments of them both, to be at Ephesus, whereof both as yet beare the name of *Iohn*, which may not lightly be passed ouer of vs. for it is very like, that the seconde (vnlesse ye are pleased with the first) saw that reuelation, which beareth the name of *Iohn*. *Papias* then (of whom we spake before) confesseth him selfe to haue heard the wordes of the Apostles, of them which were their followers, namely of *Aristion*, and *Iohn* the elder. for often tymes by mentioning them, he alleadgeth their traditions in his bookes. I suppose these thinges to haue bene spoken to good purpose. agayne, to that which hath bene already spoken, I thinke it not amisse to adde out of the bookes of *Papias*, thinges very straung, which he reporteth to haue receaued by tradition. before we haue written how that *Philip* the Apostle, together with his Daughters, had his abode at Hierapolis, nowe we haue to signifie how that *Papias* remayning amongest them, reporteth a certayne history tolde him by the Daughters of *Philip*. he writeth that a deade man rose to life againe, and moreouer an other miraculous thinge to haue happened to *Iustus*, whose syrname was *Barsabas*, that he dronke deadly poyson, and tooke therby no harme, the godnes of God preseruing him. The history of the Actes declareth of this *Iustus*, how that after the ascention of our Sauiour, the holy Apostles seuered him together with *Mathias*, praying ouer them, that eroother of them might be allotted in the place of *Iudas* the traytor, to the complete number of the Apostles: They appointed two, *Ioseph* called *Barsabas*, by syrname *Iustus*, and *Mathias*. Certayne other thinges the same writer reporteth, of the which some he receaued for tradition, by worde of mouthe: also certayne straunge parables of our Sauiour, mixt with fabulous doctrine, where he dreameth that the kingdome of Christ shall corporally here vppon earth, laste, the space of one thousande yeares, after the resurrection from the deade. which error (as I suppose) grewe hereof, in that he receaued not rightly the true, and mysticall meaning of the Apostles, neither deepely waied the thinges deliuered of them, by familiar examples. for he was a man of smale iudgement, as by his bookes playnly appeareth. yet hereby he gaue vnto diuers Ecclesiastical persons, occasion of error, which respected his Antiquity. namely vnto *Irenæus*, and others, if there be any founde like minded. other traditions he alleadgeth of *Aristion*, and the Elder *Iohn*, vnto the which we referre the studious reader, yet one thinge touching *Marke* the Euangelist, the whiche he reporteth, we may not omitt, for thus he writeth: The Elder (meaning *Iohn*) sayd: *Marke* the interpreter of *Peter*, looke what he remembred, that diligently he wrote, not in that order, in the which the Lorde spake, and did them. neither was he the hearer, or follower of the Lorde, but of *Peter*, who deliuered his doctrine not by way of exposition, but as necessity constrayned, so that *Marke* offended nothing, in that he wrote as he had before committed to memory. of this one thinge was he carefull, in omitting nothinge of that he had hearde, and in deliuering nothing whiche was false. so farre of *Mark*. concerning *Matthewe* he writeth thus: *Matthewe* wrote his booke in the hebrew tongue, which euery one after his skill interpreted by allegations. *Papias* alleadged testimonies out of the first epistle of *Iohn*, & of *Peter*. he expounded a certayne history of a woman accused before Christ of many crymes, written in the Gospell after the Hebrewes, of these thinges thus much we suppose to haue bene necessarily spoken, and added vnto that which went before.

Iohn the Elder.

Act. 1.

Papias was of the heresy of the Chiliasts. traditiō and not the truth ledde him thereunto.

Irenæus a Chiliast.

Papias reporteth of Mark the Euangelist.

Matthewe.

The ende of the thirde booke.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

VVhat byſhops were of Rome, and Alexandria, in the time of Traian the Emperour.

Anno Chriſti. 111. Primus. Alexander.

ABout the twelfe yere of the Raygne of *Traian* after the death of the Byſhop of *Alexandria* before mentioned: *Primus* was placed the fourth byſhop, after the Apoſtles. The ſame time *Alexander* (when *Euareſtus* had gouerned full eight yeares) was the eight byſhop of the Church of Rome, after *Peter* and *Paul*.

Cap. II.

VVhat calamities the Iewes ſuffred in the time of Traian.

THe doctrine of our Sauiour, & the Church of Chriſt, ſo floriſhed, that dayly it encreaſed, and was more and more furthered. But the calamities of the Ievves, grewe ſo great that one miſchief enſued vpon an other. When the Emperour was nowe come to the eighteenth yere of his raygne, the rage of the Ievves was ſo ſtirred that a greate multitude of their nation was deſtroyed. for at *Alexandria*, and throughout the reſt of Ægypt, and Cyren, the Ievves (as if they were poſſeſſed of a raging, ſeditious, and fanaticall ſpirite) ſo beſtirred them ſelues, that they made an vprore among the Gentiles where they abode, & kindled ſuch a fyre ſedition, that the yere folowing, they waged no ſmall battaile. *Lupus* then being preſident throughout Ægypt, In the firſt battaile the Ievves had the victorie. Then the Gentiles fled to *Alexandria*, and as many Ievves, as they founde there they tooke & executed. The Ievves which wandred throughout Cyren, a region of Ægypt being deſtitute of ayde, ſpoyled the countrey of corne and cattell, hauing one *Lucas* to their captaine, againſt whome the Emperour ſent *Marcus Turbo*, with a great power of footemen and horſemen by lande, and a naupe by ſea, who nether in ſhorte ſpace, nether without long & cruell warres ſlewe many millions of the Ievves, not onely of them of Cyrene, but alſo of the Ægyptians, which ayded their King, & captaine *Lucas*. The Emperour alſo ſuſpecting the Ievves, which inhabited *Meſopotamia* leſt that they traiterouſly ſhoulde ioyne with the other, commaunded *Lucius Quintius*, to baniſh them the prouince, who hauing gathered an hoaſte, marched towardes them, and ioyning with them, ſlewe a greate multitude of the Ievves there abiding, for the which facte he was appointed by the Emperour, preſident of Iudæa Theſe thinges haue the Heathen hiſtoriographers then liuing paynted for the knowledge of the poſteritie folowinge.

The rebelliō and tumultes of the Ievves in Ægypt Anno Chriſti. 117.

The calamities of the Iewes in Meſopotamia.

Cap. III.

Of them which in the raigne of Adrian, publiſhed Apologies, in the defence of the fayth.

WHen *Traian* had raigned twentie yeares, ſix moneths excepted, *Ælius Adrianus* ſucceded him in the Empire. Unto whome *Quadratus* dedicated a booke, intitled an Apologie of the Chriſtian fayth. for certain ſpitefull, and malicious mē, went about to moleſt the Chriſtians. This booke is as yet extant among diuerſe of the brethren, & a coppye thereof remayneth with vs. By the which we may perceaue, & vnderſtande, the markes of this man, to be accoūding vnto the true vnderſtanding, and the right rule of the Apoſtolicke doctrine. That he was of the auncient elders it may be gathered by his owne teſtimony, where he writeth thus: The vvorkes of our Sauiour vvere manifeſt, and open, for they vvere true. ſuch as vvere healed, & rayſed

Traian raigned 19. yeres and ſix moneths. him ſucceded Adrian Anno Domini. 119. Quadratus. Apolog.

rayſed from the dead, vvere not onely healed, and rayſed in ſight, and outvvarde shevve, but they continually, & conſtantly remayned ſuch in deede. Nether liued they onely the tyme our Sauiour had his abode here on earth, but a longe time after his aſcention, yea and a numbre of them, vnto our time. Suche a man was *Quadratus*. *Ariſtides* likewiſe, a faythfull man, one that laboured for the furtherance of godlines, publiſhed an Apologie (as *Quadratus* did before) of the Chriſtian fayth, with a dedicatorie epiſtle vnto *Adrian* the Emperour, which booke of his, is read in many handes at this daye.

Ariſtides an Athenian philoſopher, wrote an Apologie of the chriſtian fayth.

Cap. IIII.

Of the Biſhoppes of Rome, and Alexandria, vnder Adrian.

THe third yere of this Emperours raygne, *Alexander* biſhop of Rome, after that he had gouerned tenne yeres, departed this life, whome *Xyſtus* ſucceded. And about that time *Primus* biſhop of Alexandria, when he had preached there, twelue yeres, dyed: after whome *Iuſtus* ſucceeded.

Anno domini. 122.
Xyſtus. b. of Rome.
Iuſtus. b. of Alexandria.

Cap. V.

The number, and the names of the Biſhops of Ieruſalem, from our Sauiour vnto the 18. yere of Adrian.

THe yeares of the biſhopes of Ieruſalem, I find wrytten no where. It is ſayd they liued a ſhorte time. Onely out of certaine bookes, I haue learned that vntill the deſtruction of the Ievves vnder *Adrian*, there were fifteene biſhops of Ieruſalem, ſucceſſiuely, all which they ſay by auncient lyne, to haue bene Hebrevves, and ſincerely to haue embraced the word of God and there to haue bene thought worthy to rule, by ſuch as then could well diſcerne ſuch thinges. The church then ſtoode, & flouriſhed through the faithfull Hebrevves, which continued from the Apoſtles vnto ẏ Calamity, in the which the Ievves rebelling againe vnder the Romaines with no ſmall warres were ouerthrowne. becauſe that then the biſhops of ẏ circumciſion fayled: I thinke it neceſſary to name them from the originall. The firſt was *Iames*, called the brother of the Lord: the ſecond, *Symeon*: the third, *Iuſtus*: the fourth, *Zacheus*: the fift, *Tobias*: ẏ ſixt, *Beniamin*: the ſeuenth *Iohn*: the eight, *Matthias*: ẏ ninth, *Philip*: the tēth, *Semecas*: the eleuenth, *Iuſtus*: the twelfe, *Leui*: the thirteneth, *Ephrem*: the fourteneth, *Ioſeph*: the fifteneth, & laſt of all, *Iudas*. So many biſhops were there of Ieruſalem, from the Apoſtles tymes, vnto the ſayd *Iudas*, & all of the circumciſion. In the twelf yeare of the raigne of *Adrian*, after that *Xyſtus* had ben biſhop of Rome tenne yeares *Teleſphorus* ſucceded him, being the ſeuenth from the Apoſtles. After a yeare, & fewe moneths *Eumenes* was choſen biſhop of Alexandria, the ſixt by ſucceſſion, when as his predeceſſour had gouerned that church, eleuen yeares.

15. Biſhopes of Ieruſalem from the Apoſtles vnto the 18. yeare of Adrian all Hebrewes.
Teleſphorus b. of Rome.
Eumenes b. of Alexādria.

Cap. VI.

The laſt beſieging of the Iewes in the time of Adrian.

WHen as the Jewiſh rebellion waxed vehement, and greuous, *Ruffus* Liuetenant of Iudæa, being ſente with a great power from the Emperour, fiercely withſtood their furie. And forthwith, ſlewe an innumerable multitude, of men, women, & childzen, deſtroying (as by law of armes it was lawfull) their regiōs, & contries. The Ievves thē had to their capitain one called *Barchochebas* which be interpretation is a ſtarre, a man otherwiſe giuē to murther & theft. Which alluding to his name, lyed shamefully ſaying ẏ he was come frō heauen, as a light, to ſhine comfortably, in the face of the Ievves, now oppreſſed with ſlauery, and bondage, & afflicted to death. When the warres, in the eighteneth yeare of the emperour *Adrian*, waxed hott about the towne Bethithera (well fortifyed, neither farre diſtant, & belonging to Ieruſalem) & the ſiege lacking longer then was looked for, and the raſh raysers of ſedition, by reaſon of famine, were redy to yelde vp the laſt gaſpe, and the guide of this vngodly dealing had receaued due vnto his deſert (as *Ariſtion Pellaeus* writteth) this whole nation was baniſhed that towne, and generally, the whole contrey of Ieruſalem, by the lawes, decrees, and ſpecially, the conſtitutions of *Adrian*, ſo that by his commaundement it was not lawfull for theſe ſeely ſoules, to behould their natiue ſoyle, no not through the leaſt chinke of the dore. This citie then at the vtter rupne of the Jewiſh nation, and the manifold ouerthrowe of auncient inhabitours, being brought to confuſion

Ruffus procurator of Iudæa.
Barchochebasthe Iewes captayne.

The Iewes being foyled, Ieruſalē was ouerthrowē

and called after the emperours name Ælia.

began to be inhabited of ſtraunge nations, and after that it was ſubdued to the Romaine empire, the name was quite changed, for vnto ỹ honour of the conquerour *Ælius Adrianus*, it was called Ælia. And the church being gathered there of the Gentiles, *Marke* was firſt byſhop there, after them, of the circumciſion. When as the churches of God now ſhined as ſtarres throughout the world, and the faith of our Lord, and Sauiour *Chriſt Ieſu*, flouriſhed: Sathan enimie to all honeſty as a ſworne aduerſary to the trueth, and mans health and ſaluation, impugneth the churche with all meanes poſſible, arming himſelf againſt hir with outward perſecution, then depriued of that vſed the ayde of ſubtle ſorcerers, and ſleyghty iuglers, as ſitt inſtrumẽts, and authors of perditiõ, to the deſtruction of ſeely ſoules. Which ſorcerers, & iuglers bearing the ſame name, & title, and in ſhewe profeſſinge the ſame doctrine with vs (by his ſubtle inuention) might the ſooner ſnare the faythfull, in the ſlipery way of perdition, & vnder pretence of reducing them to the fayth, to ouerwhelme them, in the whirpoole, & deepe dungeon of damnation. Out of *Menander* therefore (whome before we termed the ſucceſſor of *Simon*) there budded out, a doubtfull, a viperous, & a twofolde hereſie, by the meanes of Sathan, hauing two heades or captaynes, varying among themſelues: *Saturninus* of Antioch, and *Baſilides* of Alexãdria, whereof the one throughout Syria, the other throughout Ægypt, publiſhed hereticall, and deteſtable doctrine. *Irenæus* ſayth that *Saturninus* for the moſte parte, dreamed the ſame with *Menander*: and that *Baſilides* vnder pretence of more myſticall matters, enlarged his deuiſe into infinitie, inuenting monſtrous fables to the furtherance of his Hereſie.

Menander

Saturninus of Antioch. Baſilides of Alexandria Irenæus lib. 1. cap. 22. 23.

Cap vii.

VVhat heretickes, and eccleſiaſticall wryters lyued then.

When as many eccleſiaſticall perſons in thoſe dayes, ſtriued in the behalf of the trueth, and contended with ſure, and certaine reaſons, for the Apoſtolicke, and Eccleſiaſticall doctrine: ſome alſo as forefencers, haue exhibited inſtruction to the poſterity, by their commentaries, reuealing at the aforeſayd hereſies, of which number one *Agrippa Caſtor*, a ſtout champion, and a famous wryter of thoſe times, publiſhed a confutation of *Baſilides*, diſcloſing all his Satanicall iugling. hauing diſplaied his ſecrety, he reporteth that *Baſilides* wrote foure and twenty bookes vpon the goſpell, fayning vnto him ſelf prophets, whome he calleth *Barcabus*, and *Barcoph*, and certaine others neuer heard of before: Inuenting thoſe barbarous names, to amaze the hearers withall: teaching that indifferently thinges offred to Idols may be eaten: that in time of perſecution, the fayth with periury may be renounced: cõmaunding ſileuce after the manner of *Pythagoras*, for the ſpace of fiue yeares. And ſuch like hereſies of *Baſilides*, the ſayd writer hathe plainely confuted. *Irenæus* wryteth, that in the time of theſe two: *Carpocrates* liued, ỹ father of that hereſie, which the *Gnoſtici* hould, who thought good, not to publiſh the ſorcery of *Simon* priuely, after his manner, but openly. Glorying of charmed loue drinkes: of diueliſh, & dronken dreames: of aſſiſtent, and aſſociate ſpirites: with other like illuſions. They teach farther, that who ſo will attaine vnto the perfection of their myſteries, or rather abhominable deuiſes, muſt worke ſuch factes, by they neuer ſo filthy, otherwiſe can they not ouercome (as they terme them, the ſecular potentates, vnleſſe euery one play his parte, after the ſame ſecret operation. So it came to paſſe that Sathan reioycing in his deueliſh ſubtlety, ſeduced many of thẽ thus already ſnared, whome he led to perdition, by the meanes of ſuch wicked miniſters, & gaue hereby great occaſion to ỹ infidels, of blaſphemy agaynſt the diuine doctrine, and ſpred a great ſlaunder in that the fame of them was bruted abrode throughout chriſtendome. By this meanes it fell out often that the infidels of thoſe times conceaued a wicked, abſurde, and ſhamefull opinion of vs, that that we vſed the vnlawfull company, of Mothers, & ſiſters: that we fed vpon the tender infantes & ſucklinges. But theſe reports preuailed not long for the trueth tride it ſelf, & in tyme folowing ſhined as the ſonne beames. for the ſleyghts, and ſubtleties of the aduerſaries turned to their owne confuſion, whileſt that new hereſies dayly ſprong, creeping one vpon an other, the latter taking place, the former vaniſhed away, & encreaſing into diuerſe, & manifold ſectes chaunging now this way, anone that waye, they were deſtroyed. The brightnes of the catholicke, and onely true churche, continuing alwayes the ſame, encreaſed, & enlarged dayly the boundes thereof, that the grauitie ſinceritie, liberty, and temperancy of Godly conuerſation, and chriſtian philoſophie, ſhined and floriſhed among all the nations, both of the Grecians, and Barbarians. Thus the ſlaunder ſlyded away

Agryppa Caſtor confuted Baſilides. Barcabus. Barcoph.

Irenæus lib. 1. cap. 24. The opiniõs of Gnoſtici whoſe father was Carpocrates.

The hereticks were a ſclaũder vnto chriſtian religion.

Falſehood vaniſheth away the trueth remaineth ſtill.

away with the time, and the doctrine famous among vs, and furthered of all men, specially for the pietie, and modestie, for the diuine, and mysticall doctrine thereof, tooke place: so that from that time vnto this day, none durst note ỹ same of any haynous crime, or infamy, as they durst before, which conspired against vs, and the Christian fayth. But the trueth brought forth, many in those dayes which contended and dealt with these Heretickes, some with inuincible arguments, without the Scriptures: some with manifest proofes, and authorities of Scripture, confuting their heretical opinions.

Cap. viii.

What notable writers lined then.

OF this number was *Ægesippus*, whome we haue before oftentymes alleadged, one of the Apostles tyme, who in fiue bookes wrote the syncere tradition of the Apostles preaching, signifying his owne time, and making mention of such as in former times, erected Idols, where he writeth thus: To whome they erected Idols, and monuments, and halowed temples, it is well knowne. *Antinous* the seruant of *Adrianus Cæsar*, had a festiual triumphe decreed vnto him, called after his name *Antinous* wrastling, celebrated in our daies. They buylded him a city after his name Antinoia, they consecrated Priestes, they appoynted Prophets. At the same tyme *Iustinus Martyr*, an embracer of the true philosophy, well studied, and exercised in the doctrine of the Gentiles, maketh mention of the same man, in his Apologie vnto *Antoninus*, writing thus: It shall not seeme impertinent, if that we propose vnto you, the remembrance of *Antinous*, and of that which they celebrate in his name. Whome all doe worship as it were for feare, when as they know well inough who, and whence he was. The same *Iustinus* maketh mention of the warres, helde against the Ievves, saying thus: In the Iudaical warres fresh before your eyes, *Barchochebas* a captayne of the Ievvish rebellion, commaunded the Christians only to be greuously punished, vnlesse they renoūced Christ, & blasphemed God. In the same place he declareth, how that not rashly, but after good aduisement taken, he left paganisme, and embraced the true, and onely piety. For I my self (sayth he) delighted with the doctrine of *Plato*, hearing the Christians led captiues, nether fearing death, nether all the torments most terrible: thought it could not be, that this kinde of men, was subiect vnto malice, & set on pleasure. For what voluptuous person, or intemperate, or delighted with deuouring of mans flesh: can so embrace death, that he be depriued of his desire, & not rather endeuour, that this life may alwayes laste, that he be able to deceaue Princes, & not betray him self to the death? Moreouer this *Iustinus* writeth, how that *Adrianus*, receauing letters of *Serenius Granianus*, a noble President, signifying in the behalf of the Christians, that it was very iniurious for no crime, but onely at the outcry of the people, they should be brought forth, and executed: wrote agayne vnto *Minutius Fundanus*, Proconsul of Asia, and commaunded that none, without greeuous crime, and iust accusation, should dye the death. The coppy whereof, obseruing the Latine phrase, as much as in him lay, he added, prefixing these fewe wordes: And when as we might iustly require, by vertue of the epistle, of the most victorious, & noble *Cæsar Adrian*, your father, that as he graciously commaunded, so sentence should be giuen: yet we require not this as commaunded by *Adrian*, but in as much as you knowe, that at the request of the people, iustice is to be craued. we haue annexed the coppy of *Adrianus* his epistle, to the ende you may vnderstand, we tell nothinge but that which is true, for thus he wrote.

Ægesippus.

Iustinus Apolog. pro Christianis.

Cap. ix.

The epistle of Adrian the Emperour, that no Christian be accused, neither suffer, without iust cause.

VNto *Minutius Fundanus*, Proconsul of Asia, *Adrian* sendeth greeting: I receaued an Epistle from *Serenius Granianus* that right worthy man, and thy predecessor, the occasion wherof I can not with silence leaue vntouched, lest that thereby, men be troubled, & a gappe left open, to the malice of Sycophants. Wherfore if your prouincialls can proue ought against the Christians, whereof they charge them, and iustifie it before the barre, let them proceede on, & not appeach them only for the name, nether craue with outcries against the. for it is very expedient, that if any be disposed to accuse, the accusation be throughly knowne of you, and sifted. Therefore if any accuse the Christians, that they transgressed the lawes, see that you

Adrian the Emperour writeth in the behalfe of the Christians.

iudge and punish according to the qualitie of the offence, but in playne vvordes, if any vpon ſpyte, or malice, comenſe or cauill againſt them, ſee you chaſtice him for his malice, and punish him vvith reuengement. This was the epiſtle of *Adrian*.

Cap. x.

VVhat Biſhops there were of Rome, and Alexandria, in the tyme of Antoninus.

Adrian the Emperour died Anno Domini 140. him ſucceeded Antoninus Pius. Hyginus b. of Rome. Irenæus lib. 3 cap. 3.

AFter that *Adrian*, ruling in the regall ſcepter, the ſpace of one and twenty peares, had runne the race of his naturall life: *Antoninus* called *Pius*, ſucceeded him in the empyre. In the firſt peare of whoſe raygne, *Teleſphorus* hauing gouerned the Eccleſiaſticall ſeae, eleuen peares, departed this life, whome *Hyginus* ſucceeded. *Irenæus* writeth that this *Teleſphorus* was crowned at his death, with martyrdome, and ſignifieth withall, that in the tyme of the ſayde *Hyginus*: *Valentinus*, the inuentor of his owne hereſy, and *Cerdon*, author of that error which *Marcion* afterwardes ſucked, were manifeſtly knowne at Rome. For thus he writeth.

Cap. xi.

The report of Irenæus, touchyng the graund hereticks of that tyme, with the ſucceſſion of the Biſhops of Rome, and Alexandria.

Irenæus lib. 3 cap. 4. Valentinus. Cerdon.

Valentinus came to Rome, in the tyme of *Hyginus*, he flourished vnder *Pius*, and continued vnto *Anicetus*. *Cerdon* likevviſe (vvhome *Marcion* ſucceeded) came vnder *Hyginus* the nynth Bishop from the Apoſtles. vvho hauing proteſted his fayth, one vvhile perſeuered: an other vvhile taught priuely: afterwardes confeſſed his error: Agayne being reprehended for the doctrine, vvhich he had corruptly taught, refrayned the company of the brethren. This he wrote in his third booke, againſt the hereſies. *Cerdon* alſo ſucking error of ſuch as vvere *Simons* adhærents, abiding at Rome vnder *Hyginus*, (the nynth by ſucceſſion from the Apoſtles) taught * that God, preached of the lavv, and Prophets, vvas not the father of our Lorde Ieſus Chriſt. He ſaid moreouer that Chriſt vvas knovvne, the father of Chriſt, vnknovven: Chriſt vvas iuſt, the father good. After him ſucceeded one *Marcion* of Pontus, a shameles blaſphemer, vvhich encreaſed this doctrine. *Irenæus* dilating that infinite profundity of matter, inuented by *Valentinus*, ſubiect to many errors, diſcloſeth openly the malice of the Hereticke, being cloked and concealed, as it were a ſerpent, hid in his denne. After this he remembreth one *Marke* by name, moſt expert in magical artes, to haue bene in that time. for he reuealing their prophane ceremonies, and deteſtable myſteries, writeth thus: Some prepare their vvedding chamber, and accomplish the ſeruice to be ſayd ouer them that are to be conſecrated, vvith charmed vvordes: and hauing thus done, they call it a ſpiritual mariage, conformable to the celeſtial copulation. Some bring them to the vvater, & in baptizing ſay thus: In the name of the vnknovven father of all thinges, in the truth mother of all thinges, and in him vvhich deſcended vpon Ieſus. Some other pronounce hebrevv vvords, to the end the yong conuerts, might thervvith be the more amazed. But omitting theſe things, after that the fourth peare of *Hyginus* was expired: *Pius* tooke the publicke miniſtery of ꝑ church of Rome. At Alexandria *Marke* is choſen their ſhepherde, when *Eumenes* had continued there Biſhop, thirteene peares. After *Marke* had bene Biſhop ten peares: *Celadion* ſucceeded him in ꝑ church of Alexandria. And at Rome, after ꝑ death of *Pius*, which departed the fiftenth peare: *Anicetus* was placed miniſter, vnder whom *Egeſippus* ſayth of him ſelf ꝑ he came to Rome, where he remained vnto the time of *Eleutherius*. But ſpecially *Iuſtinus* at that time, diſpoſing the heauenly doctrine, in a philoſophers atyre, contending by his commentaryes for the faith which he embraced: Wrote a booke againſt *Marcion*, who at ꝑ preſent time liued, & was wel knowne, for theſe are his wordes. *Marcion* of *Pontus* at this preſent, teacheth ſuch as harken vnto him, to beleue in a certaine God, greater then the maker of all things, vvho among all ſortes of men, (ayded by the ſubtiltie of Satan) hath ſeduced many, to blaſpheme, and to deny the maker of all thinges to be the father of Chriſt, and to confeſſe ſome other that ſhould be greater then he. as many as come of him are called Chriſtians, euen as it fareth vvith Philoſophers, though they be not addicted to the ſame precepts in philoſophie: yet the name of a Philoſopher is common to all. To theſe he addeth: VVe haue vvritten a booke againſt the hereſies novv raigning if you pleaſe you may reade it. The ſame *Iuſtinus* hath valiantly encountred with the Gentiles, & dedicated Apologies

Irenæus lib. 1 cap. 28. 29. * This hereſy is cõfuted by Origen, περὶ ἀρχῶν. lib 2. cap. 4. 5. Marcion of Pontus.

Irenæus lib. 1. cap. 18.

Pius biſh. of Rome. Marcus b. of Alexandria. Celadion b. of Alexãdria. Anicetus b. of Rome. Ægeſippus.

Iuſtinus Martyr.

in

in the defence of our fayth vnto *Antoninus*, by syrname *Pius*, and to the Senate of Rome, for he dwelled at Rome, and declareth who, and whence he was, in his Apologie writing thus.

Cap xii.

The beginning of Iustinus Martyrs Apologie, for the Christian faith.

VNto the Emperour *Titus Ælius Adrianus* vnto *Antoninus Pius*, most noble *Cæsar*, and vnto *Verissimus* his adopted sonne and true Philosopher, vnto *Lucius* sonne of the Philosopher *Cæsar*, and adopted of *Pius*, fauourer of learninge, and vnto the sacred Senate, vvith all the people of Rome, in their behalfe, vvhich among all sortes of men, are vniustly hated, and reprochfully dealt vvithall: *Iustinus* the sonne of *Priscus Bacchius*, borne in Flauia, a nevve city of Syria in Palæstina, one of them, and one for them all, doe make this requeste, &c. The same Emperour receauing a supplication of others, in the behalfe of the brethren in Asia, which were greeued with all kinde of contumelyes practised vppon them by their prouincialls: graciously sent vnto the commonaltye of Asia, this constitution.

Iustin⁹ Martyrs Apolog. Antoninus was called T. Ælius Adrianus because he was adopted of T. Ælius Adrianus the Emperour.

Cap. xiii.

The epistle of Antoninus Pius, vnto the commons of Asia, in the behalfe of the Christians, not to be persecuted.

THe Emperour *Cæsar, Marcus, Aurelius, Antoninus, Augustus, Armenicus, Pontifex maximus* fiftene times tribune, thryse Consul, vnto the communalty of Asia, sendeth greeting. I am sure the Gods are not so secure, but that they disclose hurtfull persons. For these men punishe such as vvil not vvorship the Gods, more greuously then you doe, vvhich thus vexe them, and confirme the opinion vvhich they conceaue of you, to be Atheists, or godlesse men. It is their desire in Gods quarell, rather to dye, then to lyue, so that they become conquerers, yeldinge their liues vnto the deathe, rather then they obey your edictes. It shall seeme very necessarye to admonishe you of the earthquakes, vvhich haue and doe happen among vs, that being thervvith moued, ye may compare our estate, vvith theirs. They haue more confidence godvvardes, then you haue. you during the tyme of your ignorance, despise other Gods: contemne the religion of the immortal God: banish the Christians vvhich vvorship him, & persecute them vnto the death. In the behalfe of these men, many of the prouinciall Presidentes haue vvritten heretofore vnto our father, of famous memory, vvhome he aunsvvered in vvriting againe, that they vvere not to be longer molested, vnlesse they had practised treason, agaynst the Romayne empire. & many haue giuen notice vnto vs of the same matter, vvhom vve aunsvvered as our father did before vs. If any therefore hereafter be founde thus busied in other mens affayres: vve commaund that the accused be absolute, & free, though he be founde such a one, I meane faulty, and that the accuser be grecuously punished. This edict was proclaymed at Ephesus, in the hearing of the greate assembly of Asia, witnesse hereof is *Meliton*, Bishop of Sardis, (which florished at ꝑ time) in his profitable Apologie for our doctrine, deliuered vnto the Emperour *Verus*.

Antoninus the Emperour, vnto the commõs of Asia.

Melitõ wrot an Apology.

Cap. xiiii.

Of Polycarpus Bishop of Smyrna.

IRenæus reporteth that while *Anicetus* was Bishop of Rome, *Polycarpus* as yet liued, and came to Rome, and questioned with *Anicetus*, concerning the day of Easter. An other thinge yet, he reporteth of *Polycarpus*, in his thirde booke against heresies, which needefully must here be annexed. *Polycarpus* (sayth he) vvas not only instructed by the Apostles, and conuersant vvith many vvhich savve Christ: but also of the Apostles ordayned Bishop of Smyrna in Asia, vvhome vve in our youthe haue also seene, for he lyued long, and vvas very olde, and at lengthe finished this lyfe vvith moste glorious, and renovvned Martyrdome, vvhen he had continually taught that he learned of the Apostles vvhich the Churche at this daye deliuereth for vndoubted trueth. All the Churches of Asia, and as many vnto this daye as succeeded him in that seae beare vvitnesse. that *Polycarpus* vvas vvorthier of credit, then *Valentinus*, & *Marcion*, & then the vvhole rabble of peruerse people. For he being at Rome, in conference vvith *Anicetus*, con-

Ireneus lib. 3 cap. 3. Polycarpus the Disciple of S. Iohn being olde was seene of Irenæus being yonge.

uerted many of the foreſayd Heretickes, vnto the Church of God, preaching the one, and onely trueth, receaued of the Apoſtles, and deliuered by the Churche. There be yet aliue vvhich hearde him reporting, hovve that *Iohn* the Diſciple of Chriſt, entring into a bath at Epheſus, to bayne him ſelfe, and ſpying vvithin the Hereticke *Cerinthus*, departed the bath vnbayned, and ſayd: Let vs departe hence, leſt the bath fall, vvherein *Cerinthus*, the ſvvorne enemy of the trueth bayneth him ſelfe. And *Polycarpus* on a tyme meeting *Marcion* face to face, vvhich ſayd vnto him, knovve vs, aunſvvered: I knovve thee for the firſte begotten ſonne of Satan. So zelous vvere the Apoſtles, and their Diſciples, that they communicated not in vvorde, vvith the corrupters of the trueth, according vnto that of *Paul*: eſchevv him that is an Hereticke, after the firſt and ſeconde admonition, knovving that ſuch a one is peruerſe, and condemned a ſinner by the teſtimony of his ovvne conſcience. There is extant an epiſtle of *Polycarpus* vnto the Philippians, very profitable for ſuch as are carefull of their ſaluation, vvhere they may knovve the true character of fayth, and the right rule of doctrine. So farre *Irenæus*. *Polycarpus* in the foreſayde Epiſtle vnto the Philippians (at this daye extant) alleadgeth teſtimonyes out of the former Epiſtle of *Peter*. When that *Antoninus* ſyrnamed *Pius*, had ended twenty and two yeares, in the Romayne Empire: *Marcus Aurelius Verus*, and *Antoninus* his ſonne, togither with *Lucius* his brother, ſucceeded him.

Tit. 3.

Antonin⁹ Pius died Ann. Domi. 163. & him ſucceded Marcus Aurelius Verus, vnder this Ver⁹ the 4. of the tēne perſecutions was rayſed. Lucius being the ſonne of Ver⁹ was called the brother of Antonin⁹ becauſe he vvas adopted togither with him.

Cap. xv.

The martyrdome of Polycarpus, and diuers other Saincles in Smyrna, vnder Verus the Emperour.

When Aſia was viſited with greate perſecution, *Polycarpus* was crowned with martyrdome. I ſuppoſe it neceſſary, to penne in this our hiſtorye, his ende, which at this daye is publiſhed in writing. The Epiſtle is in the perſon of the Churche where he was Preſident, vnto the Pariſhes throughout Pontus, ſignifying the circumſtance about *Polycarpus*, in this ſorte:

The epiſtle of the churche of Smyrna whereof Polycarpus was Biſhop.

The Church of God which is at Smyrna, vnto the Church at Philomilium, and vnto all the congregations of the holy Catholicke Church throughout Pontus, mercy to you, peace, and the loue of God the Father, & of our Lorde Ieſus Chriſt be multiplyed.

VVe haue vvritten vnto you brethren, of ſuch as ſuffred martyrdome, and of bleſſed *Polycarpus*, vvho ſigned, and ſealed this perſecution vvith his ovvne bloud. And before they make relation of *Polycarpus*, they rehearſe the conſtancy, and pacience of other Martyrs, ſaying: The behoulders vvere amazed, ſeeing the flesh of the Martyrs rent vvith ſcurges, euen into the inner vaynes and ſinovves, ſo that the moſt ſecret entrayles of their bodies, their bovvels, & invvard priuityes vvere piteouſly to be ſeene. Behoulding againe the sharpe shells of ſea fishe, & pimple ſtones ſtravved vnder the Martyrs backes, and bruſed bodies, vvith euery kinde of torment, that could be deuiſed. Laſt of all throvvn to be torne in peeces, and deuoured of vvilde beaſtes. Specially they wrote of *Germanicus*, that he valiantly endured and ouercame through the grace of God that corpoz all feare of death, graffed in the fraple nature of man. For when as the Proconſull exhorted him to relent, admoniſhed him of his tender yeares, prayed him to pitye his owne caſe, being nowe in the flowre of his youth: He without intermiſſion, entyced the beaſte to deuoure him, yea conſtrayned, and compelled, that with ſpeede, he might be diſpatched of this wrongfull, and wicked life. Which pacience and conſtancye of the bleſſed Martyr, and of the whole Chriſtian nation, the multitude of Infidels behoulding, ſodainly began to ſhoute: Remoue the vvicked, ſeeke out *Polycarpus*. And when there was a great tumulte rayſed, by reaſon of this clamor, a certaine Phrygian, by name *Quintus*, lately come out of Phrygia, trembled at the fierce rage of the terrible beaſts, and ſhrinked at the ſight of their grimme viſage, and betrayd his owne ſafety, with his ſlacknes of courage. For the ſame epiſtle teſtifieth of him, that he perſonally appeared together with the reſt before the barre, more of raſhnes, then of any religion, and being taken, he publickly proteſted: that none ought to intrude him ſelfe, amonge ſuch men, without good deuotion, neither intermedle in matters wherewith he hath not to doe. But of theſe men thus

Germanicus torne in peeces of wilde beaſtes.

Quintus vnconſtant in perſecution.

thus much. Touching the renowned *Polycarpus*, they write, that he hearing the report of this cruell persecution, was nothing therewith moued, but retayned the immoueable tranquilitye of his minde, continued still in the city, vntill at length he was perswaded through the petitions of such as prayed him, to goe aside for a season, and to get him to a certayne farme place, not farre from the city, where he abode with a fewe, occupied day and night onely in prayer, making humble supplications after his vsuall manner: for the tranquillitye, and peace of all congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen a sleepe, he sawe in a vision by night, the pillowe vnder his heade set a fire, and sodainly consumed to ashes, when he waked, forthwith he enterpreted this vision vnto them that were then present, playnly prognosticating, that it shoulde come to passe, that his life shoulde be ended, that his bodye shoulde be burned for the testimonye of Christ. They write further, that when the searchers were nowe at hande, at the instant, and earnest entreaty of his friendes, he fleeted thence vnto an other village, where incontinently the pursuers came, which tooke two boyes of that place, and scourged them vntill that one of them confessed the circumstance, and ledde them vnto the lodginge of *Polycarpus*. When they had entred in, they founde him lying in an vpper chamber, where he might haue escaped, if that it had pleased him. But he sayde: The vvill of the Lorde be fulfilled. for he vnderstandinge of their pretence, as the reporte goeth, came downe, commoned with them pleasantly, and chearefully, so that they which knewe him not before, stedfastly eyed his comely age, his graue, and constant countenance, marueyling that such a doe was made, so much labour spent, and that a man of such yeares shoulde be taken. He commaunded the table forthwith to be couered, meate to be layde on, requested them to make merry, craued of them the space of one houre for prayer, that being graunted, he rose vp, went to prayer, so replenished with the grace of God, that such as were present, and prayed, hearing his deuotion, were rauished, and many followed, that so honest, and godly a father, shoulde dye.

Polycarpus is forewarned by a vision of his martyrdome.

After these thinges the Epistle contayneth in manner these wordes following: VVhen that he had novv ended his prayer, vvith the remembrance of all such thinges, as euer befell him, vvhether they vvere small, or great, famous, or infamous, and also of the vniuersall, and Catholike Churche, and the houre novve fully ended: they sett him vppon an asse, and brought him to the citye, being on the greate Sabbaoth daye. There mett him *Herode* the iustice of peace, and his father *Nicetes*, vvho receauing him into their charlott, perswaded him, saying: VVhat harme is it to saye: Lorde *Cæsar*, to sacrifice and so be saued? at the firste he aunswered nothinge, but vvhen they vrged him, he sayde: I vvill not condescende vnto your counsayle, they perceauing he vvoulde not be perswaded, gaue him very roughe language, and tumbled him dovvne out of the vvaggon, to the brusing of his shinnes. But he as thoughe he had bene nothinge hurte, neyther miuried at all, vvent bolte vprighte, chearefull, and apace tovvardes the Theatre. VVhen he vvas come vppon the Theatre or stage, a voyce came dovvne from heauen (vvhiche by reason of the greate tumulte vvas hearde of fevve) Be of good cheare ô *Polycarpus*, and play the man. The speaker no man savve, but the voyce vvas hearde of many of vs. In the meane tyme the multitude vvas in a rage, seeing *Polycarpus* brought forthe. The Proconsul demaundeth of him, vvhether he vvere that *Polycarpus*, beckning that he shoulde denye it, and saying: tender thine yeares, vvith such like perswasions, svveare by the fortune of *Cæsar*, repent thee of that is past, say, remoue the vvicked. But *Polycarpus* behoulding vvith vnmoueable countenance, the multitude rounde about the stage, poynting vvith the hande, and sighing, and looking vp vnto heauen, sayde: remoue ô Lorde the vvicked. VVhen the Proconsul vrged, and sayd: svveare, and I vvill let thee goe: Blaspheme, and defie Christ, *Polycarpus* aunswered: foure score, and sixe yeares, haue I serued him, neyther hath he euer offended me in any thinge, and hovv can I reuile my Kinge, vvhich hath thus kept mee? The Proconsul still vrged, and sayde: svveare by the fortune of Cæsar. To vvhome *Polycarpus*: If thou requirest this vayne glorye, that I protest the fortune of *Cæsar*, as thou sayest, saynning thou knovvest me not, Here freely I am a Christian. If thou desyre to knovve the doctrine of Christianitie, apoynte the daye, and thou shalt heare. VVhen the Proconsul sayd, perswade this people, *Polycarpus* aunswered: I haue voutchsafed to conferre vvith thee. For vve are commaunded to giue to Princes, and Potentates their due honour, ordained of God, nether preiudiciall to our religion, but as for this furious multitude, I vvill not deale vvith them. I iudge them vnvvorthy hearers of my purgation. To this the Proconsul sayde: I haue vvilde

The epistle of the Churche of Smyrna.

beaſtes to deuoure thee, vnleſſe thou take a better vvaye. *Polycarpus* aunſvvered: bring them forthe, for it is determined amongeſt vs, not to paſſe from the better vnto the vvorſe by repentance: But vve recount it a thinge commendable, to turne from the thinge that is euill, to that vvhich is good and iuſte. Agayne the Proconſul ſayd: I vvill ſtyll thee vvith fire, if thou vvaye not the beaſtes, neyther repent. VVhome *Polycarpus* aunſvvered: Thou threatneſt fyre for an houre, vvhich laſteth a vvhyle, and quickly is quenched, but thou art ignorant of the euerlaſting fyre, at the day of iudgement, and endleſſe torments reſerued for the vvicked. But vvhat lingereſt thou, diſpatche as it pleaſeth thee. Vttering theſe, and the like vvordes, he vvas conſtant, and chearful, his countenance ſo gracious, that he notvvithſtanding vvas nothing moued thervvith, but of the contrary the Proconſul being amazed, commaunded the bedle, in the middeſt of the theatre, thryſe to cry: *Polycarpus* confeſſeth him ſelf a Chriſtian. At vvhich ſaying, the multitude both of Ievves, and Gentiles, inhabiting Smyrna, shouted vvith a great rage: this is that Doctor of Aſia, the father of the Chriſtians, the ouerthrovver of our Gods, vvho inſtructed many, that our Gods are not to be adored. To this they added an other clamor, crauing of *Philip* Preſident of Aſia, that he vvoulde lett looſe a lyon to deuoure him, vvho aunſvvered: That this vvas not lavvefull, in ſo much that the game or ſtage ſtryuing of beaſtes vvas then finished. Then they cryed vvith one voyce that *Polycarpus* shoulde be burned quicke. It behoued that the viſion shoulde be fulfilled vvhiche he ſavve on his pillovve, and prophecyed of, to ſuch as prayed vvith him at that preſent, ſayinge: I muſt be burned quicke, vvhiche vvas as ſoone done as ſpoken. For the multitude forthvvith caryed logges of vvoode, and ſtickes out of their shoppes, and bathes. but ſpecially the Ievves, ſerued promptly (after their vvonted manner) for that purpoſe. The fyery pyle being prepared, he vnapparelled him ſelfe, looſed his girdle, endeuored to pull of his shoes, vvhich before he did not, for that the faythfull contended among them ſelues vvho coulde ſooneſt touch his bodye, at their farevvell. for his good, and godly conuerſation, yea, before his graye heare grevve, he vvas honoured of all men. In a shorte vvhyle all thinges neceſſarily required for the execution, vvere applyed. And vvhen as they vvoulde haue nayled him to the ſtake, he ſayde: naye ſuffer me euen as I am. For he that gaue me pacience to abyde this fyre, vvill geue me alſo an immoueable mynde, to perſeuer vvithin this fyery pyle, vvithout your prouiſion, in pryntinge my bodye vvith nayles. VVhen they had hearde that, they ceaſe from naylinge, and fall a byndinge of him. His handes then being bounde to his backe, he like a notable ramme, picked out of a greate flocke, fitte for an acceptable burnte ſacrifice vnto Almightye God, is offered, ſaying: O Father of thy vvelbeloued, and bleſſed ſonne *Ieſus Chriſt*, through vvhome vve haue knovvne thee: O God of the Angels, and povvers, and of euery liuing creature, and of all ſortes of iuſt men, vvhiche liue in thy preſence: I thanke thee that thou haſt graciouſlye voutchſafed this daye, and this houre, to allotte me a porcion, amonge the numbre of Martyres, amonge the people of Chriſte, vnto the reſurrection of the euerlaſtinge lyfe, both of body, and ſoule, in the incorruption of the holy Ghoſt, amonge vvhom I shall be receaued in thy ſight this daye, as a frutefull, and acceptable ſacrifice, as thou haſt heretofore prepared, often reuealed, and novv fulfilled, moſt faithfull God vvhich canſt not lye. VVherefore for all thinges I prayſe thee, I bleſſe thee, I glorifye thee, throughe the euerlaſtinge highe Prieſte *Ieſus Chriſt*, thy vvelbeloued ſonne, to vvhome vvith thee, and the holy Ghoſt, be all glory vvorld vvithout ende, Amen. VVhen that he had pronounced this Amen, and finished his prayer, the executioners ſette the pyle a fyre. The flame vehemently flashed about, terrible to the ſight, shevved no doubt of purpoſe to ſuche as vvere preſerued to publishe the ſame to the poſteritie. For the flamye fire, framing it ſelfe after the forme of a vault, or the ſayle of a shippe, vvith the bluſtring blaſtes of vvinde, compaſſed the filling bodye of the Martyr vvithin placed, as vvith a vval, and that vvhich vvas in the middes of the ſame, vvas not as firye, skorched, or burned fleshe, but as golde or ſiluer tryed in the fornace. For it ſeemed to our ſenſes, a fragrant, & ſvveete ſmell, as of frankenſenſe, or ſome ſuch like precious perfume. At length vvhen the cruel perſecutors perceaued the fire not to conſume his body, they called for a tormẽtor, and gaue him charge, to launce him in the ſide vvith a ſpeare, vvhich vvhen he had done, ſuch a ſtreame of bloude iſſued out of his body, that the fire vvas therevvith quenched, ſo that the vvhole multitude maruailed, ſuch a preheminence to be graunted (in reſpect of the Infidels) among the faythfull and elect people of God, of vvhich number this *Polycarpus* vvas one, a right Apoſto-

The prayer of Polycarp⁹ at his Martyr dome.

Polycarpus burned.

Apostolicke, and prophetical doctor of our tyme byshop, of the Catholicke church of Smyrna, for all that he spake, either is alreadye, or shalbe hereafter fullfilled. But the enuiouse, subtle and maliciouse aduersarye of iust men, seeinge the glorye of this Martyr so greate, and his vnblamable conuersation from the beginninge to be crovvned vvith incorruption, and to receaue an incomparable revvarde: procured that his bodye should perishe from amonge vs, for there vvere manye that endeuored and fullye purposed to haue bene partakers of his blessed bodye by buriall, many pricked forvvardes *Nicetes*, the father of Herode, and his brother *Dalces*, to moue the proconsull, not to deliuer vnto the Christians his body least that (sayth he) they leauinge Christ, fall a vvorshippinge of him. This they sayd, vvhen the Ievves egged, and vrged them forevvardes, vvhich continually vvatched vs least that vvee snatched him out of the fyre, beinge ignorant of this, that vve can neuer forsake Christ, vvhich dyed for the saluation of the vvhole vvorlde: that vve can vvorshippe none other. for vve vvorshippe Christ as the sonne of God, the Martyrs vve loue, as disciples, and followvers of the Lorde, and that vvorthely for the inuincible good loue they beare, to their Kinge, and maister, vvhose companions and disciples vve desire to be. vvhen the Centurion perceaued the sedition of the Ievves he caused the body to be layd in the middes after theyr accustomed manner, to be burned. So vve gathered his bones, more precious then pearles, and better tryde then golde, and buryed them in the place that vvas fitte for the purpose, vvhere god vvilling, vve beinge gathered together, the Lorde vvill graunte that vvith ioye and gladnesse, vve may celebrate the byrth day of his martyr, both for the remembrance of suche as haue bene crovvned before, and also to the preparation, and stirringe vp of suche as hereafter shall striue. Thus it happened vnto *Polycarpus* that vvas martyred at Smyrna, together vvith tvvelue others out of Philadelphia, vvho onely among all the rest is so remembred, that the Gentiles euery vvhere spredd his fame farre and nighe. Such was the end of the blessed Apostolicke *Polycarpus*, published in wryting by the brethren of the Church of Smyrna in the aforesayde Epistle, where is also contayned the martyrdome of sundrye others, that suffred then with *Polycarpus*, whereof one *Metrodorus* suspected of the heresie of *Marcion* was burned with fire, and consumed to ashes. And amonge the Martyrs of that tyme, there was one *Pionius*, very famous, who for his protestations and liberty of speache and Apologies for the fayth bothe in the presence of the people and Magistrates: for his godly sermons, and comfortinge perswasions of such as faynted in persecution: for his consolation vnto suche as were imprisoned: for his exhortations vnto the brethren resorting vnto him: for his constancye in his manyfolde, and greeuous torments and afflictions: for his pacience in the fyrye pyle flashing about: and last of all for his quiet death: is highly commended, and published to the prayse of God, in that booke of ours which contayneth his Martyrdome, Whereunto I referre the reader. Also there are extant other monuments of certayne Martyrs that suffred at Pergamus, a Citie of Asia. As of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confessions, suffred glorious Martyrdome.

The Christians worship God & reuerēce his Martyrs.

Why the passions of martyrs are celebrated.

Metrodorus burned.

Pionius burned.

Eusebius wrot a booke of Martyrs which is not extant.

Carpus, Papylus, Agathonica, martyrs.

Cap. xvi.

Of the martyrdome of Iustinus a Christian philosopher,

AT that time *Iustinus* of whome we made mention before, when he had dedicated a booke in the defence of our doctrine, to the foresayd Emperours was crowned with martyrdome by the maliciouse meanes of *Crescens* the philosopher, professing in life and learninge the sect of Cynickes, for *Iustinus* in open disputations, and publicke conference had with this philosopher, bare away the bell which tended to the shortning of his life, and the hastening of his ende. This thinge did this famous philosopher in his foresayd Apologie foresee and signifie in these wordes. I looke for no other thinge then this, but that I be betrayed of some one of the called philosophers, or knockt in the head vvith a clubbe by *Crescens*, no philosopher in deed, but a stately iangler. It is not requisite that vve call him a philosopher, vvhich of ignorance reporteth that the Christians are impious and irreligious, to the ende he may please and flatter such as are ouershadovved vvith the miste of error and darkenesse. For either he impugneth the doctrine of the Christians vvhich he hath neither readd nor knovven, then is he full of malice & farre vvorse then *Idiotes* that alvvayes bevvare they reason not of vnknovven matters, least they beare false vvitnesse: or els he readeth them, but vnderstandeth not the mystery and maiesticall meaning

Iustinus martyr Apolog. 2

thereof, or if he vnderſtande, he dothe it that he be not taken for ſuche a one, then is he agayne farre more vvicked, and ſpitefull, the bondſlaue of vayneglorye, and brutiſhe feare: for I vvoulde haue you vvell to vnderſtande, and to recount my tale for trueth, that I haue propoſed certayne queſtions, and demaunded certayne interrogatoryes of him, vvherein I haue founde and knovve rightvvell that he knovveth nothing. If that theſe conferences haue bene neyther bruted, neyther blaſed in your hearing: I am ready agayne to rehearſe the ſame vnto you. This vvill be a Princely parte and a vvorthye vvorke, for your honour to heare. If you knevve bothe vvhat I demaunded, and vvhat he aunſvvered: you vvoulde ſoone gyue ſentence, that he is altogether ignorant in our doctrine. Or if he knovveth it, he dareth not vtter it for feare of his auditours, and hereby to be proued (as I ſayde before) no philoſopher, but a flatterer, contemninge that vvhich *Socrates* highly eſteemed. No mans fonde, vayne, or foolish humor vvith flatterye to be fedde. Thus farre *Iuſtinus*. And that he periſhed thꝛough the pꝛactiſe of *Creſcens*, *Tatianus* a man inſtructed from his youth vp in pꝛophane literature, and pꝛayſed very much foꝛ the pꝛofit he tooke therein, teſtifieth in his booke againſt the Gentiles wꝛyting thus: The famous philoſopher *Iuſtinus* ſayd very vvell, that the philoſophers then vvere to be likened to theeues. A litle after he ſayth: *Creſcens* being nevvly come vnto that great Citie paſſed all men, in that vnnaturall, and shamefull ſinne of Sodom, defiling himſelf vvith mankind, inferior to no mã in couetouſnes, taught, that death vvas not to be feared, yet he vvas ſo feareful of it that he procured *Iuſtinus* death for a great miſchiefe, pouring out the poyſon of his malice, bycauſe that he preachinge the trueth reprehended the philoſophers, for gluttonous and deceitfull perſons. ſuch was the cauſe of *Iuſtinus* martyrdome.

Tatianus lib. contra gentes.

Cap. xvii.

Of the Martyrs mentioned in the Apologie of Iuſtinus.

Iuſtinus in his Apology reporteth a certaine hiſtory of a mã & his vvife.

THe ſame *Iuſtinus* beſoꝛe he ſuffꝛed, remembꝛed in his Apologie, ſuch as were martyꝛed beſoꝛe him, veꝛy pertinent foꝛ this our purpoſe, wꝛyting thus: A certain vvoman there vvas maryed vnto an husbande vvholy giuen vnto laſciuious life and leudnes, vvhereunto she hir ſelf vvas in times paſt addicted, vvho vvhen she had learned the doctrine of Chriſt repented hir of hir former life, and embraced chaſtitie, and exhorted hir husbande likvviſe to repẽt, expounding vnto him the doctrine vvhich threatned vnto intemperate, and beaſtly liuers euerlaſting punishment, of endleſſe fyre. But he neuertheleſſe altogether ſet vpõ the ſame levvd neſſe, ſeparateth by his vnlavvfull meanes his vvife from him. for she ſayd that it vvas thenceforth vnlavvfull for hir, to vſe company at bedd, and at borde, vvith that man, vvho contrarie vnto the lavve of nature, beyonde all right and reaſon, ſought meanes to ſatiſſie his filthy luſte and therefore vvould be diuorced from him. But through the perſvvaſions of her frends, she reuoked hir ſentence, & changed hir mind, vvho counſayled hir, a litle vvhile quietly to liue together that there vvas great hope at length of his repentance: refrained hir ſelf and continevved vvith him in vvedlocke. VVhen hir husbande vvas gonne to Alexandria, and there knovven to haue practiſed farre more levvd factes, leaſt that she should be made partaker of his vvicked factes and haynous offences by continevving in his company at bedd and boord, in the bonde of matrimony: she made a bill of diuorce (as vve tearme it) she vvas ſeparated and vvent avvay from him. Then this good man (vvhen he shoulde haue reioyced that his vvife vvhich of olde vvas ſlaundered of hir ſeruantes and accuſed of hir levvdneſſe: vvhich of olde vvas giuen to dronkenneſſe, and all kinde of ſpite: novve had renounced hir former life, and exhorted him to the ſame repentance vvith hir, vvhome she diuorced becauſe he kept other company) accuſed hir that she vvas a Chriſtian. And she gaue vp a ſupplication vnto thee (ô Emperour) humbly requeſting, that she might firſt diſpoſe hir houſehould affaires, & after the diſpoſition and ordering thereof, to aunſvvere vnto that vvhich she vvas accuſed for, the vvhich thing thou diddeſt graciouſly graũt, but he (hir husband ſomtimes) hauing no colour, nor cloke, to accuſe his vvife: bent his bovve and leueled thus at *Ptolomæus*, vvho inſtructed hir in the Chriſtian fayth, & endured tormẽts vnder *Vrbicius* the Iudge. He had to his frend the Centurion, vvhom he perſvvaded to impryſon *Ptolomæus*: to entreat him roughly vvithall: & to demaund of him if he vvere a Chriſtiã. vvhich vvhen *Ptolomæus*, one that vvas zealous for the trueth, no flatterer, no diſſembler, had confeſſed himſelfe to be: the Centurion caſt him into pryſon vvhere he vvas longe punished

Ironia.

Ptolomæus martyred.

punished. Afterwardes being brought before *Vrbicius*, of this onely he was examined: if he were a Christian, whose conscience bearing him witnesse of no crime, but in a iust cause: confessed that he had preached the true, and heauenly doctrine of Christ. For he which denyeth himselfe to be that man he is, either condemneth that which is in him by denyall: or knowing him vnworthy and estranged from the matter, refuseth to confesse: whereof neither is found in a true Christian. And when *Vrbicius* commaunded that he should be brought forth: one *Lucius* (that was also a Christian) seing the sentence giuen contrary to all reason, sayde to *Vrbicius* What reason is it (*O Vrbicius*) that thou shouldest condemne this man for confessing the name of Christ: which hathe committed neither adultery: neither fornication: neither manslaughter, neither theft: neither robbery: neither any wicked offence, that he may iustly be charged with all. Thy Iudiciall sentences do become neither *Pius* the Emperour: neither the philosopher the sonne of Cæsar: neither the sacred Senate. *Vrbicius* aunswering nothing to these thinges sayde to *Lucius*: and thou seemest to me, to be such a one. *Lucius* aunswered: I am so, and he commaunded him forthwith to be brought forth to the place of executiō. For this, *Lucius* thanked him, & sayd that by this meanes he should be deliuered, from such wicked maysters, & go vnto a gracious God, his father, and King. After this a third stept forth which suffred the like. In the end *Iustinus* concludeth with ỹ reherſall of that which we remembred before, saying: And I looke for no other, then that I be betrayd by some one of them, that are called philosophers.

Lucius martyred.

Cap. xviii.

Of the workes and writinges of Iustinus

Iustinus hathe leaft vnto the posterity many monuments, of his instructed minde, and right vnderstanding: full of all kind of profitt, vnto the which we referre the studious readers, and withall we will note such as came to our knowledge. first: a supplication vnto *Antoninus Pius*: and his sonnes: and to the Romayne Senate: in the defence of our doctrine. Agayne: an Apology vnto ỹ sayd Emperours successor, by surname *Antoninus Verus*, whose time we presently do prosecute. He wrote also agaynst the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish philosophers doctrine: of the nature of spirites, altogether impertinent for this our present purpose. He wrote an other booke also agaynst the Gentiles, intituled a confutation or reprehension. After that of the monarchie of God, collected not onely out of the sacred Scriptures, but also out of prophane writers. Next one intituled: *Psaltes*. An other: of the soule, as by way of annotation, alleaging diuerse questions, and many opinions of the heathen philosophers, differring the confutation and his definitiue sentence, vntill an other place. Lastly of all he wrote a dialogue agaynst the Ievves disputing at Ephesus with *Tryphon*, then a famous Doctor among the Ievves, where he declareth how the mercifulnes of God brought him to the knowledge of the true fayth: how he diligently studied philosophie: and earnestly sought after the trueth. In that dialogue of the Ievves, declaring their spite against the doctrine of Christ he inueieth against *Tryphon* thus: You haue not onely hardened your selues from repentance, but haue sent chosen men from Ierusalem, which shoulde passe through out the worlde, and pronounce: that there was a certaine Christian Heresie sprong, slaunderinge vs as the rest doe, which knowe vs not, so that thereby you proued your selues authors of falsehood, not onely to your owne people but to all other nations. He writeth also, how that vnto his time the gifte of prophecy flourished in the Church. He remembred the reuelation of *Iohn*, plainely affirming: that it was the Apostles, he alleageth many places of the prophets, charging *Tryphon*: that the Ievves rased them out of the Bible. It is reported he wrote many other thinges, well knowne vnto diuerse of the brethrē. His workes of old, were in great reuerence, *Irenæus* in his fourth booke remembreth him, saying: *Iustinus* wryting agaynst *Marcion* sayth very well: Nether would I haue beleued in the Lord, if he had shewed any other God, besides the maker of all thinges. And in his first booke: *Iustinus* sayd well that before the cōming of our Sauiour, Sathā durst not blaspheme God, in so much he knewe not certainely of his condemnation before that tyme. These thinges were needfull to be noted: that the studious might earnestly embrace his workes. so farre concerning *Iustinus*.

The gifte of prophecye was in Iustinus, and Irenæus times

Irenæus li. 5.

Irenæus li. 4. cap. 14.

Erasmus not without cause suspecteth this opinion of Irenæus in his prologue to the fift booke of Irenæus.

Anno Domini.171. Soter b.of Rome. Agryppas byshope of Alexandria. Cap.20.after the Greeke. Teophilus b.ofAntioch Cap.21.after the Greeke. Egesippus. Dionysius. Pinytus. Philippus. Apolinarius Meliton. &c. Cap.22.after the greeke.

Cap. xix.

The succession of Byshops in Rome, Alexandria, and Antioche.

IN ẏ eight yeare of the sayd Emperours raygne, when as *Anicetus* had bene byshope of Rome eleuen yeares: *Soter* succeded. And in Alexandria after that *Celadion* had gouerned fourteene yeares: *Agryppas* came in place* In the Church of Antioche *Theophilus* was the sixt from the Apostles: *Heros* the fift: *Cornelius* the fourth.

Cap. xx.

VVhat ecclesiasticall persons flourished at that time

IN those dayes *Egesippus* flourished in the Churche, one of the moste auncient: and *Dionysius* byshope of Corinthe: and *Pinytus* byshope of Creta: *Philippus*: *Apollinarius*: *Meliton*: *Musanus*: *Modestus*: but specially *Irenæus*. of all which number, there are monuments leaft in wryting vnto the posteritie of their Apostolicke traditions and sounde fayth.

Cap. xxi.

By the reporte of Egesippus he declareth what vniforme consent in relligion, there was in that age, and who of olde were authors of sectes and heresies.

Egesippus.

Thebulis through ambition became an hereticke. Simon. Cleobius. Dositheus. Gorthæus. Masbothęi. Menandrianists. Marcionists. Carpocratians. Valentinians Basilidians. Saturnilians. Essæans. Galilæans. Hemerobaptists. Masbothæãs Samaritans. Saduces. Pharises. The Gospell after the Hebrewes, and Syrians. Prouerbes of Solomon. Apocrypha published by heretickes.

EGesippus in his flue bookes, left vnto the posteritie a full remembrance of him, where he declareth that comminge to Rome, and conferringe with many byshopes: he founde them all of one minde, and the same doctrine: we haue also to vnderstande of the worthy reporte alleaged by him toutching the Epistle of *Clemens*, wrytten vnto the Corinthiãs saying: The church of Corinthe remayned in the pure and right rule of doctrine, vnto the tyme of *Primus* byshop there, vvith vvhome (meaninge the Corinthians) sayling to Rome, I conferred: and abode many dayes: and vvas conforted very much by reason of them and their doctrine. Being come to Rome, I stayd there vntill that *Anicetus* vvas stalled byshop, vvhose Deacon vvas *Eleutherius* vvhome *Sother* succeded, and after him *Eleutherius*. In all their successions, and in euery one of their Cities: it is no othervvise then the lavve, and prophets, and the Lorde himselfe preached. The same author reciteth ẏ originalles of ẏ heresies in his tyme wryting thus: After that *Iacobus Iustus*, had bene martyred, in such sorte as Christ himself vvas put to death: his vncle *Simõ Cleopas* vvas chosen byshope, vvhome all preferred, because that he vvas the Lordes seconde kinsman, vvherefore they called that church a pure virgin, for as yet the deuell had not sovvne there any corrupt seed of false doctrine. But *Thebulis* because he vvas not chosen byshop, vvent about to corrupt the same, beinge partaker of the seuen heresies vvhereof one is *Symon*, of vvhome the Simoniani: and *Cleobius*, of vvhome Cleobiani: and *Dositheus*, of vvhome Dositheani: and *Gorthæus*, of vvhome Gorthæani: and *Masbothæi*, of vvhome spronge the Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians: and Saturnilians, vvhereof euery one hath sett a broche, a proper & seuerall opinion. Of these sprang the falsechrists: the falseprophets: the falseapostles: renting a sunder the Church vvith their false doctrine directed agaynst God, & Christ our Sauiour. The same author describeth likewise ẏ old heresies of the Ievves, saying: There vvere in the time of the circumcision sundry sectes among the children of Israell, varying in opinions, & sett opposite agaynst the tribe of Iuda, and *Christ*, namely theese: the Essæans: the Galilæãs: the Hemerobaptistes: the Masbothæans: the Samaritans: the Sadduces: the Pharises. diuerse other thinges he wryteth of, the which haue bene partly remembred of vs before, and applyed to their proper and peculier places. Afterwardes he maketh relation of the Gospell after the Hebrevves, and Syrians, and seuerally of certayne Hebrue dialectes: and that by meanes of the Hebrevves, he attained vnto the Christian fayth: with a recitall of other vnwrytten traditions of the Ievves. Moreouer *Egesippus*, and yet not onely he but also *Irenæus*, with the whole assembly and company of the elders: haue termed the prouerbes of *Salomon*, wisedome it self, replenished with all kinde of vertue and godlines, and by occasion, reasoninge of the Scriptures called Apocrypha he sayde that in his time, diuerse of them were published by Heretickes. hereof thus much, now to that which by order of history we are bounde vnto.

Cap.

Cap. xxii.

Of Dionysius Byshop of Corinthe, and his Epistles.

Cap. 23. after the greeke.

FIrst we haue to speake of *Dionysius*, who being byshop of Corinthe freely communicated his diuine and godly labour and industry not onely to such as were his charge, but also to strangers, shewing himself most profitable vnto all people, by those Catholicke epistles which he directed vnto the Churches. of which numbre is that epistle written by him vnto the Lacedæmonians: containing ỳ right institution of christian peace, & vnitie. Moreouer his epistle wrytt̄ vnto the Athenians stirreth the mindes of faythfull men vnto the embracing of the trueth, and euangelicall conuersation of life: reprehendeth the gainesayers & despisers thereof: chargeth diuerse of them, that they were now in manner fallen from the fayth: although *Publius* there byshop in their time had there bene martyred. He remembreth *Quadratus* the successor of *Publius* (after his martyrdome in the byshoprick) & testifieth of him, that by his meanes they were vnited, and stirred to the fayth. He sheweth moreouer howe that *Dionysius Areopagita* conuerted vnto the fayth, according vnto that which is wrytten in the Actes of the Apostles: was by *Paul* placed the first byshop of Athens. There is extant also an other epistle of his vnto the Nicomedians, where repugninge the heresie of *Marcion*: he fortifieth the right rule of fayth. And vnto the Churche of the Gortynenses, together with other congregations throughout Creta he wryteth: commending *Philip* there byshope, for that the Church committed vnto his charge was beautified and bedecked by the prouse of many vertuous properties: warninge withall that they should auoide the wilfulnes of peruerse heretickes. And wryting to the Church of *Amastris* together with the rest throughout *Pontus*: he mentioneth *Bachilides*, and *Elpistus*, at whose instant motion he wrote: and *Galma* there byshop: interlacing expositions of sundry places of Scripture. He admonisheth them at large touching mariage and virginitie: commaundinge also to receaue after repentance such as fell, how soeuer it happened, eyther of purpose, or by heretical persuasiō. Unto this there is annexed an epistle vnto the Gnosij, where theyr byshope *Pinytus* is admonished not to charge necessarily the brethren, with the greuous burthen of vowed chastitie: but to haue consideration of the frail imbecillity of many natures. vnto the which epistle *Pinytus* making answere extolleth & commendeth *Dionysius*, yet agayne by way of admonition requireth, that stronger meat beinge deliuered, he feed the flocke cōmitted vnto his charge, with more absolute and profound doctrine, least that they lingering in their milkesoppes, and smothe exhortations, waxe old through negligence, in childish nurture. In the which epistle of *Pinytus* the right rule of fayth: diligent care for the saluation of his flocke: discretion also & vnderstanding of holy scripture, is liuely set forth. last of all there remaineth an epistle of *Dionysius* vnto the Romaines, namely vnto *Soter* their byshop whereof if we alleage some parte it shall not seeme impertinent, where he commendeth the Romaine manner obserued vnto the persecution of our time, wryting thus: It hath bene your accustomed manner, euen from the beginning: diuersely to benefitt all the brethren, and to send relief throughout the citie, suppliyng the vvant of the poore by refreshing them in this sorte, and specially the vvante of the brethren appointed for slauishe drudgerie, and digging of mettalls. you Romaynes, of old do retaine the fatherly affection of Rome, vvhich holy *Soter* your bishop not onely obserued, but also augmented, ministringe large and liberall relief to the vse of the saincts: embracing louingly the conuerted brethren, as a father doth his sonnes, vvith exhortation of vvholsome doctrine. Here also he remembreth ỳ epistle of *Clemens* wrytten to the Corinthians, shewing the same of auncīt custome, to haue bene read in the Church, for thus he writeth VVe haue this day solemnized the holy sunday, in the vvhich vve haue read your epistle & alvvaies vvill for instructions sake, euen as vve do the former of *Clemens* vvritten vnto vs. The same author reporteth of his owne epistles that they were patched, & corrupted in these words: VVhen I vvas intreated of the brethren to vvrite, I vvrote certaine Epistles, but the messengers of Satan haue sovven them vvith tares, pulling avvay some, putting to other some, vvhose condemnation is layd vp for certaine. no maruell then though some endeuored to corrupt the sacred Scriptures of God, vvhen as they vvent about to counterfett such vvrytinges of so smale authoritie. Yet besides all these, there is founde an other epistle of *Dionysius* to *Chrysophora* a faithfull sister, where, as it was most mete, he ministreth vnto her spirituall foode conuenient for her calling. thus much touching *Dionysius*.

Publius a Martyr.

Quadratus

Dionysius Areopagita 1. b. of Athens.

Philip.

Bachilides.

Elpistus.

Galma.

Pinytus.

Vowed chastitie forbidden.

Dionysius wryteth of the Romains then: if he were nowe to wryte he could tell an other tale.

Dionysius readeth in the Churche of Corinthe the epistle of the Churche of Rome, and of Clemens.

Dionysius complaineth that heretickes corrupted his epistles.

Cap. xxiii.

Of Theophilus byſhop of Antioche, and his workes

Cap. 24. after the greeke.

Theophilus.

OF *Theophilus* byſhop of Antioch before mẽtioned: there are found three bookes of Elemẽtall Inſtitutions, dedicated vnto *Autolicus*. again an other entitled: Againſt the hereſie of Hermogenes, where he alleageth many teſtimonies out of the reuelation of *Sainct Iohn*. there are alſo certaine other bookes of his, intitled: of Inſtitutions, but there was neuer no greater plague or peſtilence, then the poyſon of heretickes: which then infected after the manner of tares, the true ſeede of Apoſtolicke doctrine. whome the paſtors of the Churches repelled from the flocke of Chriſt, as if they had bene certen ſauadge beaſtes, partely by admonitions & exhortations vnto the brethren: partly alſo by encountring with the heretickes them ſelues: ſometimes diſputing and queſtioning with them face to face, to the vtter ouerthrow of their trifling fantaſies & ſometimes by theyr wrytten commentaries, diligently confuting by way of reprehenſion theyr fonde opinions. Among whome *Theophilus* together with others which then labored againſt thẽ, was counted famous, who alſo wrote a booke leaueling at *Marcion*, the which we knowe together with the reſt, at this day to be extãt. after the deſeaſe of this *Theophilus*, *Maximinus* being the 7. from the Apoſtles, ſucceeded him in the Church of Antioche.

Maximin⁹ b. of Antioche Anno Domi ni 179.

Cap. xxiiii.

Of Philip byſhop of Gortyna, Irenæus, and Modeſtus.

cap. 25. after the greeke

Philip. Irenæus. Modeſtus.

PHilip whome by the reporte of *Dionyſius* we haue learned to haue bene byſhop of the Church of Gortyna: wrote a moſt exquiſite tract agaynſt *Marcion*. ſo did *Irenæus*, and *Modeſtus* which of all others chiefly detected his erroꝛ vnto the worlde. ſo did ſundrye other learned men, whoſe bookes are yet to be ſeene with diuerſe of the brethren.

Cap. 26. after the greeke.

Cap. xxv.

Of Melito byſhop of Sardis in Aſia, and his workes.

Melito and the cataloge of hisbookes

ABoute this time *Melito* byſhop of Sardis, and *Apollinarius* byſhop of Hierapolis floriſhed, who both wrote vnto the Emperour of Rome then raygning, ſeuerall bookes, and Apologies, in the behalfe of our faith: whereof theſe of *Melito* his doinges, came to our handes 2. bookes of Eaſter. of Politicke conuerſation, and the Prophets. of the church. of the ſundaye. of the nature of man. of the molde of man. of the obedience of fayth of the ſenſes. Moreouer: of the body, and ſoule. alſo of our regeneration, or newbirth. of the truth. of the faith, and the natiuitie of Chriſt. likewiſe a booke of his: of prophecie. of the ſoule, & body. of hoſpitalitie. And a booke intitled: a key. an other: of the deuell. an other: of the reuelation of *Sainct Iohn*, and of God incarnate. laſt of all a booke dedicated vnto *Antoninus*. In his booke of *Eaſter* he declareth the time when he wrote it, begining thus: In the time of *Seruilius Paulus* proconſul of Aſia, what time *Sagaris* ſuffred martyrdome, and the great ſturre was moued at Laodicea, touchinge the Sabaoth, which then by reaſon of the time fell out, theſe thinges were wrytten. of this booke *Clemens Alexandrinus* made mention, in a ſeuerall tracte which he wrote of *Eaſter*, and purpoſely (as he teſtifieth himſelfe) by occaſion of *Melito* his booke. In his Apology vnto the Emperour he reporteth the thinges practiſed againſt the Chriſtians, writing thus: The godly people greued, by reaſon of newe edictes, published throughout Aſia and before neuer practiſed: nowe ſuffer perſecution. for impudent Sycophantes, & greedy gapers after other mens goods, hauing gotten occaſion through thoſe proclamations: openly robb and ſpoile, day and night, ſuch as committe no treſpaſſe at all. And after a fewe lynes he ſayth: If this be done through your procuremẽt, let it ſtand for good. for the Emperour that is iuſte, neuer putteth in practiſe any vniuſt thing, & we willingly will beare away the honor of this death, yet this onely we hũbly craue of your highnes, that you (after notice and tryall had of the authors of this contention) doe iuſtly geue ſentence, whether they are worthy of death & puniſhment, or of life and quietneſſe. but if this be not your maieſties pleaſure, and the newe edicte proceed not from your power and authoritie, (which were not ſeemely to be ſett forthe againſt barbarian enemies) the rather we pray you, that you deſpiſe vs not, which are greued and oppreſſed, with this common

Melito in his booke of Eaſter.

Sagaris martyred.

A piece of the Apologie of Melito vnto the Emperour.

and

and shamefull spoyle. Agayne to these he addeth: The philosophie nowe in estimation amongest vs, first florished among the Barbarians. for when as it florished vnder the great dominion of *Augustus*, your forefather of famous memorie, it fell out to be a most fortunate successe vnto your empire. For thence forwardes vnto this daye, the *Romaine* empire increased and enlarged it selfe with greate glorie, whose successor nowe you are, greatly beloued: and haue bene long wished for: and wilbe together with your sonne continually prayed for. retaine therefore this religion, which encreased with the empire, which began with *Augustus*, which was reuerenced of your auncetors, before all other religions. This was a greate argument of a good beginning, for since that our doctrine florished together with the happie beginning empire: no misfortune befell vnto it from the raygne of *Augustus* vnto this daye: but of the contrary all prosperous, and gloriouse, and gladsome, as euery man wished him selfe. Onely of all others *Nero*, & *Domitian*, through the perswasion of certaine enuious, & dispitefull persons: were disposed to bring our doctrine into hatred. From whome this sclaunder of flattering persons, raised against the Christians sprong vp, after a brutishe maner or custome. but your godly auncetors corrected their blinde ignorance, and rebuked oftentimes by their epistles, their sundry rashe enterprises. Of which number *Adrianus* your graundefather, is knowen to haue written both vnto *Fundanus Proconsul*, and *President* of *Asia*, and to manie others. And your father (yours, I saye, in that you gouerned all thinges together with him) wrote vnto the cities in our behalfe, and vnto the *Larissæans*, *Thessalonians*, *Athenians*, and to all the *Grecians*: that they should innouate nothing, nether practise any thing preiudiciall vnto the Christians. but of you we are fully perswaded to obtaine our humble petitions, in that your opinion, and sentence is correspondent vnto that of your predecessors, yea and that more gracious, and farre more religious. Thus as ye reade, he wrote in the aforesayde booke. And in his Proeme to his annotations of the olde Testamente, he reciteth the cataloge of the bookes of the olde Testament, then certeine & canonicall (the whiche necessarilie we haue annexed) writinge thus: *Meliton* vnto the brother *Onesimus* sendeth greeting: VVhereas oftentimes (you beinge inflamed with earnest zeale towardes our doctrine) haue requested of me, to select certaine annotations out of the lawe and prophets, concerning our Sauiour, and our whole religion: and againe to certifie you of the summe of the bookes, contained in the olde testament, according vnto their number, and order of placinge: nowe at length I (beinge mindefull heretofore also of your petitions) haue bene carefull to performe that you looke for, knowing your endeuer, your care and industrie in setting forth the doctrine of faith, marching forwards with loue towards God, and care of euerlasting saluation, which you preferre before all other thinges. VVhen that I traueled into the east and was there, where these thinges were both preached and put in practise: I compiled into order the bookes of the olde testament, suche as were well knowen, and sent them vnto you, whose names are these: The fiue bookes of *Moses*: Genesis, Exodus, Leuiticus, Numeri, Deuteronomium. Then Iesus Naue, the Iudges, the booke of *Ruth*, foure bookes of kinges, two of Cronicles, the Psalmes of *Dauid*, the Prouerbes of *Solomon*, the booke of VVisdome, Ecclesiastes, the Canticles, *Iob*, *Esay*, and *Ieremie* the Prophets. on booke of the twelue prophets, *Daniel*, *Ezechiel*, *Esdras*. vpon the which we haue written six bookes of commentaries. Thus farre *Meliton*.

Christian religion began to be made manifest in the time of Augustus, for then Christ was borne.

Melito writeth vnto Onesimus of the canonical Scripture of the olde testament.

These. 2. chapters in the Greeke were one.

Cap. xxvi.

Of the writings of Apollinarius, and Musanus.

Although there were many volumes written by *Apollinarius*, yet these onely came to our handes. A booke vnto the foresaide Emperour. fiue bookes against the gentiles, 2. bokes of the trueth. 2 bookes againste the Ievves. and suche bookes as afterwardes he wrote against the Phrygian heresie, whiche not longe after waxed stale, then firste budding out, when as *Montanus* together with his false prophetisses ministred principles of Apostasie. so farre of him. *Musanus* also spoken of before, wrote a certaine excellent booke intituled: Vnto the brethren, lately fallen into the heresie of the *Encratits*, which then newely had sprong, and molested mankinde, with a strange and pernicious kinde of false doctrine, the autor whereof is sayde to bee *Tatianus*.

Apollinarius

Montanus the heretick.
Musanus.
Encratits.
Tatianus.

Cap. xxvii.

Of Tatianus and his hereſie.

WE meane that *Tatianus*, whoſe teſtimony a litle before, we haue alleaged toutchinge the renoumed *Inſtinus*, whome alſo we haue repoꝛted to haue bene the Martyrs diſciple. The ſame dothe *Irenæus* declare in his firſt booke againſt hereſies, wꝛyting of him and his hereſie thus: Out of the ſchole of *Saturninus* and *Marcion* ſprange the Hereticks vvhome they call Encratits (that is to ſay continent perſons) vvho taught that mariadg vvas to be abhorred, contemning the auncient shape and molde of man, framed of God and ſo by ſequel, reprehending him that made the generation of man and vvoman. Againe they haue commaunded abſtinence from liuing creatures, for ſo they call them, shevving themſelues vngratefull tovvards God, vvhich made all thinges for the vſe of man. They deny that the firſt man vvas ſaued and this blaſphemie lately ſpronge vp, *Tatianus* beinge originall thereof. vvho vvhileſt that he vvas the auditor of *Inſtinus*, reuealed no ſuch thinge, but after his Martyrdome, falling from the Church, & being puffed vp vvith preſumptuous eſtimation and ſelfe opinion of Doctorship, as though he paſſed all others: inuented a ſelfe and a ſeuerall character or maner of Doctrine. he dreamed of certaine inuiſible vvorldes, vvith the Valentinians, preachinge of mariadge and corruption, and fornication as *Marcion*, and *Saturninus* had done before, calling into controuerſie of himſelfe the ſaluation of Adam. This doth *Irenæus* wꝛite in the place beꝛe cyted, and a litle after thus: One *Seuerus* reuiued the foreſayd hereſi, and became an author vnto his followvers that of him they vvere called Seueriani. Theſe receaue ẏ Lavve, the Prophets and the Goſpells: they expounde names of holy Scripture, as pleaſeth them beſt: they reuile the Apoſtle *Paul*: they reiect his Epiſtles: they deny the Actes of the Apoſtles. there firſt authoꝛ was *Tatianus*, who patched together, I wot not what kind of mingle mangled conſonancy of the Goſpells and termed it Diateſſaron, which as yet is to be ſene of many. ſome repoꝛte that he pꝛeſumed metaphꝛaſtically to alter the woꝛdes of the Apoſtle, coꝛꝛecting as it were the oꝛder of the phꝛaſe. He left in wꝛyting vnto the poſteritie a great numbre of commentaries, but of all the reſt that booke of his, againſt the Gentiles is recounted famous, and taken foꝛ the beſt, and moſt pꝛofitable: where mention is made of the foꝛmer times, with a bold pꝛoteſtation, that *Moſes* and the Prophets among the Hebrevves, were farre moꝛe auncient, thē the famous men among the Gentiles, and thus ſtoode theſe thinges then.

Irenæus li. 1. cap. 30. 31. Saturniani. Marcionitæ.

Tatianus.

Valentiniani.

Seuerus. Seueriani.

Diateſſaron.

Tatianus though an hereticke yet wrote he a learned book agaynſt the Gentiles.

Cap. xxviii.

Of Bardeſanes a Syrian, and his bookes.

VNder the raygne of the ſame Emperour, when hereſies increaſed, a certaine man in *Meſapotamia* by name *Bardeſanes*, being very eloquent and ſkilfull in logicke: publiſhed in wꝛyting in the Syrian tongue, Dialogues together with other bookes, againſt *Marcion*, and other graundehereticks. the which certaine learned men (whereof he had then a great numbꝛe to his diſciples, his gift of vtterance did ſo paſſe) tranſlated from the Syrian into the Greeke tongue, of which bookes, that dialogue intitled of Deſteny, and dedicated vnto *Antoninus* the Emperour, is of greate foꝛce. The repoꝛt goeth that he wꝛote many other bookes, bẏ occaſion of the perſecution rayſed in thoſe times. This man was firſt ſchooled by Valentinus, but afterwards repꝛehendinge and condemning his fabulous dꝛeames: transfoꝛmed and altered himſelfe of his owne accoꝛd embꝛacing the ſounder ſentence, and yet ſcarcely ſo, waſhed he altogether away the ſpotts of the foꝛmer hereſie. About this time *Soter* byſhop of Rome departed this life.

Bardeſanes a Syrian.

Anno. 179.

The ende of the fourth booke.

THE FIFTE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

The proëme.

Howe that Eleutherius succeded Soter in the seae of Rome. the difference betwene the ecclesiasticall and prophane history. he purposeth to write of martyrs.

Soter whē he had bene byshop of Rome eight yeares finished his mortall race, whome Eleutherius the twelfth from the Apostles succeded. And then was it the seuenteneth yeare of the raygne of Antoninus Verus the Emperour. In which time sedition being raysed throughout the Cities, and vehement persecution in all partes of the world encreased against vs: we may easily coniecture, howe many millions of martyrs suffred throughout the worlde, by such as happened vnto one nation, which for moste true and euerlastinge memory, hathe bene thought worthy the wrytinge, & is printed for the posteritie. And although we haue herebefore compiled a booke of martyrs in moste ample wise, reciting the catalogue of them, and yet not onely the hystoricall narration, but also enterlacing matters of doctrine: neuertheless we minde not presently to omitt any thinge that may seeme pertinent vnto this our history which we haue nowe in hand. Other historiographers haue carefully considered, onely to commit to letters warlicke victories and noble triumphes against the enemies, valiant enterprises of captaines, notable corage of armed soldiers, bespotted with bloud and innumerable slaughters of tender sucklings, committed for countrey and substance sake: But this our history containeth a pollicy gratefull vnto God, moste peaceable warres for the quietnes of the soule, for the trueth of conscience rather thē triall for our country, for godly fauor, rather thē worldly frendshipp. It contayneth the valiant constancy of champions, buckling and wrastling for the trueth, the moste victorious fortitude & triumphes agaynst firy fiendes of hell, the vpper hand of our vnuisible aduersaries, to be short it pronounceth for all these, crownes of euerlasting memory.

Eleutherius b. of Rome. Anno Domini. 179.

Cap. 1.

Of the martyrdome of Saincles, and cruell persecution in Fraunce, vnder Antoninus Verus the Emperour.

It was the countrey of Fraunce, wherein the theatre of this wrastlinge (before mentioned) laye, whose chief cities and most frequented in respect of the rest in the same region are Lions and Vienna. Through bothe which Cities the riuer Rhodanus doth runne compassinge that whole countrey. The holy Churches there, sent this letter touching their martyrs, vnto the Churches throughout Asia and Phrygia, making relation of their affaires after this manner.

The seruaunts of Christ inhabiting Vienna and Lions Cities of Fraunce, vnto the brethren throughout Asia, and Phrygia, obtayning with vs the same fayth and hope of redemption: peace and grace and glory from God the father, and Christ Iesus our Lorde be multiplied.

The epistle of the frenchmē vnto the Churches of Asia, & Phrygia.

When they had premised certaine thinges by waye of preamble, they followe after in these wordes: The greatnes of this our tribulatiō, the furious rage of the Gentiles against the Saincts, and what thinges the blessed martyrs haue suffred: we are able exactly, neyther to expresse by worde, nor comprehende in writyng. The aduersarie with all might possible, applied himselfe shewing tokens of his preparatiues & disposed entrance to persecution, & passing throughout

all places acquainted and inſtructed, his lymmes, to ſtriue againſt the ſeruants of God: ſo that onely vve vvere not banished our hovvſes, bathes, and common market places: but altogether, euery one of vs ſtraightly charged not to shevve his face. yet the grace of God vvithſtoode him, deliuering the vveakelinges, vphoulding certaine others of the contrary, as ſure and immoueable pillers vvhich through their ſufferance vvere able not onely to repell the violence of the deſpitefull aduerſarie, but alſo to prouoke him, paciently abiding all kinde of ſclaunder, and punishment. To be shorte vveyinge greate tormentes for ſmale trifles: they haſtened vnto Chriſt, declaring as trueth is: that the paſſions of theſe preſente times, are not vvorthie of the glorie, vvhich shalbe reuealed vnto vs. And firſt of all, they bare manfully all ſuch vexations as the cluſtered multitude laied vpon them: exclamations, ſcurginges, draggings, ſpoyling, ſtoninge, fettring, and the like vvhatſoeuer the heady and ſauadge multitude accuſtometh to practiſe againſt their profeſſed enemies. next being ledd vnto the open market place, and examination had: they vvere comdempned in preſence of the people by the Tribune, and the other chiefe potentates of the citie, and caſt into priſon, vntill the preſidentes comminge. After that, vvhen they vvere brought before the preſident vvhich had exerciſed all kinde of extreame cruelty againſt vs: *Vegetius Epagathus* one of the brethren hauing fullneſſe of loue tovvardes God, and man, vvhoſe conuerſation vvas ſo perfecte, Although a yonge man, yet thought comparable vvith *Zacharie* the Prieſte, for he vvalked vnblameable in all the commaundementes and ordinaunces of the Lorde, and very ſeruiceable tovvardes his neighbours, hauinge greate zeale and feruencie of the ſpirite of God: allovved not of the ſentence vniuſtely pronounced agaynſt vs, but vvith vehement motion required, that audience myghte be giuen him to pleade for the brethren, that vve had committed no impiety. vvhich beinge denyed him (for he vvas a noble man) of ſuch as compaſſed the tribunall ſeate, and of the preſident reiecting this iuſte petition, and onely demaundinge vvhether he vvas a Chriſtian: confeſſed it vvith a lovvde voice, and ſo he vvas receiued into the fellovvſhipe of the Martyrs and called the aduocate of the Chriſtians. for he hauinge the ſpirite vvhich is the comforter, in greater aboundance then *Zacharie*, declared the fullneſſe of loue that vvas in him, in that he ſpared not his life, in the defence of the brethren. he vvas and is the true diſciple of Chriſte, followinge the lambe vvhither ſoeuer he goeth. the other foremartyres ſtirred vp by this example haſten them ſelues vnto Martyrdome, and are become liuelyer, and readyer, accomplishinge the confeſſion of Martyrdome vvith all cherefullneſſe of minde. there vvere certayne others founde vnready, leſſe exerciſed, and as yet vveake, not of abylitie to beare the burthen of ſo vveightie a combate, (in numbre tenne): vvhich fell through the frailtye of the fleshe, to our greate heuineſſe and ſorovvefull lamentation, quaylinge the cherefullnes of others, vvhich vvere not as yet apprehended, but accompanied the Martyres, vvhat torments ſoeuer befell them, and ſeuered not them ſelues from them. Then trembled vve all for feare, and that greatlye becauſe of the vncertainety of confeſſions: not terrified vvith any tormentes, but carefull for the ende, leaſt that any shrinked and fell from the faithe. daylye there vvere apprehended ſuch as vvere vvorthye to fulfill the numbre of the fallen vveakelinges: ſo that out of bothe theſe Churches as many as ruled and bare the greateſt ſvvaye vvere taken, and executed, and vvithall certayne of the Ethnickes beinge our ſeruantes vvere taken, (for the preſident had commaunded publiquely, a generall inquiſition to be made for vs) vvho being ouercome by the ſubtle ſleyghtes of Satan, and terrified vvith the fighte of the tormentes vvhich the ſainctes ſuffred, throughe the perſvvaſion of the ſoldiers egginge them forevvardes: fayned agaynſte vs and reported: that vve vſed the feaſtinges of *Thieſtes* and the inceſt of *Oedipus*, vvith diuerſe other crimes vvhich may neyther godlye bethoughte vpon, neyther vvith modeſtie be vttered, neyther vvithout impietie be beleued. Theſe thinges novve being bruted abroade, euery body vvas moued and incenſed againſt vs, in ſo much that they vvhich for familiaritie ſake vſed moderation before, novve vvere exceadingly moued and madd vvith vs. then vvas that ſaying of our Sauiour fulfilled, to vvete: the tyme vvill come, vvhen as euerye one that ſleyeth you, shall thinke that therein he dothe God good ſeruice. then ſuffered the holy Martyres ſuche tormentes as tongue can not expreſſe. And Satan prouoked them vvith all might poſſible, to vtter ſome blaſphemy, greatly vvas the vvhole rage bothe of people, and preſidente, and ſoldiers ſett againſt *Sanctus*, Deacon of the Churche of Vienna: and agaynſt *Maturus*, lately baptized, yet a noble vvarrier: and againſt

Rom. 8.

Vegetius Epagathus martyred.

Luke. 1.

Tenne fell in perſecution.

Sclaunders raiſed againſt the Chriſtiãs.

Iohn. 16.

Sanctus a Deacon.

Maturus a late conuert.

againſt *Attalus* a Pergamenian, vvho vvas alvvayes a piller and fortreſſe of our fayth: and agaynſt *Blandina* a vvoman, by vvhome Chriſt shevved that thoſe thinges vvhiche in the ſighte of men appeare vile, baſe, and contemptible, deſerue greate glory vvith God, for the true loue they bare tovvardes him in deede, vvithout boaſting in shevve. vvhen as vve all quaked for feare, yea and her carnall myſtres (vvhich alſo vvas one of the perſecuted Martyres) very carefull leaſte that peraduenture at the tyme of her aunſvvere, by reaſon of the frailetye of the fleshe, she shoulde not perſeuere conſtant: *Blandina* vvas ſo replenished vvith grace from aboue, that the executioners vvhich tormẽted her by turnes, from morning to night, fayn-ted for vveryneſſe, and ceaſſed confeſſing them ſelues ouercome: and that they vvere no longer able to plague her, vvith any more punishments: marueling, that as yet she drevve breath hauing her vvhole body rent in peces, and the vvoundes open: they confeſſing vvithall, that one of theſe torments vvas of force ſufficient, to coſt her her life, much the more, ſo many, and ſo great. but this bleſſed vvoman, like a noble vvraſtler, vvas renevved at her confeſſion, for as ofte as she pronounced: I am a Chriſtian, nether haue vve committed anye euell: she vvas re-created, refreshed, and felt no payne of her punishment. *Sanctus* alſo bare noblye, and valiantly, yea aboue the ſtrengthe of man all ſuche vexations, as man coulde deuiſe. vvhen as the vvicked in compaſſe, by reaſon of his greate paſſion, and tormentes, hade vvell hoped to haue harde-ſome vndecent, and vncomelye ſpeache, out of his mouthe: his conſtancie vvas ſo greate, that he vttered neyther his ovvne name, neyther his kyndred, neyther the countrey vvhence he vvas, nor vvhether he vvere bonde or free, but vnto euery queſtion he anſvvered in the Romayne tounge: I am a Chriſtian. thus confeſſed he often in ſtede of all other thinges: of his name, and Citie, and kindred, neyther coulde the Gentyles gett any other language of him. VVherefore the preſident and the tormentors vvere fearcely ſett againſt him. And vvhen as novve there remained no punishment vnpractiſed, at length they applied vnto the tendereſt partes of his body, plates of braſſe glovving hott, vvhich fryed, ſeared, and ſcorched his body, yet he Remayned vnmoueable, nothinge amazed, and conſtante in his confeſſion, being ſtrengthened and moyſtened vvith the devve vvhich fell from the celeſtiall fountayne of the vvater of life, gushinge out of the vvombe of Chriſt. his body bare vvittneſſe of the burning. for ouer all his body his fleshe vvas vvounded, his membres beſcarred, his ſinevves shrinked, ſo that the naturall shape and outvvarde hevve vvas quite changed, in vvhome Chriſt ſuffering, obtained inſpeakeable glory, conqueringe Satan and leauinge an example for the inſtruction of others: (that no tormente is terrible vvhere the father is beloued, no lamentation lothſome vvhere Chriſt is glorified). vvhen as the vvicked tormentors a fevve dayes after, had brought him to the place of tormente, and vvell hoped, that if they punished him novve (hauing his vvhole body pufte vp vvith ſvvelling and feſtred vvoundes, ſo ſore, that it might not be toutched, no not vvith the leaſte finger) they shoulde ouercome him, and preuaile: or if that he died in tormente, they shoulde terrifie the reaſt. and ſo vvarne them to take heede: none of all theſe hapened vnto him, but beyonde all mans expectation, in the later tormentes his body vvas releaſed of the payne, recouered the former-shape, and the membres vvere reſtored to their former vſe, ſo that the ſeconde plague through the grace of Chriſt, vvas no greuous malady, but a preſent medicine. Againe Satan goinge about blaſphemouſly to ſclaunder vs, procured *Biblis* a vvoman (one of them vvhich had faynted before) to be brought forthe, ſuppoſing her fraile and fearefull mind, novve to be quite altered from the Chriſtian oppinion, and conſequently through her blaſphemous deniall, to be in daunger of dampnation: she then at the very houre of torment, returned vnto her ſelfe, and vvakinge as it vvere out of a dead ſlepe, by meanes of theſe punishmentes temperall, conſidered of the paines eternall in hell fyre: and vnlooked for, cryed out vnto the tormentors and ſayde: hovve coulde they deuore infantes, vvhich vvere not ſuffred to ſucke the blood of brute beaſtes. For that she confeſſed her ſelfe a Chriſtian, she vvas appointed to take her chaunce amonge the Martyrs. vvhen that theſe tyrannicall tormentes vvere taken avvay of Chriſt, through the pacience of the bleſſed ſayncte: the deuell inuented other miſchiefs, to vvete: the impriſoning of the ſayncte in depe and darke dongeons, fettring of them in the ſtocks, ſtretching their feete vnto the fift bored chinke, vvith other punishments vvhich furious miniſters full of deuelish rage, are vvonte to putt in vre, & practiſe, vpon poore priſoners. ſo that many vvere ſtifled & ſtrangled in pryſon, vvhome the Lord vvould haue ſo to

Blandina a woman. 1. *Corinth. 1.*

Blandina ſheweth great paciẽce in her tormentes.

Blandina cõfeſſeth her ſelfe to be a Chriſtian.

Sanctus ſheweth greate pacience.

Sanctus confeſſeth him ſelfe a Chriſtian.

A notable ſayinge of Sanctus.

Biblis a womã pitiouſly tormented.

Attalus fryed to death.

ſcaulding yron chayre, glovving hott, ſo that the ſauour of his broyled body filled their noſtrells: ſpake vnto the multitude in the Romayne tongue: behould this is to deuoure men, for vve neither deuoure men, neyther commit any other haynous offence. And being demaunded vvhat name God had, aunſvvered: God is not called after the manner of men. after all theſe thinges, vppon the laſt day of the ſpectacles, *Blandina*, together vvith *Ponticus*, (a yonge man of fifteene yeares of age) vvas brought forth (vvhich thing vvas dayly vſed, to the ende they might behoulde the torments of the reſt) vvhome they compelled to ſvveare, by their Idols names. but they conſtantly perſeuering in their ſentence, and contemning their Idols, ſett the multitude in ſuch a rage againſt them, that they tendered, neither pitied, the yeares of the yonge man, nether ſpared the vvoman kinde, but plagued them vvith all punishment poſſible, & that in compaſſe, compelling them novv and then to ſvveare, vvhich vvhen they coulde not bringe to paſſe: *Ponticus* being ſuccored of the ſiſter in preſence of the Paganes, vvho then beheilde hovve that she exhorted and confirmed the yonge man: after that he had ſuffered all kinde of bitter torment, yelded vp the ghoſte. laſt of all bleſſed *Blandina*, like a noble mother, hauing exhorted her children and ſent them before, as Conquerours vnto the Kinge, pondering vvith her ſelfe all the punishments of her children: haſtened after them ioying and triumphing at her ende, as if she had bene inuited and laued to a vvedding dinner, and not to be caſt among vvilde beaſtes. after ſcurging, after buckling vvith vvilde beaſtes, after the broyling of her bodye as it vvere in a frying panne, at lengthe she vvas vvrapped in a nette, and tumbled before a vvilde bull, vvhich toſſed her vvith his hornes to and froe, yet had she no feeling of all theſe, her minde being fixed, and vvholy ſett vppon the conference vvhich she had vvith Chriſt, in the ende she vvas beheaded: the Pagans them ſelues pronouncing: that neuer any vvoman vvas hearde of amonge them, to haue ſuffred ſo many and ſo greate torments. nether ſo did they ceaſe from their crueltie and rage tovvardes the Chriſtians. for the ſauage and barbarous Gentyles being prouoked by a furious and beaſtly fiende, coulde not quiet them ſelues, but that their furious rage, practiſed an other kinde of malicious ſpyte vpon the dead carkaſes, neither vvere they pleaſed in that they vvere ouercome, and voyde of natural feeling and ſenſe, but proceeded further, like brute beaſtes, both Preſident and people vvere furiouſly prouoked, proſecuting vs vvith like hatred, that the Scripture might be fulfilled, vvhich ſaith: he that is vvicked, let him be vvicked ſtill, and he that is iuſt, let him vvorke righteouſnes ſtill. for as many as vvere choked vp vvith the noyſome ſtinche of the priſon, vvere throvvne to be deuoured of dogges, charging a continual vvatch, day and night, that none of them shoulde be buried of vs: and they gathering togethe the reliques of the Martyrs bodies, ſome vndeuoured of beaſtes, ſome vnburned by fire, partly torne, and partly burned, vvith the heades and ſtumpes of others vncouered vvith earthe, committed them for the ſpace of many dayes, vnto the cuſtody of ſouldiers. others fretted and fumed, ſnarling at them, vvith the gnashing of their teeth, ſeeking further reuengement of them. others derided and ſkoffed them, magnifying their Idolls as cauſers of this our calamitie. And ſuch as vvere of a milder nature and ſomevvhat ſorovved at our ſuffering, vehemently reuiled, and ſayd: vvhere is their God? and vvhat profited them this religion, vvhich they preferred before their liues? and ſuch vvas the variable and deuelish diſpoſition of the infidells, to our great ſorovve, becauſe that it vvas not lavvfully permitted for vs, to bury the deade bodies of the Martyrs. neither ſtoode the night vnto vs in any ſteade for that purpoſe, nether vvoulde the keepers bovve for money, neither bende at our prayer, but kept the bruſed carkaſes of the Sainctes, as if ſome great commoditie grevve vnto them, by keeping them vnburyed. Againe after a fevve lynes, thus they vvite: To be short, after that the bodyes of the bleſſed Sainctes had bene euery kinde of vvay ſpitefully, and ſcornfully entreated, lying vvhole ſix dayes along vnburied, at length they vvere burned to ashes, the ashes alſo they gathered & ſcattered in the riuer Rhodanus vvhich paſſed by, ſo that no iote, or relique thereof shoulde longer remaine vppon earthe. this they did to the ende they might ouercome God, and hinder the reuiuing of the Sainctes. leſt that (as they ſayd) there shoulde be any further hope of the reſurrection, vvhereof (ſay they) the Chriſtians being fully perſvvaded, bring amongſt vs ſtraunge, & nevve religion, they contemne punishment, & haſten them ſelues cheareſully vnto death. Novv let vs ſee vvhether they can riſe, and vvhether their God can helpe, and deliuer them from our handes.

Ponticus of the yeares of 15. martyred.

Blandina beheaded.

Apocalyp. 22.

Deade carkaſes throwne vnto dogges

The aſhes of the burned bodyes were throwē into the riuer Rhodanus to take away the hope of the reſurrection.

CAP.

Cap. 11.

How the blessed Martyrs of God, receaued after repentance, such as fell in persecution.

Such were the calamities which happened vnto the Churches of Christ, vnder the sayd Emperour, whereby we may coniecture by all likelyhoode, what befell vnto other prouinces. neither shal it be amisse, if out of the same epistle we alleadge farther testimony, concerning the mercy and mekenesse of the foresayd Martyrs, written in this manner: They vvere such followers of Christ (vvho vvhen he vvas in the forme of God, thought no robbery to be equall vvith God) that being sett in such a glory, they suffered torments, neither once, nor tvvyse, but often, and againe being reskued from the beastes, hauing the prynt of hott irons, and skarres, and vvoundes in their bodies, neither called they them selues Martyrs, neither permitted others so to terme them. but if any of vs so named them in our epistles, they sharply rebuked vs, they attributed the name of martyrdome vvith full minde vnto Christ, vvho vvas the faythfull and true Martyr, the first frutes of the deade, the guyde vnto life. they called to minde their miserable torments, vvhich ended the race and course of this life vvith blessed martyrdome, and saide: They novv are Martyrs, vvhome Christe voutchsafed to receaue vnto him by confession, and through the passage of this persecuted life, to seale their martyrdome among the number of the blessed Saincte: but vve are meane, and base, and humble confessours. they beseached the brethren vvith vvattish eyes, and vvett cheekes to pray incessantly for their happy endes. they expressed liuely the povver of martyrdome, vvhile they resisted the Heathens vvith libertye and boldenesse, shevving their noble corage through pacience, their constancy vvithout feare, or trembling, and being called Martyrs of the brethren, refused it vvith the fulnesse of the feare of God. And a litle after, thus they vvite: they humbled them selues vnder the mighty hande of God, by the vvhich they are novv highly exalted: they rendred vnto all men an accompt in the defence of their fayth: they accused none, loosed all, and bounde no man: they prayed for their persecutors after the example of *Stephan*, that perfect Martyr, vvhich sayde: Lorde lay not this sinne to their charge. if he prayed for them that stoned him, hovv much more for the brethren? Againe, a litle after they say: the greatest combatt they had vvith him (meaning the serpent) vvas for the syncerity of loue. so that the roring lyon being foyled before, novv quickened and sturred vp such as he thought to haue had deuoured. they shevved no insolent arrogancye tovvards them that fell, but ministred vnto such as vvanted of their aboundance, being affectioned vvith motherly pity and compassion tovvards them: and sheading many teares vnto God the father for their sakes, they craued life, and he graunted it them, vvhich life they communicated to their neighboures: and so they passing as Conquerours in all thinges, embracing peace, and shevvinge the same vnto vs, departed this life vvith peace, and posted vnto the heauenly & celestiall paradise: leauing no griefe behinde them vnto the mother, no sedition or vvarre vnto the brethren: but ioye, and peace, and concorde, and loue. I suppose these thinges not to be vnprofitably spoken of vs, touching the loue of the blessed Martyrs towardes the brethren that fell, whereby we may note the vnnaturall, and mercylesse mindes of such as after these examples greeuously afflicte the members of Christ.

The French men write thus of their martyrs. *Philip. 2.*

The suffring of Christ is rather to be termed λύτρον redemption. 1. Pet. 1. then μαρτύριον martyrdome. Who be martyrs and who confessors.

1. Pet. 5.

Act. 7.

They receaue after repentāce such as fell in persecution.

Cap. 111.

Of the vision that appeared vnto Attalus the Martyr in his sleepe.

The same epistle of the foresayd brethren, contayneth an history worthy of memory, which without let of the enuious, may be layd downe to the knowledge of the Reader, and it is thus: There vvas among them one *Alcibiades*, vvho liued beastly and miserly, feeding only on breade and vvater. VVhen he had so determined vvith him selfe to liue in prison, it vvas reuealed vnto *Attalus* after his torment on the Theatre: that *Alcibiades* behaued not him selfe aright, in that he vsed not the lavvfull creatures of God, and thereby also gaue an occasion of falling vnto others, hereof vvhen *Alcibiades* vvas persvvaded, he vsed all indifferently, and prayed God. for they vvere not destitute of the grace of God, but had the holy Ghost for their directer. of these thinges thus much. When as *Montanus*, and *Alcibiades*, and *Theodotus*, then fresh, and first of all, of many throughout Phrygia, were thought to be endued with the gyfte of prophe-

The Frenchmen in their foresayd epistle writ thus also of Alcibiades.

Montanus Theodotus and Alcibia-

des (not the former) falſe prophets.

eye, (for many other miraculous operations, wrought by the diuine power of God in many places, perſwaded them that theſe had alſo the gifte of prophecye) and becauſe of them, ſeditiõ was rayſed: agayne, the brethren inhabiting Fraunce, layde downe in writing, their godly and Catholicke cenſure of them, and withall, alleadged ſundry epiſtles of the holy Martyrs that ſuffered among them, which (being in cloſe priſon) they had written vnto the brethren throughout Aſia, and Phrygia, in the which alſo they called and prouoked *Eleutherius* then Biſhop of Rome, to the defence of the Eccleſiaſticall peace.

Cap. iiii.

The Martyrs in Fraunce commende Irenæus Biſhop of Lions, by their epiſtle vnto Eleutherius Biſhop of Rome.

The Martyrs in Fraunce to Eleutherius b. of Rome in the commendation of Irenæus b. of Lions.

THe ſame Martyrs highly commended *Irenæus*, miniſter of the Church of Lions, vnto the foreſayd Biſhop of Rome, as their owne wordes declare in this manner: Father *Eleutherius* vve vvishe you health in all thinges, and alvvaies in God. VVe haue requeſted *Irenæus* our brother & fellovv laborer, to deliuer you theſe letters, vvhome, vve pray you to accept of, as a zelous follovver of the vvill of Chriſt. for if vve vnderſtoode that any mans degree yelded forth, and deliuered righteouſnes vnto the graduate, namely as being miniſter of the Church, vvhich this man is, vve vvoulde haue chiefly commended this in him. To what ende ſhoulde I now out of the ſame epiſtle, rehearſe the catalogue of Martyrs, I meane of them which were beheaded, and of them which were deuoured of wilde beaſtes, and of them which dyed in priſon, and the number of thoſe confeſſors, who then as yet liued? for if any man be diſpoſed at large to reade thereof, let him take in hande my booke of Martyrs, where the collection thereof is imprynted. theſe thinges were after this manner in the tyme of *Antoninus* the Emperour.

Euſebius wrote a boke of Martyrs, which is not extant.

Cap. v.

How that God in great neceſſity ſent rayne at the faithfull Chriſtian ſouldiers prayers, vnto the hoaſte of Marcus Aurelius a Heathenish Emperour.

Marcus Aurelius the brother of Antoninus.

THe hiſtories doe record, that when his brother *Marcus Aurelius* the Emperour, warred againſt the Germans and Sarmatians, his hoaſt in manner periſhed with thirſte, ſo that he wiſt not what to do: and that the ſouldiers of the legion called Melitana, moued againe & againe with faithfulnes towards their Prince, bowed downe vppon their bare knees (as our accuſtomed manner of praying is) in the middeſt of the army, turning them to the enemyes, and made ſupplication vnto God. When as this ſight ſeemed ſtraung vnto the enemies, there was ſhewed a farre more ſtraung ſpectacle, to wit: lightening, which put the enemies to flight & ouerthrowe, & withall a ſhowre of rayne to refreſhe the armye, which welnigh periſhing with thirſt, powred out their prayers before the high throne of the maieſtie of God. This hiſtory is reported by ſuch as fauored not the Chriſtian fayth, yet were careful to ſet forth the things which concerned the foreſaid perſons. it is alſo written by our men. but of the heathen Hiſtoriographers them ſelues, the miracle is mentioned, not expreſſly to proceede by the meanes of our men, yet our writers as friendes, and fauorers of the true doctrine, haue deliuered ſimply, and plainly the deede, as it was done. wherof *Apollinarius*, is a witnes of credit, who reporteth that this legion (by whoſe praiers this miracle came to paſſe) was from ẏ time forth called by ẏ Emperour in the Romayne tongue after a peculier name, the Lightening legion. *Tertullian* alſo a man worthy of good credit, dedicating an Apology in ẏ Latine tongue, vnto ẏ Romayne Senate, in the defence of our faith (wherof we mentioned before) hath confirmed this hiſtory wt a mightier & more manifeſt proofe, for he writeth ẏ the moſt prudent epiſtles of *Marcus*, are yet extant, where he teſtifieth him ſelfe, ẏ warring wt the Germanes, through the ſcarſitie of water, his army welnigh periſhed, but yet was ſaued through ẏ prayers of ẏ Chriſtians. he ſaith ẏ this Emperour threatned them wt death, which went about to accuſe them. vnto the aforeſaid thinges he addeth: vvhat maner of lavves are theſe againſt vs? impious, vniuſt, cruell, vvhich neither *Veſpaſian* obſerued, although conquerour of the Ievves: vvhich *Traian* partly fruſtrated, commaunding the inquiſition, for the Chriſtians, to ceaſe: vvhich neither *Adrianus*, although buſying him ſelfe vvith euery matter, nether he vvhich vvas called *Pius* confirmed. but weye of this euery man as pleaſeth him; we will proſecute that

The Chriſtian ſouldiers doe pray for rayne, immediatly it lightened & rayned.

The lightening legion.

Tertullian in Apologet.

Irenæus who in his

which

which followeth in order of history. When *Pothinus* of the age of foure score and tenne yeares, had ended this life, together with the other Martyrs in Fraunce: *Irenæus* succeeded him in the Bishoprike of Lions. whome we haue learned in his youthe to haue bene the auditor of *Polycarpus*. this same *Irenæus* in his thirde booke against the heresies, annecteth the succession of the Romaine Bishops, vnto Eleutherius, whose tymes presently we prosecute, and reciteth the cataloge of them, as if it were his speciall drift, writing in this manner:

youth was the auditor of Polycarp. succeedeth Pothinus in the Bishoprik of Lyons in Fraunce.

Cap. vi.

The cataloge of the Romayne Bishops out of Irenæus.

THe blessed Apostles planting, and buylding the Church, committed vnto *Linus* the gouernment of the ministery. This *Linus*, *Paul* remembred in his epistle vnto *Timothe*. him succeeded *Anacletus*, after him *Clemens*, the thirde from the Apostles: vvhich both savve them, had his conuersation vvith them, and had both the preaching and tradition of the blessed Apostles, grafted in his minde, and paynted before his eyes. neither vvas he yet alone, for there liued at that time, a great many vvhich vvere ordayned by the Apostles. In the time of this *Clemens* there vvas raysed no small sedition among the brethren at Corinthe, vvherfore the church of Rome vvrote vnto the Corinthians a vvorthy epistle, reconciling them vnto peace, and renevving their faith, and tradition, lately receaued of the Apostles. A litle after he sayth: After this *Clemens*, succeeded *Euarestus*: after *Euarestus*, *Alexander*: after *Alexander*, *Xystus*: he vvas the sixt from the Apostles. after vvards *Telesphorus*, vvhich vvas gloriously crovvned vvith martyrdome. him follovved *Hyginus*. then *Pius*. after him *Anicetus*, vvhome *Soter* succeeded. Novv *Eleutherius* vvas the tvvelfe Bishop from the Apostles. after the same order, the same doctrine, & tradition of the Apostles, truely taught in the Church, at this day continevved vnto our time.

Irenæus lib. 3 cap. 3.
2. *Timoth.* 4.
Paul.
Peter.
Linus.
Anacletus.
Clemens.
Euarestus.
Alexander.
Xystus.
Telesphorus
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

Cap. vii.

How vnto that tyme, miracles were wrought by the faythfull.

THese thinges *Irenæus* agreeable vnto the historyes mentioned before, hath layde downe in those fiue bookes, which he wrote to the subuersion and confutation of the falsely named science. agayne in the seconde booke of the same argument, he signifyeth how that vnto his tyme, signes and examples of the straunge, and wonderfull power of God, were seene florishing in certayne Churches, saying: they are farre from raysing of the deade, as the Lorde and his Apostles did, through prayer, and as many of the brethren many times, the vvhole Churche of some certayne place, by reason of some vrgent cause, vvith fasting, and chaste prayer, hath brought to passe, that the spirite of the deade returned to the body, and man vvas by the earnest prayers of the Sainctes, restored to lyfe agayne. A litle after he sayth: But if they say the Lorde vvrought these thinges phantastically, vve vvill leade them vnto the practised examples of the Prophetes, and proue out of them, that they all prophecied of him after this manner, and that these thinges vvere done in deede, and that he vvas the onely sonne of God. VVherefore in his name they that be his true Disciples, receauing grace of him, bende their vvhole might to this ende, that euery one, after the quantitie of the talent receaued, doe benefitt the other brethren. some soundely and truely expell deuills, so that they being deliuered of their euill spirites, embraced the fayth, and vvere receaued into the Church: others haue the foreknovvledge of thinges to come, they see diuine dreames, & prophetical visions: others cure the deseased and sickly, restore them to their health, by their laying on of handes. Novv according to our former saying, the deade vvere raysed to life, and liued together vvith vs many yeares. for the gracious giftes of the holy Ghost are innumerable, vvhich the Church, dispersed throughout the vvhole vvorlde, hauing receaued, disposeth dayly in the name of Iesus Christ crucified, vnder Pontius Pilate, to the benefitt of the Gentyles: seducing none, neither selling to any at any pryce, as she hath receaued them freely, so freely she bestovveth them. Againe, in an other place *Irenæus* writeth: as vve haue hearde of many brethren in the Churche vvhich had the gift of prophecying: vvhich vvere able through the holy Ghost to speake vvith sundry tongues: vvhich coulde reueale the secretes of men vvhere it so behoued, and expounde the darke mysteries of God. thus much of the diuersity of giftes, which florished among the worthy men vnto that time.

Irenæus lib. 2 cap. 57.

Irenæus lib. 2 cap. 58.

Irenæus lib. 5

James Lemmon

Cap. viii.

VVhat Irenæus wrote of, and concerning the holye Scriptures canonicall, and the ſeptuagints tranſlation.

For as much as in the beginning of this our treatiſe, we haue promiſed in their ſeuerall places, to alleage the teſtimonies of the auncient eccleſiaſticall elders, and writers, which they haue written to our knowledge, & deliuered to the poſteritie touchinge the canonicall ſcriptures of bothe the olde and newe teſtament: nowe we will endeuour to perfoꝛme the ſame. And beginninge with *Irenæus*, firſte of all let vs ſee, what he hath written of the newe teſtament, his woꝛdes are theſe: *Matthewe* deliuered vnto the Hebrues the hiſtorie of the Goſpell, vvritten in theire ovvne tongue. VVhen *Peter* and *Paul* preached at Rome, and planted the churche, after their departure *Marke* the diſciple and interpreter of *Peter* alſo, deliuered vs in vvritinge ſuche thinges as he had hearde *Peter* preache. and *Luke* accompanyenge *Paul*, compriſed in one volume the Goſpell preached of him. After theſe, *Iohn* the diſciple of our Lorde, vvhich alſo leaned on his breaſte, published a Goſpell vnto the poſteritie remaining at Epheſus. This hath he vvritten in his thirde booke. And in the fifte of the ſame argument he reaſoneth of the reuelation of *Sainct Iohn*, and the calculation of Antichriſtes name: Theſe thinges beinge thus, vvhen as in all true and auncient copies, this numbre is layde dovvne: and they alſo teſtifie the ſame vvhiche ſavve *Iohn* vvith their eyes, and the vvorde it ſelfe teacheth vs, that the number of the beaſtes name, according vnto the numbring of the Gentiles, is declared by the letters, expreſſed in the vvord it ſelfe. (A litle beneath of the ſame thus he ſayth,) VVe doubte nothing of the name of Antichriſt, of the vvhich vve affirme ſure & certenly. for if his name at this preſent vvere openly to be published, no doubt it had bene done by him vvhich pronounced the reuelation. neither vvas the reuelation ſeene long agoe, but vvelnighe in this our age, vnder the end of *Domitians* raigne. thus muche he ſayed of the reuelation of *Sainct Iohn*. He hath made mention of the firſte Epiſtle of *Iohn* citing thence many teſtimonies. alſo of the foꝛmer of *Peter*. and he, not onely knewe, but allowed of the booke of *Hermes* intituled Paſtor, ſayeng: That vvritinge hath very vvell pronounced vvhich ſaithe: before all thinges beleue there is one God, vvhich hath created and made perfect all thinges, &c. Hee hath vſed alſo certaine ſentences ſelected out of the booke of VViſdome of *Solomon*, where he ſayeth: The ſight of God bringeth incorruption, incorruption dravveth a man vnto God. He cyteth the woꝛkes of ſome one Apoſtolicke elder, whoſe name he paſſeth ouer with ſilence, yet pronounceth his interpꝛetation of holy ſcripture. Moꝛeouer he remembꝛeth *Iuſtinus Martyr* and *Ignatius*, alleaging their wꝛitinges foꝛ teſtimonies. he hath promiſed to confute *Marcion* in a ſeuerall volume. but of the tranſlation of the olde teſtament by the ſeptuagintes heare what he wꝛiteth in theſe woꝛdes: God then vvas made man & the Lord himſelfe hath ſaued vs geuing vs a Virgine for a ſigne, not as ſome ſaie vvhich preſume to interprete the Scriptures: beholde a damſell ſhall conceaue and bring forth a ſonne as *Theodotion* the Epheſine, and *Aquila* of Pontus tranſlated, vvhich vvere both Ievvish proſelytes, vvhom the Ebionites folovving, haue taught that *Chriſt* vvas borne of *Ioſeph* and *Marie*. After a fewe lynes he addeth ſayinge: Before the Romaine empire grevve to be of ſuche force vvhen as yet the Macedonians helde Aſia, *Ptolomæus* the ſonne of *Lagus* fullie minded to erect a librarie at Alexandria, and to replenishe the ſame vvith all ſuch good bookes as vvere extant: requeſted of the Ievves inhabiting Ieruſalem, that they vvould ſende him their bookes, tranſlated into the Greeke tongue. they (foraſmuche as they vvere as yet ſubiect vnto the Macedonians) ſent vnto *Ptolomæus*, ſeuentie elders, from among them, very skilfull in their bookes, and both the tongues. God no doubt diſpoſinge this thinge after his pleaſure. *Ptolomæus* for tryals ſake, fearing, if they conferred together they vvould conceale the truth reuealed in their bokes: commaunded them ſeuerally euery man by himſelfe to vvrite his tranſlation, and this in euery booke throughout the olde teſtament. VVhen as they all came together in preſence of *Ptolomæus*, and conferred the tranſlations one vvith an other, God vvas glorified, and the Scriptures diuine in deede, vvere knovven. for all they from the beginninge to the endinge, had expreſſed the ſelfe ſame thing, vvith the ſelfe ſame vvordes, and the ſelfe ſame ſentences. ſo that the Gentils then preſent, pronounced thoſe ſcriptures ro haue bene tranſlated, by the inſtincte and motion of the ſpirite of God. neither may it ſeme maruailous vnto any man that God brought this to paſſe, for vvhen as in the captiuitie of his people vnder *Nabuchodonoſor*, the ſcriptures vvere perished

Irenæus lib. 3 cap. 1. Matthewe. Marcke. Luke. Iohn.

Irenæus lib. 5

VVhen the reuelation of Sainct Iohn was firſt ſene

Irenæus alleageth paſtor lib. 2. mãdat. 1.

Marcion. Irenæus lib. 3 cap. 23. 24. *Eſay* 7. Theodotiõ. Aqnila. Irenæus lib. 3 cap. 25.

The ſeptuagints.

perished (the Ievves returning into their ovvne region, after seuenty yeares, in the tyme of *Artaxerxes* King of Persia) he inspyred *Esdras* the priest of the tribe of *Leui*, that he restored agayne all the sayinges of the former Prophetes, and delyuered vnto the people the lavve geuen by *Moses*. thus farre *Irenæus*.

Cap. ix.
Of Iulianus Bishop of Alexandria, and Pantænus there professor of diuinitie.

When *Antoninus* had raigned ninetene yeares, * *Comodus* tooke the rule of the imperiall scepter: in the first yeare of whose raigne *Iulianus* was chosen Bishop ouer the Churches of *Alexandria*, after that *Agrippinus* had gouerned there twelue yeares. There moderated there, at that tyme, the schole of the faythfull, a famous learned man, called *Pantænus*. for that of olde, exercise and disputation in holy Scripture florished among them, instituted (as we are giuen to vnderstande) by such men as excelled in eloquence, and studye of holy Scripture. it is written that amonge them which then liued, this *Pantænus* was in great estimation, brought vp among the secte of Philosophers, called Stoickes. he is sayd to haue shewed such promptnes of a willing minde, towards the publishing of the doctrine of Christ, that he became a preacher of the Gospell, vnto the Easterne Gentiles, and was sent as farre as India. there were, (I say) there were then, many Euangelistes prepared for this purpose, to promote, & to plant the heauenly word with godly zeale, after the guyse of the Apostles. * of these *Pantænus* being one, is sayd to haue come into India, where he founde the Gospell of *Matthewe*, written in the Hebrewe tongue, kept of such as knewe Christ, preached there before his comming by *Bartholomewe*, one of the Apostles, and as they report, reserued there vnto this daye. This *Pantænus* then after he had done many notable thinges, gouerned the Church of Alexandria, where by rote, and by writing, he published much precious doctrine.

* Comodus succeeded Antoninus, Anno Domi 182.
Agrippinꝰ b. of Alexandria.
Iulianus b. of Alex.
Pantænꝰ moderated the schole of Alex.
Euangelistes.
* Cap. 10. after the greke.
The Gospell of Matthewe in Hebrew at India.
Bartholomew preached in India Cap. 11. after the Greeke.

Cap. x.
Of Clemens Alexandrinus.

Together also at that time was *Clemens* founde at Alexandria, well exercised in holy Scripture, of the same name with him which of old was byshop of Rome, and disciple of the Apostles, and namely in his bookes intitled Hypotyposeon he maketh mention of *Pantænus* by the name of his master. I suppose him to haue meante the same, in his first booke intitled Stromatôn when he recited, the moste renowmed, and famous men, of the Apostolicke succession, whome he embraced saying: If it be best to confesse the trueth, this present tracte of mine is not made for any ostentation, but for a monumente grafted in minde: or rather a medicene, to expell the forgetfulnes of mine olde age, that it may be vnto me a simple resemblance, or a sleyght kinde of portracture, of those notable and liuely men, vvhome sometimes I harde vvith mine eares, of vvhich both sayinges, and sainctes, on vvas of Grece an Ionicke, an other of great Grece, one of Cælosyria, an other of Ægypte: some from the east, vvhereof one vvas an Assyrian: an other of Palæstina of the Hebrevve bloode. he vvhich is last in order of name, vvas the first in renovvned vertue. I remained in Ægypt shiftinge out such thinges as lay in secrett, vvhē I founde him. these haue obserued the right tradition of true doctrine, vvhich before they had receaued of *Peter*, *Iames*, *Iohn*, *Paul*, holy Apostles, as a sonne of the father, yet very fevve like theyr fathers. God no doubt disposing that those fatherly & Apostolicke seedes should by them be layed vp and reserued for vs.

Clemens. Alexandrinꝰ lib. 1. Stromatôn.

Cap. xi.
Of the byshopes of Ierusalem.

Cap. 12. after the greeke.

At this time was *Narcissus* byshop of Ierusalem, a man very famous, the fifteeneth in succession from the ouerthrowe of the Ievves, vnder *Adrian*. from which time we haue signified before the Churche after the Ievves, to haue bene gouerned by the Gentiles, and the first byshop of them to haue bene *Marcus*, next him was *Cassianus*, after him *Publius*, after *Publius*

Narcissus. b. of Ierusalem
Marcus.
Cassianus.
Publius.

Maximus. Iulianus. Caius. Symachus. Caius. Iulianus. Capito. Valens. Dolichianus Narciſſus.

Maximus. after *Maximus*, *Iulianus.* after *Iulianus*, *Caius.* after *Caius*, *Symachus.* after *Symachus* an other *Caius.* after him, an other *Iulianus.* him ſucceeded *Capito.* after him *Valens.* after *Valens*, *Dolichianus.* after all *Narciſſus*, the thirtieth in ſucceſſion from the Apoſtles.

Cap. xii.

Of Rhodon, and the repugnancy which he founde in the hereſie of Marcion.

Cap. 13. after the Greeke.

ABout the ſame time floriſhed one *Rhodon*, an Aſian, ſometime at Rome, by his owne report the diſciple of *Tatianus*, who wrote many bookes, and together with others impugned the hereſie of *Marcion.* he paynteth this hereſie in his time to haue bene ſeuered, into ſundry ſectes. the Authors of which ſchiſme, and their falſe poſitions, ſeuerally inuented, he hath charply and in fewe wordes reprehended. heare him if you pleaſe, writing thus: VVherefore they varied among themſelues, courſing an vnconſtant ſentence. of that crue vvas *Apelles*, pretending a politicall kinde of conuerſation, and ſadde grauitie: confeſſing one beginning, and ſaying, that prophecyes are of a contrary ſpirite: fully crediting the ſentences and deuelishe doctrine of a mayde called *Philumæna*. others ſome (as the rouer *Marcion*) haue layde dovvne tvvo beginninges, of vvhich opinion are *Pontinus*, and *Baſilicus.* theſe followving *Lycus* of Pontus, not perceauing the right diſtinction of thinges, (no more did he) runne headelong out of the vvay, and published barely, and nakedly vvithout shevv, or proofe of reaſon, tvvo principall beginnings. againe others ſome, falling farre vvorſe, haue dreamed, not onely of tvvo, but of three natures, vvhoſe author and ringeleader is *Synerus*, by the report of them vvhich fauour his doctrine. The ſame *Rhodon* writeth, that he had conference with *Apelles*, ſaying: by reaſoninge vvith this olde *Apelles*, I tooke him vvith many falſehoodes, vvhereupon he ſayd: that no man vvas to be examined of his doctrine, but euery man to continevve quietly, as he beleued. he prononced ſaluation for ſuch as beleued in Chriſt crucified, ſo that they vvere founde exerciſed in good vvorkes. his doctrine of the God of all thinges, vvas maruelous darke, and obſcure. he confeſſed on beginning agreeable vvith our doctrine. after he had layde downe his whole opinion, he ſayth: VVhen I demaunded of him hovv proueſt thou this? hovve canſt thou affirme that there is one beginning? tell vs. he made anſvvere that he miſliked vvith the prophecies them ſelues, for that they vttered no trueth, but varied among them ſelues that they vvere falſe, and contrary to them ſelues. hovv that there vvas one beginning, he ſayd: He knevve not, but yet he vvas ſo perſvvaded. aftervvards I charged him to tell me the trueth, he ſvvare he ſayd the trueth, neither knevve he hovv there vvas one God vnbegotten, yet beleued he the ſame. I truly condemned him vvith laughter, for that he called him ſelf a doctor, and coulde not confirme his doctrine. In the ſame booke *Rhodon* ſpeaking to *Calliſton*, confeſſeth him ſelf at Rome to haue bene the diſciple of *Tatianus.* he reporteth that *Tatianus* wrote a booke of Problemes. Wherefore when as *Tatianus* promiſed to ſifte out, the darke ſpeaches and hidd myſteries of holy Scripture: *Rhodon* promiſed alſo in a peculiar volume, to publiſh the reſolutions of his Problemes. his commentaries vpon the ſix dayes vvorkes, are at this day extant. but *Apelles* wrote infinite tractes, impiouſly againſt the lawe of *Moſes*, reuiling in moſt of them, the holy Scriptures, very paynfull and earneſt in the reprehenſion, and (as he thought) in the ouerthrowe of them. of theſe thinges thus farre.

Rhodon an Aſian. Apelles. Philumæna. Marcion. Pontinus. Baſilicus. Lycus.

Synerus.

Rhodon reporteth of the diſputation betwene him and Apelles.

Rhodon in Hexameron. Apelles the Hereticke wrote infinit bookes.

Cap. xiii.

Cap. 14. after the greeke.

Of the falſe prophets in Phrygia, and foule ſchiſme rayſed at Rome by Florinus and Blaſtus.

THat ſworne enemy of the Church of God, hater of all honeſty, embracer of all ſpite & malice, omitting no opportunitie or ſubtle ſhift to ſnare men in, ſtirred vp againe ſtraunge hereſies, to moleſt the Church. and of thoſe Heretickes ſome crept into Aſia, and Phrygia, after the manner of venemous ſerpents. whereof the Montaniſts bragge and boaſte of *Montanus* as a comforter and of his women *Priſcilla* and *Maximilla* as Prophetiſſes of *Montanus.* others ſome preuayled at Rome, whoſe captayne was *Florinus*, a Prieſt excommunicated out of the Churche. * and together with him one *Blaſtus*, ſubiect to the ſame daunger of ſoule. both theſe haue ſubtly circumuented many, and perſwaded them to their purpoſe, euery one ſeuerally eſtabliſhing newe doctrine, yet all contrary to the trueth.

Montanus. Priſcilla. Maximilla.

* Cap. 15. after the greke Florinus. Blaſtus.

Cap.

Cap. xiiii.

The cenſure of the olde writers touching Montanus, and his falſe prophetes.

cap. 16. after the greeke

The victorious and inuincible power of the trueth alwayes preuailing, hath rayſed vp *Apollinarius* of Hierapolis (of whome we ſpake before) as a ſtiffe and ſtrong defence, together with many other diſcreate perſons of thoſe tymes, to the confutation of the foreſayd Phrygian hereſie. which haue left behinde them matter ſufficient, and very copious, for this our hiſtorye. Wherefore one of them taking penne in hande, to paynte out theſe heretickes, ſignifieth at the entrance how he rebuked them with vnwritten elenches, he beginneth thus: It is novv a great vvhile agoe (vvelbeloued *Auircus Marcellus*) ſince thou diddeſt enioyne me this taske, that I ſhould publish ſome booke againſt the followers of the hereticke *Miltiades*, vvherupon I doubted vnto this day, vvhat vvas beſt to be done. not but that I vvas able to confute their falſehoode, and geue teſtimony vnto the trueth: but that I feared greatly, leſt by vvriting, I ſhoulde adde ſome thing vnto the perfect vvordes of the nevv teſtament. vvhereto nothing may be added, and vvherefro nothing may be taken avvay, by him, that vvill leade a life agreeable to the Goſpell. I being of late at Ancyra in Galatia, founde the Churche throughout Pontus, filled, not vvith Prophets, (as they call them) but rather, as it ſhall be proued, vvith falſe Prophets: vvhere through the Lorde, as much as in me laye, I diſputed in the Churche, the ſpace of many dayes, againſt them, and their ſeuerall obiections. ſo that the Churche reioyſed, and vvas thereby confirmed in the trueth. but the contrary parte yet repyned, and the gayneſayers vvere very ſorovvefull. and vvhen the Elders of that place required of me, in the preſence of our fellovve miniſter *Zoticus Otrenus*, that I vvould leaue them in vvriting, ſome commentary of ſuch things as vvere vttered againſt the aduerſaries of the trueth: At that time I did not, but promiſed, that I vvoulde shortly, through the helpe of the Lorde, vvrite ſomevvhat therof vnto them. these and the like thinges layd downe in the proeme, in proceſſe of his booke he writeth thus: VVherefore the originall of them, and their nevve founde opinion againſt the Churche of God, vvas after this ſorte: there is a certaine village in Myſia, (a region of Phrygia) called Ardabau, vvhere hiſtories recorde, that firſt of all, one *Montanus*, a late conuerte, in the time of *Gratus*, Proconſul of Aſia, puffe vp vvith an immoderate deſire of primacy, opened a gappe for the aduerſary to enter into him. and being madde and ſodainly eſtraunged, and bereſte of his vvitts, vvaxed furious, and published ſtraunge doctrine, contrary to the tradition, and cuſtome, and auncient ſucceſſion (novv receaued) vnder the name of prophecy. they vvhich then vvere auditors of this vnlavvfull preaching, ſome chaſticed & checked him, for a lunaticke, & one that vvas poſſeſſed of the ſpirite of error, & forbad him to preach, being mindful of the forevvarning, & threatning of our Sauiour, tending to this ende: that vve ſhoulde take diligent heede of falſe prophets: others ſome vvaxed inſolent, boaſted & bragged of him not a litle, as if he vvere endued vvith the holy Ghoſt, & the gift of prophecye: being forgetfull of the forevvarning of God, they called vpon the diſſembling, the flattering and ſeducing ſpirite of the people, (by the vvhich they vvere ſnared, & deceaued) that through ſilēce he ſhould no more be hindred. the deuil through a certain arte, or rather the like ſubtle methode, vvorking the deſtruction of diſobedient perſons being more honored thē his merit did require: ſtirred vp & kindled their mindes, ſvvatued already from the faith, & ſlumbring in ſinne, ſo that he raiſed tvvo vvomen, poſſeſſed of a foule ſpirit vvhich ſpake fonde, foolish, & fanaticall thinges (euen as he had before) they reioyced, & gloried in the ſpirite vvhich pronounced them happy, and puffed them vp, vvith infinite faire promiſes. yet ſometimes by ſignes and tokens he rebuked them to their faces, ſo that he ſeemed a chaſticing ſpirite. there vvere fevve of the Phrygians ſeduced, notvvithſtanding, that boulde and blinde ſpirite, inſtructed them to blaſpheme, and reuile generally, euery Church vnder heauen, becauſe they neyther did homage, neyther curteouſly receaued amonge them, that falſe ſpirite of prophecye. the faithfull throughout Aſia, for this cauſe mett often, and in many places, examined the nevve founde doctrine: pronounced it for prophane, they excommunicated, reiected, and banished this hereticall opinion, out of their churches. When he had written theſe thinges, in the beginning, and throughout his firſt booke repreheuded their erroꝛ: in his ſeconde booke he writeth thus of their endes: becauſe they charge vs vvith the deathe of the Prophets, for that vve receaue not their diſordered fantaſies (theſe ſaye they are the Prophets vvhiche the Lorde promyſed to ſende his people) let them aunſvvere me, I charge them in the

Apollinarius b. of Hierapolis touching Montanus & his originall.

Apollinarius diſputed and cōfuted Mōtanꝰ figmēts at Ancyra in Galatia.

Zoticus Otrenus.

Ardabau.

Montanus.

Matth. 24.

2. womē the prophetiſſes of Montanꝰ.

The Churches, the ſynodes & faithfull of Aſia condemned Montanus.

Apollinarius of the endes of the falſe propheꝛs

name of the liuing God, ô ye good people: is there any one of the ſecte of *Montanus*, and theſe vvomen, vvhich hath bene perſecuted by the Ievves, or put to deathe by any tyrant? not one of them bearing this name, vvas eyther apprehended, or crucyfied. neyther vvas there any vvoman of them in the Synagogues of the Ievves, eyther ſcurged, or ſtoned at all. but *Montanus*, and *Maximilla*, are ſayde to dye an other kinde of deathe. many doe vvrite that both theſe, throughe the motion of their madde ſpirit, not together at one tyme, but at ſeuerall tymes, hanged them ſelues, and ſo ended their lyues, after the manner of *Iudas* the traytour. euen as the common reporte goeth of *Theodotus*, that iolly fellovve, the firſt founder of their prophecye, vvho being frenticke, perſvvaded him ſelfe on a certayne tyme through the ſpirit of error, to take his flight vp into the heauens, and ſo being caſte into the ayre, tombled dovvne and dyed miſerably. thus it is reported to haue come to paſſe. yet in ſo muche vve ſavve it not vvith our eyes, vve can not (O vvorthy Syr) alleadge it for certayne, vvhether *Montanus*, *Theodotus*, and the vvoman dyed thus, or no. **Agayne he vvriteth in the ſame booke, howe that the holy Biſhops, going about to rebuke the ſpirite, vvhich ſpake in *Maximilla* were hindered by others, that vvrought vvith the ſame ſpirite, ſayinge as followeth:** let not the ſpirite of *Maximilla* ſaye as it is in the Epiſtle to *Aſterius Vrbanus*: I am chaced as a vvolfe from the sheepe. I am no vvolfe. I am the vvorde, the ſpirite, and povver: but let him manifeſtly expreſſe that povver, by the ſpirite, and preuayle. let him compell ſuch men as then vvere preſent to trye, and conferre vvith that talkatyue ſpirite. namely theſe vvorthy men and Biſhops: *Zoticus* of Comanum, and *Iulian* of Apamia: to confeſſe the ſame. vvhoſe mouthes vvhen the companions of *Themiſon* had ſtopped, they ſuffered not the lying ſpirite, and ſeducer of the people to be rebuked. **In the ſame booke after he had layde dovvne other thinges to the confutation of *Maximilla* his falſe prophecyes, he declareth vvith all, the tyme vvhen he vvrote, and their prophecyes foreſhevving warres and ſedicions, vvhoſe fonde fantaſies he confuteth in this ſorte:** And hovv can it othervviſe fall out but that this be founde a manifeſt vntrueth and open falſehoode. For novve it is more then thirtene yeares agoe ſince this vvoman dyed, and yet in all this ſpace, hath there happened in this vvorlde neither ciuill, neither generall vvarres, but eſpecially the Chriſtians, through the mercy of God haue had continuall peace. **Thus much out of the ſeconde booke. out of the thirde booke we will alleadge a fevve lynes, agaynſt them vvhich gloried that many of them vvere crovvned vvith martyrdome, for thus he vvriteth:** VVhen as they are in the premiſſes blanked, confuted, and voyde of arguments, they flye for ſhift and refuge vnto martyrs, reporting them ſelues to haue many, affirming that to be a ſure and a certayne proofe of the propheticall ſpirite raygning among them. neither is this a moſt euident proofe as it appeareth, for diuers other hereticall ſectes haue many Martyrs, vnto vvhome for all that, vve neither condeſcende, neither confeſſe that they haue the trueth among them. And firſt for all the Marcionites affirme they haue many Martyrs, vvhen as for all that their doctrine is not of Chriſt him ſelf according vnto the trueth. **a litle after he ſayth:** theſe that are called to their tryall, and to teſtifie the true fayth by ſuffring of Martyrdome, are of the Churche: they communicate not vvith any of the Phrygian hereticall Martyrs, but are ſeuered from them, conſenting no not in one iote vvith the fonde ſpirite of *Montanus*, and his vvoman, and that this vvhich I ſaye is moſte true, it ſhall euidently appeare by the examples of *Caius*, and *Alexander*, Martyrs of Eumenia, vvho ſuffered in our tyme at Apamia, ſituated vppon the ryuer Mæander.

Montanus & Maximilla hanged them ſelues.

Theodotus the hereticke flying vp, broke his necke.

Apollinarius of the falſe prophecies of the Montaniſts.

Apollinarius lib. 3.

Not the death but the cauſe of it proueth a Martyr.

Cap. 17. after the greeke.

Cap. xv.

Of Miltiades and his workes.

In the aforeſayd booke, this *Apollinarius* remembred the Commentaries of *Miltiades*, vvho likevviſe vvrote a booke againſt the foreſayd hereſie. the vvordes by him cyted vvere in this ſorte: theſe things haue I briefly alleadged, and found vvritten in ſome one of their commentaries, vvhich confute the booke of *Alcibiades*, vvhere he declareth that it is not the property of a Prophet, to prophecye in a traunce. **a litle after he rehearſeth the Prophets of the newe Teſtament, among vvhome he numbreth one *Ammias*, and *Quadratus*, ſaying as followeth:** A falſe Prophet in a traunce, vvhere licence, and impunitie doe concurre, beginneth vvith raſhe ignoraunce, & endeth vvith furious rage and frenſie of mind, as it is ſayd before. of this ſort, & in ſuch traunce

Apollinarius out of Miltiades works alleadgeth this.

traunce of spirite they shalbe able to shevve vs non of the prophetes, ether of the olde, or of the nevve testament, neyther shall they be able to glory of *Agabus*, of *Iudas*, of the daughters of *Philip*, of *Ammias* the Philadelphian, of *Quadratus*, neither of any other, vvhich may any thing auaile them: Againe he wryteth: If that as they say, after *Quadratus*, and *Ammias* the Philadelphian, these vvomen of Montanus, succeeded in the gift of prophecy: lett them shevve vvho afterwardes succeeded *Montanus*, and his vvomen. for the Apostle thinketh good, that the gift of prophecie should raigne in euery Church, euen vnto the ende, but nowve for the space of these fouretene yeares, since *Maximilla* dyed, they are able to shevve vs not one. so farre he this *Miltiades* whome he remembreth, leaft vnto vs in wryting other monumentes of his laboure, and industrie, in the holy Scriptures: aswell in the bookes he wrote agaynst the Gentiles as also in the books agaynst the Ievves. satisfieng & confuting in two books their seuerall argumentes, and opinions: afterwardes he wrote an Apologie of the Christian philosophie, which he embraced vnto the potentates and princes of this world.

Agabus. Iude. The daughters of Philip. Ammias. Quadratus.

Miltiades bookes.

Cap. xvi.

Apollonius his iudgement of the same heresie.

Cap. 18. after the greeke.

TO be briefe this Phrygian heresie was confuted by *Apollonius* an ecclesiasticall writer who then (I saye at that time) florished in Phrygia: he published a seuerall booke against it, he refuted their prophecyes, accompting them for vayne lyes: he plainely opened and reuealed the conuersation of such as were principall and chief patrons of this heresie of *Montanus*, he wrote in this manner: But vvhat kinde of nevve Doctor this is, his vvorkes and doctrine doe declare. This is he vvhich taught the breakinge of vvedlocke: this is he vvhich prescribed lavves of fastinge: this is he vvhich called Pepuza and Timium (peltinge parishes of Phrygia) Ierusalem, to the ende he might entice all men from euery vvhere to frequent thither. this is he vvhich ordayned tolegatherers & taxers of money: this is he vvhich vnder pretense and colour of oblations, hath conningely inuented the arte of bribinge: this is he vvhich giueth greate hyre vnto the preachers of his doctrine, that by feedinge of the panche his prophecies may preuaile. Thus much of *Montanus*, and immediatly of his Prophetisses he wryteth: VVe haue shevved before, these first prophetisses, from the time they vvere filled vvith theyr false spirite, to haue forsaken theyr husbandes, hovve shamefully then do they lye calling Priscilla a virgin? He addeth sayinge: Doth not the vvhole Scripture forbydde, that a prophete shoulde receaue revvardes, and money? VVhen I see a prophetisse receaue golde and siluer, and precious garmentes, hovve can I chuse but detest her? Agayne of an other he sayth: And besides these, *Themison* also inflammed vvith the burninge thurst of couetousnesse, tasted not of the tarte conyzance of confession, before the tyrant, but shifted himself out of fetteres, vvith much money. And vvhen as therefore he shoulde haue humbled himselfe, yet he all in braggery, as if he vvere a martyr after the example of the Apostle vvrote a catholicke epistle, very presumptuously, to enstructe them vvhich beleued better then he did, and to exhort them to striue for the nevve doctrine together vvith him, and to reuile the Lorde, and his Apostles, and his holy Churche. Againe speakinge of one of theyr highlye esteemed Martyrs he wryteth in this sorte: And that vve trouble not our selues vvith many, lett the prophetisse tell vs toutchinge *Alexander*, vvho called himselfe a Martyre: vvith vvhome she hathe banqueted: vvhome also many doe adore: vvhose thestes and other haynous crimes vvhich he suffred for, I vvill not presently rehearse, for they are publickely knovven and registered, vvhose sinnes hathe he pardoned? vvhether doth a prophete yeld thefte vnto a Martyre, or a martyr an immoderate desire of plenteousnesse and gathering vnto a prophete? vvhen as Christ cõmaunded you shall not possesse gold, neither siluer, neither tvvo coates, these of the contrarye, seke after the possession of vnlavvfull substance. vve haue declared, that they, vvhome they call prophetes, and martyrs, haue extorted money, not onely of the riche, but of the poore, the fatherlesse, and the vvidovves. but if they pleade innocency, let them staye and ioyne vvith vs in ishvve, in the same matter, vpon this condition that if they be ouerthrovven atleaste vvise from hence forthe, they vvill cease to committe the like sinne agayne. VVe haue to proue the vvorkes of Prophetes. The tree is to be knovven by his fruyte. And that the case of *Alexander* maye be knovven, of suche as desire it, he vvas condemned at

Apollonius against the Montanistes.

The prophetisses of Montanus receaue gifts. Themison a montanist with money deliuered himself from pryson.

Alexander a thief yet a martyr of Montanus secte. *Math.* 10. *Luk.* 9.

Math. 7.

Epheſus by *Æmilius frontinus*, liuetenant, not for his poſeſſion, but for preſumpteous and boulde enterpriſed theft, being a levvd perſon, and vnder falſe pretenſe of Chriſtian profeſſion, vvherevvith he cloked the mater, ſeducinge the faythfull of that place: he vvas pardoned and ſett at liberty. the congregation vvhereof he vvas paſtor, becauſe he vvas a thiefe, vvoulde not admitt him. They that vvill knovve further of his offences, I referre them vnto publicke recordes. for by confutinge him, vvhome the prophete hathe not knovven by dvvellinge together many yeares, vve declare vnto the vvorlde by him the ſtedfaſtneſſe of the prophete. VVe are able to shevve at large the conformity of bothe partes. But if they haue any confident perſeuerance, lett them beare the reprehenſion. Agayne in an other place of the ſame booke, he wryteth of theyr Prophetes thus: If they deny theyre Prophetes to haue bene bribers, lett them affirme it condicionally that if it be proued: they be no longer Prophetes. hereof vve are able to alleadge many particular proufes. all the vvorkes of a Prophete are neceſſarily to be proued. tell me (I beſeche you) is it ſeemely for a Prophete to paynte himſelfe in coloures? is it ſeemly for a Prophete to ſmothe himſelfe vvith the vvhite gliſteringe ſtibium? is it ſeemly for a Prophete neatly to pyncke and gingerly to ſett forthe himſelfe? is it ſeemely for a Prophete to diſe and to carde? is it ſeemely for a Prophete to be an vſurer? let them anſvvere me vvhether theſe be lavvefull, or vnlavvefull. I vvill proue theſe to be theyre practiſes. This *Apollonius* in the ſame booke ſheweth the time of his wryttinge, to be the foꝛtyeth yeare ſince *Montanus* inuented this falſe, and foꝛged pꝛophecy. Agayne he declareth howe that *Zoticus* (mentioned befoꝛe by the foꝛmer Authoꝛ) went about at Pepuza, to repꝛehende, and confute the fayned pꝛophecy of *Maximilla*, and the ſpirite which wꝛought in her: but yet was foꝛbidd by ſuch as fauored her folly. he remembꝛeth one *Thraſeas* a martyr of that time. * he declareth as receaued by tradition, that the Loꝛde commaunded his Apoſtles not to departe from Ieruſalem vntill the twelfe yeares ende. he alleageth teſtimonyes out of the Reuelation, and repoꝛteth howe that *Saincte Iohn* rayſed at *Epheſus*, by the deuine power of God, one that was deade to life againe. other thinges he wryteth by the which he hath fully confuted, and ouerthꝛowen the ſubtle ſleighte of the foꝛeſayed hereſie. theſe thinges of *Apollonius*.

Stibium is a white ſtone founde in ſiluer mines by rubbinge the skinne it maketh it looke very faire.

Thraſeas a martyr.

* This tradition firſt is to be ſuſpected for that chriſt (*Matth.* 28. *Marc.* 16.) commaũded the Apoſtles to paſſe throughout the worlde & to preache the Goſpell. ſecondly for that he charged them (*Luc.* 24. *Act.* 1.) to tary in Ieruſalem but vntill they were endued with power from an high which was fifty dayes after the aſcention. Cap. 19. after the Greeke.

Cap. xvii.

The cenſure of Serapion byſhop of Antioche toutching the Phrygian hereſie.

THis *Serapion* remembꝛed the wꝛokes of *Apollinarius*, where he confuted the ſayed hereſie, who then is ſayd to haue ſucceeded *Maximinus* in the byſhopꝛicke of Antioche. he maketh mention of him in a peculier Epiſtle vnto *Caricus Ponticus* where alſo the ſayed hereſie is confuted thus: I vvoulde haue you to vnderſtande this alſo, hovve that the operation of this deceatefull purpoſe called the nevve prophecy, is impugned, and counted for deteſtable, and curſed doctrine of all the Churches throughout Chriſtendome. I haue ſent vnto you the learned vvrytinges of *Claudius Apollinarius* that holy byshope of Hierapolis in Aſia. In this Epiſtle of *Serapion* there are ſubſcriptions of many byſhops, one ſubſcribeth thus: I *Aurelius Cyrenius* martyr vvishe you health. An other thus: *Ælius Publius Iulius* byshop of Debeltum a citie of Thracia, as ſure as the Lorde liueth in heauen, vvhen as holy *Zotas* of Anchia vvoulde haue caſt out the deuell vvhich ſpake in *Priſcilla*, the diſſemblinge hypocrites vvoulde not permitt it. And many other byſhops gaue the ſame cenſure, and ſubſcribed with theyr owne handes to the ſayed Epiſtle. the affayres then went after this ſoꝛte.

Serapion byſhop of Antioch Epiſt. ad Caricum ponticũ

Cap. xviii.

The Induſtry of Irenæus in refutinge the hereſies blaſed at Rome by Blaſtus and florinus.

IRenæus wꝛote diuers Epiſtles to the confutation of ſuche as coꝛꝛupted at Rome the ſincere rites of the Churche. he wꝛote one to *Blaſtus* of ſchiſme, an other to *Florinus* of Monarchie or the rule of one. oꝛ ſhewinge that God is not the author of euell. which opinion *Florinus* seemed

seemed to be of, but afterwardes he being seduced with the error of *Valentinus*: *Irenæus*, wrote against him that booke intitled: ogdoas by interpretation the number of eightie, where he signifieth himselfe Immediatly to haue succeeded the Apostles. the ende of which booke hathe this notable protestation necessarily to be graffed in this our history for it is read as followeth:* I charge thee in the name of our Lorde Iesus Christ, and his glorious comminge, at vvhat time he shall come to iudge the quicke and the dead, vvho so euer thou be that copiest this booke: that thou peruse this copie, and diligently correcte it after the example of my owne hande vvrytinge, and that thou putt to likevvise this charge and sett it dovvne after the vvrytten copye. This was profitably spoken and faithfully remembred of vs, that we may beholde the aunciente and right holy men, as a moste exquisite and right paterne of earnest care and diligence. Againe *Irenæus* in his epistle to *Florinus*, reporteth, that he had conuersation with *Polycarpus* sayinge: This doctrine (O *Florinus*) if I may boldly pronounce the trueth, sauoreth not for sounde: this doctrine disagreeth from the Churche, and bringeth such as geue eare vnto it into extreme impietie: this doctrine no, not the heretickes vvhich vvere out of the Church, euer durste to publishe: this doctrine such as vvere elders before vs, and disciples of the Apostles, neuer deliuered vnto thee. I savve thee vvhen I vvas yet a boye vvith *Polycarpus* in the lovver Asia, liuinge gorgeously in the Emperoures palace, and busienge thy selfe vvith all might, to be in fauoure and creditt vvith him. For I remember better the thinges of oulde then the affayres of late. For the thinges vve sucke of a childe, sincke farther in our mindes, and grovve together vvith vs. So that I remember the place vvhere *Polycarpus* sate, vvhen he taughte: his goinge out, and his comminge in: his trade of life, the figure and proportion of his body: the sermon he made vnto the multitude: the reporte he made of his conuersation vvith *Iohn* and others, vvhich savve the Lorde: hovve he remembred their sayinges, and vvhat he hearde out of theyr mouthes toutching the Lord, of his povver, and doctrine: recitinge preceptes, and all thinges consonante to holy Scripture, out of theyr mouthes I say vvho themselues had seene vvith their eyes the vvorde of life in the flesh. these thinges at that time, through the mercy of God vvhich vvrought in me, I diligently marked, and paynted it not in papyr, but printed it in my harte, vvhich continually throughe the grace of God I ponder, and meditate. And I am able to testifie before God, that if that holy and Apostolicke elder, had hearde any such thinge, he vvoulde haue straight reclaimed, and stopped his eares, and after his maner pronounced: good God into vvvhat times hast thou reserued me, that I shoulde suffer such thinges, yea and vvoulde haue straight shunned the place vvhere he sitting or standing had hearde such speaches. to bee shorte this may be reported for true out of the epistles vvhich he vvrote to the confirmation of the borderinge Churches, or out of the Epistles vvhich he vvrote to certaine brethrē for admonition and exhortation sake. thus farre *Irenæus*.

* Cap. 20. after the Greke. Irenæus lib. de Ogdoade which is not extant.

Irenæus vnto Florinus the schismaticke.

Florinus a courtier then a schismatick last an hereticke.

Polycarpus vsed oft to repeate this saying.

Cap. xix.

The Church enioyeth peace vnder Commodus: the Martyrdome of Apollonius a Christian Philosopher.

Cap. 21. after the Greeke.

THe same peare vnder *Comodus* the Emperoure, the rage of the Gentiles was mitigated towardes vs, so that peace was graunted through the grace of God, vnto the vniuersall Churche throughout the worlde. When as the heauenly doctrine leade the mindes of all mortall men to the embracinge of the true Religion of the onely and vniuersall God: so that many of the nobles of Rome drewe neare, to their soules health and saluation, together with their whole houses and families: It was a thinge altogether intollerable for the deuell, whose nature is altogether enuious, and spitefull, therefore he taketh vs in hande againe, and inuenteth diuerse snares to entrape vs in. he procureth at Rome, *Apollonius*, a man amonge the faythfull of that time, for learninge and philosophie very famous, to be brought forth before the tribunall seate, raising his accuser among them, that were fitt ministers for so malicious a purpose. But the vnhappie man came out of season to receaue the sentence of iudgement. because it was decreed by the Emperoure, that the accusers of the Christians shoulde dye the death: *Perennius* the Iudge forthwyth gaue sentence agaynste him, that his

The accuser of Apollonius with the breaking of his legges died miserably.

legges ſhoulde be broken. Then the beloued Martyr when the iudge had earneſtly, and with many wordes entreated him to render an accompte of his fayth before the noble ſenate: he exhibited in the preſence of them all a notable Apollogie of his fayth in the whiche he ſuffred martyrdome. Yet neuertheleſſe by decree of the ſenate he was beheaded and ſo ended this life. For the auncient decre was of force and preuayled amonge theym, that the Chriſtians whiche were once preſented before the tribunall ſeate and not reuoked their opinions ſhoulde no more be ſette at libertie. Wherefore the wordes of *Apollonius* whiche he anſwered to *Perenius*, ſtandyng at the barre and his whole Apollogie offered to the ſenate who lyſteth to knowe: lette him reade our booke of Martyrs.

Apollonius a Chriſtian philoſopher exhibited an Apollogie vnto the ſenate of Rome, and afterwards is beheaded.

A cruell law.

Cap. xx.

Of the ſucceſſion of Byſhopes in the moſte famous churches.

Cap. 22. after the Greeke.

IN the tenthe yeare of the raygne of *Comodus*, when *Eleutherius* had gouerned the biſhoprycke of Rome thertene yeares: *Victor* ſucceded him. at what tyme alſo *Iulianus* after he had continewed tenne yeares, in the biſhopes ſeae of Alexandria, dyed, and *Demetrius* came in place. at what tyme likewiſe *Serapion*, (mentioned a little before) was knowen to be the eyght Biſhope of Antioche after the Apoſtles. Then was *Theophilus* biſhope of Cæſarea in Paleſtina, and *Narciſſus* (before remembred) biſhope of Ieruſalem, and *Banchillus* biſhope of Corinthe in Hellada, *Polycrates* biſhope of Epheſus, and an infinite number more (as it is verye likelie) beſydes theſe, excelled at that tyme. but we rehearſe theim by name and that, iuſtlye by whoſe meanes and writinges the catholicke fayth hath bene continewed vnto our tyme.

Anno Dom. 192. all theſe biſhops floriſhed at one tyme.

Victor. b. of Rome.

Demetrius.

Serapion.

Theophilus.

Narciſſus.

Banchillus.

Polycrates.

Cap. xxi.

Of the controuerſie about the kepinge of Eaſter daye.

Cap. 23. after the greeke.

AT the ſame time there roſe no ſmall contention becauſe that all the churches throughoute Aſia, of an auncient tradition, thought good to obſerue the highe feaſte of Eaſter in the fortenthe moone. on whiche daye the Ievves were commaunded to offer their Paſcall Lambe. as muche to ſaye as vpon what daye ſoeuer in the weeke, that moone fell, the faſtinge dayes finiſhed, and ended. when as the other churches throughout the worlde, accuſtomed not to celebrate Eaſter after this manner, but obſerued the Apoſtolicke tradition and cuſtome, as yet retayned, to wete: the faſtinge dayes on no other daye to be broken vp, afore the daye wherein our Sauiour roſe from death to lyfe. Wherefore ſynodes and meetinges of Byſhopes were ſummoned, where all with one accorde ordained an eccleſiaſticall decree whiche they publiſhed by their epiſtles vnto all churches: That vpon no other then the ſondaye the myſterie of our ſauiours reſurrection ſhoulde be celebrated. And that one that daye, and no other, the faſting vſed before Eaſter ſhoulde haue an ende. Theire epiſtle is at this daye extant, who at that tyme for this cauſe aſſembled together in Palæſtina, whereof *Theophilus* biſhope of Cæſarea, and *Narciſſus* biſhope of Ieruſalem were chiefe. At Rome likewiſe there was a ſynode gathered together for the ſame cauſe, the whiche *Victor* their biſhope publiſhed. Agayne there was an other of biſhopes at Pontus, where *Palmas*, as the moſte auncient, did gouerne. An other of biſhops throughout Fraunce whiche *Irenæus* did ouerſee. to be ſhorte an other of the biſhopes throughout Oſtroëna, and the cities therein contained, and ſpecially of *Banchillus* biſhope of Corinth with many others, al which with one and the ſame ſentence, and iudgement, ordained the ſame decree, and their vniforme aſſent, was thus made manifeſt vnto the worlde.

Eaſter & the faſting dayes going before layde downe by decree.

Theophilus & Narciſſus were chiefe in Paleſtina: Victor at Ro. Palmas at Pontus: Irenæus in Fraunce: The biſhops of Oſtroëna in their prouinces: Banchillus at Corinth & not the biſhope of Rome ouer all.

Cap. xxii.

By the reporte of Polycrates the churches in Aſia celebrated Eaſter the fouretenthe moone.

cap. 24. after the greeke

POlycrates moderated the biſhops throughout Aſia, whiche affirmed that their auncient cuſtome deliuered them of olde was to be retayned. This *Polycrates* in his epiſtle vnto the churche of Rome, ſheweth the cuſtome of Aſia, obſerued vnto his tyme in theſe wordes: VVe celebrate the vnuiolated daye of Eaſter, neither addinge anye thinge thereto, neither

neither takinge oughte therefro. for notable pillers of Christian religion, haue rested in Asia, vvhiche shall rise at the laste daie, vvhen the Lorde shall come from heauen vvith glorie, and restore all the sainctes to ioye: *Philip* one of the twelue Apostles, nowe lienge at Hierapolis, & his two daughters vvho kept them selues virgins, all the dayes of their liues, the third also after the ende of hir holie conuersation rested at Ephesus. Againe *Iohn* vvho laye on the Lordes breast, being a Priest, vvore the priestlie attire, both a Martyr, and a Doctor, slept at Ephesus. Moreouer *Polycarpus* Bishop of Smyrna, and a Martyr. *Thraseas* an Eumenian, both a Bishop & a Martyr, slept at Smyrna. VVhat shal I speake of *Sagaris* both a Bishope & a Martyr, lyenge at Laodicea. And of blessed *Papyrius*, and *Melito* an eunuche, vvho vvas ledde and guided in all thinges that he did by the holie ghoste, and nowe resteth at Sardis, vvaytinge the message from heauen, vvhen he shall rise from the dead. * All these celebrated the feaste of Easter according vnto the Gospell, in the foureteenth daye of the moneth, svvaruing no vvhere, but obseruinge the rule of faith. to be shorte and I *Polycrates* the meaneste of you all, do retaine the tradition of my forefathers, of vvhich some I haue imitated, for there vvere seuen Bishopes before me, and nowe I the eighth, vvhich alvvaies haue celebrated the feaste of Easter on that daye, in the vvhich the people remoued the leauen from among them. I therfore (my brethren) vvhich nowe haue liued threescore and fiue yeares in the Lorde, haue conferred vvith the brethren throughout the vvorld, haue reade, & ouerreade the holy scriptures, yet vvill not be moued at al vvith these things, vvhich are made to terrifie vs. for my auncetors & elders haue saied that vve ought rather to obey God then men. **Afterwardes he speaketh of the bishops that consented, and subscribed to his epistle, after this maner:** I could repeate the bishops vvhich vvere *Act. 4.* present vvhome you requested me to assemble, vvhome also I haue assembled together, vvhose names if I should vvrite vvould grovve to a greate number: they haue visited me a simple soule, and a man of small accompt, and haue consented vnto this epistle. they also knovve that I beare not this gray heare in vaine, but alvvaies haue had my conuersation in *Christ Iesu*.

Polycrates byshope of Ephesus writeth to Victor and the churche of Rome. Iohn the Apostle being a priest wore the priestly attyre.

* Cap. 25. after the greke

Cap. xxiii.

The censure of certaine byshops touching this controuersie.

Immediately vpon this, *Victor* Bishope of Rome, goeth aboute to seuer from the vnitie in the communion, all the churches of Asia together with the adioyning congregations, as fauoring not aright, and inueyeth againste them in his epistles, & pronounceth flatly, all the brethren there for excõmunicate persons. but this pleased not al the bishops, for they exhorted him to seke after those thinges which concerned peace, and vnitie, and loue betwene brethren. * Their wordes are at this daye extant that sharpely reprehended *Victor*, of which number, *Irenæus*, in the name of all the brethren in Fraunce that were vnder his charge, wrote and allowed the same sentence, to wete: The mysterie of the resurrection of our Saniour to be celebrated on the sondaye onely. **Yet as it was very meete he put him in remembrance at large of his dutie that he shoulde not estraynge or cut of all the churches of God, whiche retayned the tradition of olde custome. his wordes are these:** Nether is this controuersie onely of the daye, but also of the kinde or maner of fasting. Some thinke they ought to faste one daye, some two, some more, some fortie, and telling the houres throughout day and nyght they counte a daye. nether beganne this varietie of fastinge in our tyme, but longe before, through them vvho then bare rule, and as it is very likelye, through their double negligence, they despised and altered the simple and common custome retayned of olde. yet for all this vvere they at vnitie one vvith an other, and as yet vve retayne it, for this varietie of fastinge commendeth the vnitie of fayth. **After this he adioyneth a certeine historie, whiche I will alleage as peculierly incident to this place.** They (sayeth he) that vvere bishops before *Soter*, of that sea vvhich nowe thou gouernest, I meane: *Anicetus*, *Pius*, *Hyginus*, *Telesphorus* and *Xystus*, nether did they so obserue it them selues, nether did they publishe anye suche president vnto the posteritie, & for all that, they (though not obseruing the same custome) vvere at vnitie neuertheless vvith them, vvhich resorted vnto them from other churches, and did not obserue the same, although their obseruation vvas contrary to the mindes of suche as obserued it not. nether vvas the like euer heard of, that any man, for suche kind of fasting vvas excõmunicated. yea the bishopes them selues vvhich vvere thy predecessours, haue sent the Eucharist vnto the brethren of other churches, that obserued a contrary custome. And *Polycarpus* beinge

*Ca. 26. after the Greeke. where then was the saying that the bishope of Rome muste indge all and be iudged of none? Irenæus bishop of Liõs. Victor bishop of Rome.

at Rome, in the tyme of *Anicetus*, they both varied among them ſelues about trifling matters, yet vvere they ſoone recõciled, & not a vword of this matter. Neither vvas *Anicetus* able to perſvvade *Polycarpus* that he ſhould not retaine that, vvhich he had alvvaies obſerued, vvith *Iohn* the diſciple of our Lord, & the reſt of the Apoſtles, vvith vvhome he had bene cõuerſant: neither did *Polycarpus* perſvvade *Anicetus*, to obſerue it, but told him, that he ought to obſerue the aunciẽt cuſtome of the elders, vvhome he ſucceeded. Theſe thinges being at this poynt, they cõmunicated one vvith an other. & in the churche **Anicetus* graunted the Euchariſt vnto *Polycarpus*, for reuerẽce he ovved vnto him, in the end they parted, one from an other in peace. and al ſuch as retayned cõtrary obſeruations throughout the vvhole vniuerſal churche, held faſte the bonde of loue & vnitie. Thus *Irenæus* not degenerating from the etymologie of his name, paſſing all other in ỹ gyft of reconciling the bzethzen pzactiſed foz the eccleſiaſticall peace. he wzote not only to *Victor*, but alſo to ſundzye gouernours of diuers other churches, in ſeuerall epiſtles, concerninge the ſayde controuerſie.

* Ruffinus trãſlatĩg theſe wordes vnderſtandeth that Anicetus graunted the miniſtratiõ of the cõmunion vnto Polycarpus, which is very like to be true. Irenæus ſignifieth a peace maker.

Cap. xxiiii.

The cenſure of the Biſhops in Palæſtina touching the ſaide controuerſie of Eaſter, the repetition of the bookes of certaine eccleſiaſticall writers.

Cap. 27. after the greeke.

THe biſhops of Paleſtina (mentioned a little befoze) *Narciſſus*, *Theophilus* & with thẽ *Caſſius* biſhope of Tyrus, and *Clarus* biſhop of Ptolomais, together with other biſhops in their cõpany, when they had reaſoned at large touching the celebzation of Eaſter, & the tradition deliuered vnto thẽ by ſucceſſion from ỹ Apoſtles, in the end of their epiſtle they wzite thus: Sende out vvith ſpeede the copies of our epiſtle throughout the pariſhes that vve be not charged vvith their errour, vvhich eaſily are brought to ſnare euẽ their ovvne ſoules. vve ſignifie vnto you that at Alexãdria, they celebrate the feaſt of Eaſter vpon the ſelfe ſame day vvith vs. their epiſtles are brought vnto vs & ours vnto thẽ that vve may vniformely & together ſolemnize this holy feaſt. Beſides theſe alleaged, & trãſlated letters, & epiſtles of *Irenæus*, there is extãt an other boke of his very learned and neceſſary againſt the gentiles, intituled of Science oz knovvledge. an other vnto *Marcianus* his bzother intituled A declaration of the Apoſtles preaching. & an other booke of diuers tracts, where he maketh mẽtion of the epiſtle vnto ỹ Hebrevves, & the booke of VViſdome, called *Solomons*: whence he alleageth teſtimonies. theſe are the wozkes of *Irenæus* which came to our knowledge. whẽ *Comodus* had bene Emperour. xiii. peares, & *Pertinax* after him not fully the ſpace of ſix moneths: *Seuerus* ſucceeded him in the empire. there are reſerued at this day in many places many notable wozkes of diuers eccleſiaſticall perſons, whereof theſe came to our handes. the cõmentaries of *Heraclitus* vpõ *Paul*. *Maximus* of ỹ common queſtion in hereticks mouthes: vvhence euill proceedeth: and that this ſubſtance vvas made. *Candidus* of the creation oz vvorke of the ſixe dayes. *Appion* of the ſame argument. *Sixtus* of the reſurrection, and a certein tracte of *Arabianus*, with a thouſande mo. all whiche wziters, time doth not permitte, neither is it poſſible to publiſhe them in this our hiſtozy becauſe they miniſter no occaſion to make mention of them.

The prouinciall councel held at Paleſtina write thus vnto the prouince throughout. Certaine workes of Irenæus. Comodus was emperor 13. yeares. Pertinax 6. moneths. Seuerus created emperor anno Dom. 195. vnder this Seuerus the 5. greate perſecution was rayſed.

Cap. xxv.

Of ſuche as from the beginning impugned the hereſie of Artemon, the behauiour of the hereticke and his preſumption in reiecting and corrupting the ſcriptures.

Cap. 28. after the Greeke.

AMong theſe bookes there is found a volume wzitten againſt the hereſie of *Artemon*, which *Paulus Samoſatenus* in our daies endeuozed to reuiue: wherin is cõtained ah hiſtozy wozthy to be publiſhed, among theſe our hiſtozies, diuerſly & from euery where collected. whẽ this boke had cõfuted ỹ ſaid pzeſũptuous hereſy, which affirmed *Chriſt* to be a bare & naked mã, & that the authozs therof had gloried of it, as an auncient opiniõ after many lynes, & leaues, to the cõfutation of this blaſphemous vntrueth, he wziteth thus: They affirme that all our auncetours, yea and the Apoſtles them ſelues vvere of that opinion, and taughte the ſame vvith them, and that this their true doctrine (for ſo they call it) vvas preached & embraced vnto the time of *Victor* the thirteenth biſhop of Rome, after *Peter*, & corrupted by his ſucceſſour *Zephyrinus*. this peraduenture might ſeeme to haue ſome likelyhoode of trueth, vnleſſe firſte of all, the holy ſcriptures reclamed, next the bokes of ſũdry mẽ, lõg before the time of *Victor*, vvhich they published againſt the gentiles, in the defence of the trueth, & in the confutation of the hereticall opinions of their time. I meane *Iuſtinus*, *Meltiades*, *Tatianus*, and *Clemens*, vvith many others. in all vvhich *Chriſt* is preached and published to be God. VVho knovveth not that the vvoorkes of *Irenæus*, *Melito*

The opinion of Artemon the hereticke

An auncient writer (as I ſuppoſe Maximus) in the confutation of the ſect of Artemon.

Melito and all other Christians do confesse Christ to be both God and man? to be shorte hovve many psalmes and hymnes, and Canticles, vvere vvritten from the beginninge, by the faythfull Christians, vvhich founde and singe Christ the vvorde of God, for no other then God in deede? hovv then is it possible accordinge vnto their report, that our auncetors vnto the time of *Victor*, should haue preached so? vvhen as the ecclesiasticall censure, for so many yeares is pronounced for certeine, and knovven vnto all the vvorlde. and hovve can they chuse but be ashamed, thus vntruely to reporte of *Victor*, vvhen as they knovve for suretie that *Victor* excommunicated *Theodotus* a tanner, the father and founder of this Apostasie, vvhich denyed the diuinitie of Christ? becawse that he firste affirmed Christ to be but onely man. if *Victor* (as they reporte) had bene of their blasphemous opinion, hovv then could he haue excõmunicated *Theodotus*, the author of that heresie. **but *Victor* was thus affectionated. when he had gouerned ỹ ecclesiasticall function the space of tenne yeares *Zephyrinus* succeeded him, about the tenth yere of the raigne of *Seuerus*. The same author which wrote the aforesaid booke against the founder of this heresie, declareth a certeine historie that was done in the time of *Zepherinus* after this maner.** Therfore to the ende I may aduertise diuerse of the brethren, I vvil rehearse a certaine historie of our time, vvhiche as I suppose if it had bene in Sodome, they vvold haue fallen to repentãce. There vvas one *Natalius*, vvho not lõg before, but euẽ in our time becam a cõfessor. this *Natalius* vvas on a tyme seduced by *Asclepiodotus*, & an other *Theodotus* an exchaũger, they both vvere disciples of *Theodotus* the tãner, vvho thẽ being author of this blasphemous opiniõ (as I sayd before) vvas excõmunicated by *Victor* bishop of Rome. for *Natalius* vvas perswaded by thẽ for a certeine hire, & revvarde, to be called a bishop of this heretical opiniõ, to vvete: a hũdreth & fifty pẽce, monethly to be payd him. Novv he being thus linked vnto thẽ, the Lord vvarned him oft by visions. for God and our Lord *Iesus Christ* full of mercy & compassion, vvold not that the vvitnesse of his passiõs, should perishe vvithout the churche. & for that he vvas altogether careless, & negligẽt in marking the visions frõ aboue being novv as it vvere hooked vvith the svveete baites of primacie, & honour, & filthy lucre, vvherby thousands do perishe: at lẽgth he vvas scurged by an Angel of the Lord, & for the space of a vvhole nyght chasticed not a little, so that vvhen he rose earely in the morning couered in sackcloth, & sprinckled in ashes, vvith much vvoe, & many teares, he fel dovvn flatte before the feete of *Zephyrinus* bishope of Rome, not after the manner of a cleargie man, but of the laye people, beseaching the churche (prone alvvayes to compassion) vvith vvatrishe eyes, and vvette cheekes, for the mercie of Christ, to tender and pitie his miserable case, so that vsinge many petitions, and shevvinge in his bodie the printe of the plaguye stripes, after muche adoe he vvas receaued vnto the communion. **We thinke best to adde vnto these other relations of the same author, for thus he writeth.** They corrupted the holye & sacred scriptures, vvithout any reuerence: they reiected the canon of the auncient faith: they haue bene ignorant of Christ: not searching vvhat the holie scriptures affirmed, but exercisinge them selues therein, & siftinge it to this ende: that some figure or forme of a syllogisme myght be founde to impugne the diuinitie of *Christ*: and if any reasoned vvith them out of holie scripture, forthvvith they demaund vvhether it be a coniuncte, or a simple kinde of syllogisme. lavenge asyde holye scripture, they practise Geometrie, as beynge of the earth they speake earthlye and knovve not him vvhiche came frome aboue. *Euclides* amonge a greate many of them measureth the earth busielie. *Aristotle* and *Theophrastus* are hyghlye esteemed. *Galen* is of diuerse vvorshipped. but vvhat shall I saye of these, vvho (beynge farre from the fayth) abuse the arte of infidels to the establyshinge of theyr hereticall opinion, and corrupt the simplicitie of holy scripture, throughthe subtle craft of sinfull persons? for to this purpose they put their prophane handes to holie scripture, sayinge: they vvolde correcte them. and that I reporte not this vntruely of them, or parciallie agaynste them, if any man please he may easily knovve it. for if any vvill peruse their copies, and conferre one vvith an other, he shall finde in them great contrariety. The bookes of *Asclepiades* agree not vvith them of *Theodotus*. there is found betvvene them great difference, for their disciples vvrote obscurely such things as their masters had ambiciously corrected. againe vvith these the copies *Hermophilus* do not consent. neither are the copies of *Apollonius* at concord among thẽ selues. if their alligatiõs be cõferred vvith their trãslatiõs, & alteratiõs, there shalbe found great diuersity. belike they are altogether ignorãt vvhat presumptiõ is practised in this levvd fact of theirs. ether they persvvade them selues, that the holie scriptures vvere not endited by the instinct of the holy ghost, & so are they infidels: or else they thinke thẽ selues vviser thẽ the holy ghost, & vvhat other

Theodotus a tanner and an hereticke.

Zephyrinus b. of Rome. Anno Dom. 203.

A worthy historie of Natalius an hereticall bishope repenting him selfe

God sendeth his Angell to scourge by night.

The practises of the hereticall secte of Artemon.

Euclides. Aristotle. Theophrast? Galen.

Heretickes presume to correct, alter & trãslate holy scripture.

A notable dilemma.

thing do they in that, then shevv thē ſelues poſſeſſed of a deuill? they cā not deny this their bold enterpriſe, for they haue vvrittē theſe things vvith their ovvne hands. they can not shevv vs vvho inſtructed them, vvho deliuered them ſuch ſcriptures, & vvhence they trāſlated their copies. diuerſe of them voutchſafe not to corrupt the ſcriptures, but flatly they denie the lavve, and the prophetes, vnder pretenſe of their deteſtable, and impious doctrine of fayned grace, they fall into the bottomleſſe gulfe of perdition. but of them thus muche ſhall ſuffice.

The ende of the fyft booke.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. 1.

Of the perſecution vnder the Emperour Seuerus.

Anno Dom. 204.

When as *Seuerus* perſecuted the churche of God, there were noble martyrdomes of ſuche as ſuffered for the profeſſion of the true faith. but ſpecially at Alexandria, whither choſen champions out of Ægypt, and all Thebais, as vnto a moſte notable Theatre of God, were brought, and after a moſte pacient ſufferance of ſundry tormentes, and diuerſe kindes of deathe, were crowned of God with garlandes of immortalitie. Of this number was *Leonides* called the father of *Origen*, and there beheaded, who left his ſonne very ponge, and of tender yeares. howe alſo he was diſpoſed, and affected towardes Chriſtian religion from that tyme forth, it ſhall not be at this tyme vnſeaſonably written. Specially for that he is famous and renowned throughout the whole worlde. Some man will ſaye it is no ſmall peece of worke to printe in paper the lyfe of this man, and that it will require a whole volume to it ſelfe: but at this preſent cutting of many things, vſing as muche breuitie as may be, we will runne ouer certaine thinges which concerne him, ſelected out of their epiſtles and hiſtories, which were his familiars, whereof ſome lyued in our tyme, and reported certaine things of him. To be ſhort we will declare ſuche things as ſhall ſeeme worthye of memorie, and that were done from his cradell vnto this tyme. *Seuerus* then had ended tenne yeares, *Lætus* then gouerned Alexandria, and the reſt of Ægypte. *Demetrius* lately after *Iulianus* had taken vpon him the ouerſight of the congregations there.

Leonides the father of Origen beheaded.

Seuerus wēt on the tenth yeare of his raigne, when the greate perſecution was rayſed.

Lætus ruled Alexandria and Ægypt.

Cap. 11.

Origen deſirous of Martyrdome was in greate daunger, and beyng delyuered, he profeſſed diuinitie at Alexandria with earneſt ſtudie, and led a maruaylous honeſt lyfe.

The heate of perſecution was very vehemēt, & an infinite number of perſons were crowned with Martyrdome: when as *Origen* yet verye ponge, bare in his minde a feruent deſire of Martirdome, ſo that he hazarded himſelfe, ſkipped, and brake forth, and coueted voluntarily to be doyng in that daungerous combatt. * Yea narrowlie did he eſcape, for it had coſte him his life, had not the diuine and celeſtiall prouidence of God ſtayed him, by the meanes of his mother, to the further commoditie and profite of many. She at the firſte entreated him with manye wordes to tender hir motherly affection: but perceauing him to be more vehemently incenſed and kindled, knowing his father to be kept in cloſe priſon, and wholly minded to ſuffer Martyrdome, ſhe conſtrayned him to remaine at home, hydinge from him all his apparrell. He then being able to do no other thinge, more prompte in minde than rype in yeares, could not reſte, wrote vnto his father a letter, in the whiche he exhorteth him thus: O father, faynt not, neither imagine amiſſe

* Cap. 3. after the Greeke.

Origen by the meanes of his mother auoydeth greate perill.

Origen beinge a childe,

bicauſe

the is burned with fire and con[illegible]rste token of the industrie and syncere minde of *Origen* in his child-
ded her whole body to be scur[illegible]s set forth in this our history. for he beyng of a child trained vp & ex-
her body shamefully to be a[illegible]wed then no small signes of the doctrine of faith. his father furthered
her selfe, and they demaun[illegible]ledge of them, when as besides the studie of liberall artes, he instru-
and therefore immediat[illegible]e lesser parte. For first of all before the exercise of prophane literature,
souldier of authority a[illegible] Scripture, and demaunded of him daily a certaine taske, of that he lear-
fully handling her w[illegible] this trade was not vnprofitable for him being a child, but he grewe therby
ches, pytying her [illegible] promptnes, that he contented not him selfe with the bare and casual reading
proued and ackn[illegible]ought farther, searching the perfect and profound vnderstanding therof, so that
ing: that after[illegible] would set his father demaunding of him what was meant by this & that place of
tesie shew[illegible]re. But his father checked him to his face in outward sight, admonishing him not to
[illegible]ought aboue the capacity of his yeares, & more then plaine letter gaue to vnderstand. Yet
to him selfe he reioyced greatly, yelding vnto God the author of all goodnes harty thankes, for
that he had made him the father of such a sonne. The report goeth that the father often vncouered
the breast of his sonne in his sleepe, and solemnly kissed it as if the holy ghost had taken there the
inner parte for his priuy closset, and thought him selfe happy of such an offspringe. These and the
like thinges they remember to haue happened vnto *Origen*, being yet a childe. When his father
dyed a Martyr, he was left an orphane of the yeares of seuenteene with his mother, and other
children his brethren, to the number of six, his fathers substance was confiscated to ẏ Emperours
treasorie, ẏ want of necessaries pinched him together with his mother & brethren, he casteth his
care vpon the diuine prouidence of God, he is receaued and refreshed of a certain matrone which
was very ritch & also religious, which harbored in her house a certaine man of Antioche, an er-
rant heretike of the sect then fresh at Alexandria, one that was accepted of her, for her sonne and
deare friende. *Origen* then of necessitie vsing his company, shewed forth manifest proofes of his
cleaning fast vnto ẏ right and true faith. For when as an infinite multitude not only of heretikes,
but also of the true faith frequented vnto *Paulus* (so was he called) for he was counted a profounde
and a wise man: he could not be perswaded to be present with him at prayers, but obserued the ca-
non of the Church from a childe, and detested (as he witnesseth him selfe in a certaine place) the
doctrine of heretikes. he was of his father absolutely instructed in the profane learning of ẏ Gen-
tils, but after his fathers death, he applied a litle more diligently the study of rhetoricke, and ha-
uing before meanely applied humanity, now after the death of his father he so addicteth him vnto
it, that in short space he got sufficiency to serue his turne, both tollerable for the time, & correspon-
dent to his yeares. for he being idle at schole (as he him selfe in a certaine place reporteth) when
as none occupied the rowme of Catechizing at Alexandria, because that euery one was fayne to
flye away by reason of the threatning thunderbolts of persecution, diuers of the Gentils came to
him, to heare the preaching of the word of God. whereof he sayth the first to haue bene *Plutarch*,
who besides that he liued well, was crowned with martyrdome. The seconde was *Heraclas* ẏ bro-
ther of *Plutarch*, who after he had profited very much, and sucked at his lippes, the iuyce of chri-
stian religion and heauenly philosophy: succeeded *Demetrius* in the bishopricke of Alexandria.
Origen went nowe on ẏ eyghtenth yeare when he catechized in the schoole of Alexandria, at what
time he happely prospered whilest that vnder *Aquila* Lieuetenant of Alexandria, in the heate of
persecution he purchased vnto him selfe a famous opinion among all ẏ faithful, in that he cheare-
fully embraced all the martyrs, not only of his acquaintance, but such as were vnto him vnknow-
en. he visited not only such as were fettered in deepe dungeons, & close imprisonmēt: neither only
such as looked for the last sentence of execution, but after iudgment geuen & sentence pronounced
he was present with the martyrs, boldly accompanying them to ẏ place of execution, putting him
selfe in great peril, oftentimes boldly embracing, kissing & saluting them, so that once the furious
rage of the fonde multitude of the Gentiles, had stoned him to deathe if the diuine power of God,
had not marueloufly deliuered him. ẏ same diuine & celestial grace of God at other times againe
& againe, so oft as can not be told, defended him, being assaulted of the aduersaryes, because of his
noble hardines & prompt mind to publish the doctrine of Christ. so extremely was he dealt with-
all of the Infidels, that souldiers were commaunded to watch his house in compasse, for the ba-
nishing of the multitude that came to be instructed of him, in the Christian faythe. The persecu-
tion daily preuailed and was so vehemently bent against him, that he could no where passe safely
throughout Alexandria, but often chaūging lodgings, he was from euery where pursued, bicause

exhorteth his father to martyrdome.

Origen of a childe brought vp in holy Scriture.

A certaine Matrone of Alexandria receaueth Origen with his mother & brethren.

Origen taketh heede of Heretikes. *Tit.* 3.

Origen studieth rhetoricke.

Plutarch a martyr.

Heraclas after Demetrius b. of Alexandria.

Origen a catechizer being 18. yeare olde.

Origen comforteth the martyrs.

Pſal.27. good ſoothe that vvhich the ſacred Pſalme ſoundeth out, is true: my father and my mother haue forſaken me, but the Lorde tooke me vp. If our fathers haue forſaken vs, hovve are they preſent at our cares and buſines? If our parentes be not preſent, vvhat other of the departed be there vvhiche knovve vvhat vve doe, or vvhat vve ſuffer? *The Prophet Eſay ſayth: Abraham* hath bene ignorant of vs, and Iſraell hath not knovvne vs. *God of his greate goodnes promiſed King Ioſias, that he ſhoulde dye, and be gathered vnto his people, leſte that he ſhoulde ſee the plagues which he threatned ſhoulde happen to that place and people. Chryſoſtom ſayth:* the ſoule that is ſeuered from the bodye, can not vvander in theſe regions: *Agayne he ſayth:* It may not be, that the ſoule departed from the bodye, can be conuerſant here vvith vs: *a litle after he ſayth:* It may be proued by many teſtimonies of holye Scripture, that the ſoules of iuſte men, vvander not here after their deathe. *and leſte any thinke that the wicked doe wander, thus he writeth.* that neyther the ſoules of the vvicked alſo can linger here, harken vvhat the ritche man ſayth, vveye vvhat he requeſteth, and obtayneth not. for in caſe that the ſoules of men coulde be conuerſant here, then had he come according vnto his deſire, and certified his friendes of the torments of hell. by vvhiche place of Scripture it playnely appeareth, that the ſoules after their departure out of the body are brought into ſome certayne place, from vvhence at their vvill they can not returne, but vvayte for that dreadefull day of iudgement. *Theophilact alſo the Summariſt of Chryſoſtome, hath the ſame wordes. Origen writing agaynſte Celſus, is of the ſame opinion: affirming that the ſoules wander not, but ſuche as wander to be deuills. Chryſoſtome wryteth that the deuill vſeth to ſaye vnto the liuing,* anima talis ego ſum. *I am ſuch a mans ſoule. to the ende he may deceaue him. Samuell whome the wytch rayſed, was not Samuell, but the deuill in his forme, as Auguſtine writeth. Cyprian ſayth:* the vvicked ſpirites doe hide them ſelues in pictures and images conſecrated: theſe inſpyre the mindes of the Prophets: they bolden the harte ſtringes and entralls: they gouerne the flying of birdes: they ſorte lotts: they ſifte out oracles: they mingle alvvayes falſehoode and trueth together. for they deceaue and are deceaued: they trouble the life: they diſquiet the ſleepe: and creeping into the bodyes, they fraye the ſecretes of the minde: they bring the lymmes out of fashion: they diſtemper the health: they vexe vvith diſeaſes, that they may compell the poore ſeely vvretches to the vvorshipping of thē: that being filled vvith the ſauore from the altars and burnt bovvels of beaſtes, looſing the thinges vvhich they bounde, they may ſeeme to cure. for this is their curing and healing, vvhen they ceaſe to hurte: *Nowe ſeeinge this harmony of learned fathers, affirming the ſoules not to wander, and that they which wander be playne deuills, let vs examine what creditt can be giuen to Euſebius, and how it may be vnderſtoode that Potamiæna appeared not onely to Baſilides in ſleepe, but alſo to many others for their conuerſion. Pharaos cuppbearer dreamed he ſawe a vine hauing three branches, but it was not ſo (according vnto the letter) Ioſeph telleth him that the three branches are three dayes. Pharao dreamed he ſawe ſeuen leane kyne, it was not ſo: Ioſeph telleth him they are 7. yeares of famyne. Mardochæus dreamed he ſawe two dragons ready to wage battaile with the iuſte, it was not ſo: but Haman and the Kinge wholy bent to deſtroye the Iewes. Polycarpus dreamed he ſawe the pillowe ſet all on fire vnder his heade, it was not ſo: but a ſigne or token of his martyrdome. Sophocles hauing robbed the temple of Hercules, dreamed that Hercules accuſed him of theft, it was not ſo: but his conſcience pricked him that he coulde finde no reſte. euen ſo Baſilides, with diuers others, hauing freſhe in memorye the martyrdome of Potamiæna, and the villanye they practiſed agaynſt her, dreamed of her, their conſcience pricked them, and bearing them wittnes of the facte, to their repentance and conuerſion. ſo that ſhe appeared not (after the letter) but her martyrdome was a corize vnto their conſcience, crowning them with garlands of heauenly glory, if happely they woulde repente.*

Luke 16.

Theophilact in 8.cap. Mat

Origen lib.7 contra Celsū

Chryſoſt.in 8.cap.Matth.

1.Reg.28.

Auguſtinus Lib.2.de mirab.ſacræ Scrip.cap.11

Cyprian de Idol.vanitate

Pharaos cup bearer.

Pharao.

Mardochæus

Polycarpus.

Sophocles.

Baſilides.

Cap. v.

Of Clemens Alexandrinus Origens maiſter, and of his bookes ſtromatôn.

Cap.6.after the greeke.

Pantenus, Clemens & Origen were catechizers in the ſchole of Alexādria

Clemens ſucceeded *Pantænus*, and vnto that tyme he was a catechizer in the Churche of Alexandria, ſo that *Origen* became one of his Diſciples. This *Clemens* writing his bookes ſtromatôn, compriſeth in the firſt volume a Cronicle, containing the times vnto ỹ death of

Commo-

Comodus, so that it is euident, he finished his bookes vnder *Seuerus*, the history of whose time we doe presently prosecute:

Cap. vi.

Of Iude an ecclesiasticall wryter and his bookes.

Cap. 7. after the greeke.

About this time there florished one *Iude*, who published comentaries vpon the 70 weekes of *Daniel*, ending his Chronographie the tenth yeare of *Seuerus* raigne, he thought verely that the coming of Antichrist was then at hande because the greate heate of persecution raysed against vs at that time, vexed out of measure the mindes of many men, and turned vpside downe the quiete state of the Churche. Iude.

Cap. vii.

Origen embracing chastitie, gelded himselfe. the censure of others touching that facte of his.

Cap. 8. after the greeke.

At that time *Origen* executing the office of a Catechizer at Alexandria practised a certaine acte, which expressed the shewe of an vnperfecte sense, and youthly hardines, but a notable example of faith and chastitie. he vnderstanding simply and childishly the sainge of the Lorde: There be some vvhich make themselues Eunuches for the Kindome of heauens sake: & with all purposing to fulfill the wordes of our Sauiour, for that he being yong in yeares preached, and made manifest, not onely to men, but also to women the mysteries of God: sought meanes to cutt of, all occasion of wantonesse and the sclaunder of the infidels, practised vpō himselfe to performe the wordes of our Sauiour, carefully minding to conceale from his familiar frends this facte of his. but it was vnpossible to cloke and couer so great a matter, which thing when *Demetrius* bysshop of that place had vnderstoode he wondred at his bolde enterprise, yet allowed of his purpose, and the sinceritie of his faithfull minde, he bidds him be of good cheere and continewe the office of a Catechizer. Though *Demetrius* was then of that minde, yet not long after, seeing *Origen* luckely to prosper, to be highely esteemed, reuerenced, renowmed and famous amonge all men: he was pricked with some humane passion, so that he painted and published abroad, vnto all the bysshops throughout the worlde the gelding of *Origen* as a moste foule and absurde facte. yet the best accepted and worthiest bysshops throughout Palæstina, to wete of Cæsarea & Ierusalem, because they had found him worthie of dignitie and great honor, made him minister through the laying on of hands. then after that he came to great estimation, and was well accepted of all men, and gotten no small commendation for his vertue & wisedome: *Demetrius* hauing no other thinge to charge him withall, accused him of the olde facte done of a child, & for company wrapped with accusations such as aduaunced him vnto the order of the ministerie, which were putt in practise within a while after. from that time forth *Origen* without lett or hinderance fulfilled the worke he had in hand, preached at Alexandria day and night the word of God vnto such as frequented vnto him, applyng his whole minde vnto holy Stripture and the profit of his disciples. when *Seuerus* had held the emperiall sceptre the space of eightene yeares, his sonne * *Antoninus* succeeded him. And of them which manfully perseuered in the persecution of that time, and after confession and sundry torments & conflicts, by the prouidence of God were delinered: on was Alexander whome a litle before we signified to haue bene bysshop of Ierusalem. He because he perseuered constante in the confession of the name of Christ, was there chosen bysshop, *Narcissus* his predecessor being yet a liue.

Origen gelideth himself.

Math. 19.

Demetrius bysshop of Alexandria one while liketh another while misliketh through enuie with the gelding of Origen.

The bysshops of Cæsarea and Ierusalē allowed of Origen and made him minister.

Antoninus was created Emperour anno Domini. 213.

Cap. viii.

Of Narcissus bysshop of Ierusalem, his miracle and aproued innocencye.

Cap. 9. after the Greeke.

The Citizens of that seae remember many miracles wrought by *Narcissus*, which they receaued by traditiō deliuered from one to an other, among which, such a miracle is reported to haue bene done. when on a certaine time the solempne vigills of Easter were celebrated, the ministers wanted oyle, the whole multitude being therewith much greued: *Narcissus* cō-

If thou thinkest (gentle Reader) this miracle to be

a tale, take it, as cheape as thou findeſt it: if it be true maruell not at all thereat, for God bringeth ſtraunger thinges then this to paſſe.

maunded ſuch as had charge of the lightes ſpeedely to bringe vnto him water drawen vp out of the next well, that being done, he prayed ouer it and bad them poure it into the lamps with feruẽt faith towards God, which whẽ they had fulfilled, ỹ nature of the water beyond all reaſon & expectation, by the wonderfull power of God was chaũged into the qualitie of oyle. & they repoꝛt farther that a ſmale quantitie thereof foꝛ miracles ſake was reſerued of many of the brethꝛẽ a long while after, euen vnto this our time. many other notable things woꝛthy of memoꝛy they repoꝛte of this mans life, whereof this is one: certaine lewde barletts ſeeing the conſtancie & vpꝛightneſſe of his life, could not brook nether away with it, fearing that if thꝛough his meanes they were attainted there was no other way but execution: therefoꝛe they in conſcience being pꝛiuey to infinite lewde pꝛactiſes, pꝛeuẽt the ſame and charge him with a greuous accuſation. afterwards to perſwade the hearers ỹ ſooner, they confirme their accuſatiõs with othes. ỹ firſt ſwoꝛe: if I lye let me be burned to aſhes. the ſeconde: if I repoꝛte not the trueth let my whole body be toꝛmented and waſted away with ſome cruell diſeaſe. The third: if I beare falſe wittneſſe let me be ſmitten with blindneſſe. but foꝛ all their ſwering and ſtaring, not one of the faithfull beleued them, the chaſtitie and vpꝛight conuerſation of *Narciſſus* ſo pꝛeuailed among all men. He tooke greuouſly theyr deſpitefull dealing, and becauſe that of olde he had bene of the Philoſophicall ſecte, he fledd and foꝛſooke his Churche, hidd himſelfe pꝛiuely in the deſerte and obſcure places, foꝛ the ſpace of many yeares. yet the great and watchfull eye that iuſtely auengeth, woulde not peꝛmitt ſuch as had malicioufly pꝛactiſed this lewdnes to haue perfect reſt: but ſpeedely and ſwiftely compaſſed them in theire owne craſte, and wꝛapped them in the ſame curſes (if they lyed) they had craued vnto themſelues. The firſt therefoꝛe without any circumſtance at all in plaine dealinge, had a ſmale ſparcle of fire fallen in the night time vpon the houſe where he dwelt, whereby he, his houſe, and his whole family by fire were conſumed to aſhes. The ſeconde was taken with the ſame diſeaſe from toppe to toe which he had wiſhed vnto himſelfe beſoꝛe. The thirde ſeeing the terrible ende of the two foꝛmer, and fearinge the ineuitable vengeance of God that iuſtely plagueth periured perſons, confeſſeth vnto all men theyre compacted deceate, and pꝛetended miſchiefe againſt that holy man, and waſteth awaye with ſoꝛowefull mourninge, puniſheth his body and pineth wyth teares ſo long, till bothe his eyes ranne out of his heade. and ſuch were the puniſhmentes of falſe wittneſſes and periured perſons.

The iuſtice of God againſt periured perſons.

Cap. 10. after the greeke.

Cap. ix.

Of the ſucceſſion of byſhops in the Church of Ieruſalem

Dios. Germanion. Gordius. Narciſſus & Alexãder his helper.

After the departure of *Narciſſus* when it was not knowen where he remained, the biſhops of the boꝛderinge and adioyninge Churches oꝛdayned there an other byſhop whoſe name was *Dios*, whome (after he had continewed but a ſmale ſpace) *Germanion* ſucceeded, and after *Germanion*, *Gordius*. In whoſe time *Narciſſus* ſhewed himſelfe againe as if he had riſen from death to life, and is entreated of the bꝛethꝛen to enioye his byſhoꝛpricke againe, beinge much maruciled at, foꝛ his departure, foꝛ his philoſophicall trade of life, and eſpecially foꝛ the vengeance and plagues God powꝛed vpon his accuſers. and becauſe that foꝛ his olde yeares and heuie age he was not able to ſupplie the rowme, the deuine pꝛouidence of God thꝛough a viſion by night reuealed vnto him pꝛouided *Alexander* byſhop of an other pꝛouince to be *Narciſſus* his felowehelper, in diſcharging the function due vnto the place.

Cap. 11. after the greeke.

Cap. x.

Of Alexander byſhop of Ieruſalem and Aſclepiades byſhop of Antioche.

FOꝛ this cauſe therefoꝛe (as warned by a viſion from aboue) *Alexander* who afoꝛe was byſhop of *Cappadocia* tooke his ioꝛney to Ieruſalem foꝛ pꝛayer ſake, and viſitinge of the places there: whome they of Ieruſalem receaue bountifully, and ſuffer not to returne whome againe, and that did they accoꝛdinge vnto the viſion which appeared vnto them in the night, and plainely pꝛonounced vnto the chief of them: charging them to haſten out of the gates of their city and receaue the byſhop oꝛdained of God foꝛ them. this they did thꝛough thaduiſe of the boꝛdering byſhops, conſtraining him of neceſſitie to remayne among them. *Alexander* himſelfe in his epiſtles

epistles (at this day extant) against the *Antinoites*, maketh mention of this byshoprycke, in commen betwene him and *Narcissus*, wryting thus about the later end of an epistle: *Narcissus* greeteth you, vvho gouerned this byshopricke before me, and novve being of the age of a hundreth and sixtene yeares prayeth vvith me and that very carefully for the state of the church, & beseacheth you to be of one mind vvith me. These thinges went then after this sorte. when *Serapion* had departed this life, *Asclepiades* was stalled bishop of Antioch and constantly endured the time of persecution. *Alexander* remembreth his election writing to the church of Antioch after this maner: *Alexander* the seruant of the Lord, and the prisoner of Iesus Christ vnto the holy church of Antioch sendeth greeting in the Lorde. The Lord eased & lightened my fetters and imprisonment vvhen that I hearde *Asclepiades*, a man vvell practised in holy Scripture, by the prouidence of God, for the vvorthines of his faith to haue bene placed bishop of your church. This epistle he signifieth in the end to haue bene sent by *Clemens*. This epistle I haue sent vnto you my Maysters and brethren by *Clemens* a godly minister, a man both vertuous & vvell knovven, vvhome you haue seene, and shall knovve, vvho also being here present vvith me by the prouidence of God hath confirmed & furthered the church of Christ.

Alexander. b of Ierusalem Epist contra Atinoitas.

Asclepiades.

Alexander. b of Ierusalem vnto the church of Antioch.

Cap. xi.

Cap. 12. after the greeke.

Of the workes of Serapion byshop of Antioch.

IT is very like that sundry epistles of *Serapion* are reserued amonge others, vnto our knowe-ledge onely such came as he wrote vnto one *Domnus* which renounced the fayth of Christ in the time of persecution and fell to Iewish Apostasie: and vnto one *Pontius* and *Caricus* ecclesiasticall persons. againe epistles vnto other men. and also a certaine booke of the Gospell which they call after *Peter* wrytten to this end that he might confute the falsehoode specified in the same for that diuerse of the churche of Rosse, went astray after false doctrine vnder coloure of the foresayd Scripture. it shall seeme very expedient if we alleage a fewe lines out of it, whereby his cēsure of that booke may appeare. thus he wryteth: VVe (my brethren) receaue *Peter* & the other Apostles as messengers of Christ himselfe, but their names being falsely forged vve plainely do reiect, knovving vve receaued none such. I truely remaining amongest you supposed you vvere all sounde and firme in the right fayth, and vvhen I had not perused the booke published in *Peters* name entitled his Gospell, I sayd: if this be onely the cause of your grudginge and discoraging let it be redd: but novve in so much I perceaue a certaine hereticall opinion to be thereby cloked and coloured by occasion of my vvordes I vvill hasten to come vnto you. vvherefore my brethren expecte shortely my comming. For vve knovve vvell inough the heresie of *Marcianus* vvho vvas founde contrary to himselfe, he vnderstoode not that vvhich he spake as you may gather by the things vvhich vve vvrote vnto you. vve might peraduenture our selues, laye dovvne more skilfully the grounde of this opinion vnto his successors, vvhome vve call coniecturers. for by perusing the expositiōs of their doctrine vve haue foūd many things sauoring of the true doctrine of our Sauiour, and certaine other things borovved and interlaced vvhich vve haue noted vnto you. Thus farre *Serapion*.

Domnus. Pontius. Caricus.

Serapion bishop of Antioch vnto the Churche of Rosse touching the Gospell after Peter.

Marcianus an hereticke.

Cap. xii.

Cap. 13. in the greeke

Of the workes of Clemens byshop of Alexandria.

THe bookes of *Clemens* entitled Stromatôn are in all eight, and extant at this daye, bearing this inscription: The diuerous compacted bookes of *Titus Flauius Clemens*, of the science of true Philosophie. There are also of the same number bookes of his intitled: Dispositions or Informatiōs, where he namely remembreth his maister *Pantænus*, expounding his interpretations & traditions. there is extant an other booke of his for exhortatiō vnto the gentils, and three bookes intitled the schoolemaister, & other thus: vvhat ritch mā can be saued? againe a booke of Easter and disputations of fasting, and of sclaunder. an exhortation to nevvenes of life for the late conuerts. The canon of the church, or against the Ievves dedicated vnto *Alexander* the bishop aboue named. In the bookes Stromatôn he explicated not onely the deuine but also the heathenish doctrine, and he repeating their profitable sentences, maketh manifest the opinions both of Grecians and barbarians, the which diuerse men highely doe esteeme. and to be shorte he confuteth the false opinions of Graundehereticks, dilatinge manye Historyes and

στρωματεῖς.

ὑποτυπώσεις.

miniſtringe vnto vs muche matter of ſundry kindes of doctrine. With theese he mingleth the opinions of philoſophers, fittlye entitling it for the matter therein contained a booke of diuerous doctrine. He alleageth in the ſayde booke teſtimonies out of wryters not allowed and out of the booke called the vviſedome of Solomon, *Ieſus Sirach*, the Epiſtle to the Hebrvves, *Barnabas*, *Clemens*, *Iude*. He remembreth the booke of *Tatianus* againſt the Gentils, and of *Caſſianus* as if he had wrytten a Chronographie. Moreouer he remembreth *Philo*, *Ariſtobulus Ioſephus*, *Demetrius*, *Eupolemus* Iewiſh wryters, and howe that all they pronounced in their writings that *Moſes* and the nation of the Hebrevves and Ievves were farre more auncient then the Gentils. The bookes of the aforeſayd *Clemens* containe many other neceſſary and profitable tractes. In the firſt of his bookes he declareth that he ſucceded the Apoſtles, and there he promiſeth to publiſh comentaries vpon Geneſis. In his booke of Eaſter he confeſſeth himſelf to haue bene ouer treated of his friendes that he ſhoulde deliuer vnto the poſteritie in wryting thoſe traditions which he hearde of the elders of olde. he maketh mention of *Melito* and *Irenæus* and of certain others whoſe interpretations he alleageth. To conclude, in his bookes of Diſpoſitions or Informations: He reciteth all the bookes of ỳ Canonicall Scripture neyther omitted he ỳ rehearſall of ſuch as were impugned.* I ſpeake of the Epiſtle of *Iude*, the Catholicke epiſtls, the epiſtle of *Barnabas*, the Reuelation vnder the name of *Peter*.

* Cap. 14. in the greke.

Cap. xiii.

Clemens byſhop of Alexandria of the Canonicall Scripture. Alexander byſhop of Ieruſalem, of Clemens and Pantænus. Origen cometh to Rome in the time of Zephyrinus.

The Epiſtle vnto the Hebrevves he affirmeth to be *Pauls* for vndoubted, and therefore written in the Hebrewe tongue for the Hebrews ſakes, but faithfully tranſlated by *Luke* and preached vnto the Gentils, and therefore we finde there the like phraſe and maner of ſpeache vſed in the Actes of the Apoſtles. it is not to be miſliked at all, that: *Paul* an Apoſtle is not prefixed to this Epiſtle. For (ſaith he) vvryting vnto the Hebrevves becauſe of the ill opinion they conceaued of him very vviſely he concealed his name, leſt that at the firſt he ſhoulde diſmay them. Againe he ſayth: For euen as *Macarius* the elder ſayd: for ſo much as the Lorde himſelf vvas the meſſenger of the almighty & ſent vnto the Hebrevvs: *Paul* for modeſty his ſake being the Apoſtle of the Gentils, vvrote not himſelfe the Apoſtle of the Hebrevves, partly for the honor due vnto Chriſt, and partly alſo for that he frely & boldly being the Apoſtle of the Gentils vvrote vnto the Ievves. Afterwardes of the order of the Euangeliſts accoʒding vnto the tradition of the elders he wʒiteth thus: The goſpels vvhich containe the genealogies are placed and counted the firſt. The Goſpell after *Marke*, vvas vvritten vpon this occaſion. VVhen *Peter* preached openly at Rome and published the Goſpell by rote, many of the auditors intreated *Marke* being the hearer and follover of the Apoſtle a long vvhile, & one that vvell remembred his vvords: to deliuer them in vvryting ſuch things as he had heard *Peter* preach before, vvhich thing vvhen he had ſignified to *Peter* he nether forbad him neither commaunded him to do it. *Iohn* laſt of all ſeing in the other Euangeliſts the humanitie of Chriſt ſet forth at large, being entreated of his friends and moued by the holy Ghoſt vvrote chiefly of his diuinitie. Thus farre *Clemens* byſhop of Alexandria. Againe the aforeſayd *Alexander* in a certaine epiſtle vnto *Origen*, wʒiteth howe that *Clemens* & *Pantænus* were become familiar friends after this manner: This as you knovve very vvell vvas the vvill of God that our frendship should continevve and remaine immoueable, begonne euen from our progenitors & become yea more feruent & ſtedfaſt. vve take them for our progenitors vvho going before, haue taught vs they vvaye to follovve after, vvith vvhome after a vvhile vve ſhalbe coopled, I meane bleſſed *Pantænus* my Mayſter, & holy *Clemens* my maiſter alſo, vvhich did me much good and if there be any other ſuch, by vvhoſe meanes I haue knovven you throughly for my maiſter and brother. So farre *Alexander*. but *Adamantius* (ſo was *Origen* called) wʒiteth in a certaine place that he was at Rome when *Zephyrinus* was biſhop there, for he was very deſirous to ſee the moſt auncient churche of the Romains, where after he had continewed a litle while, he returned to Alexandria executing moſt diligẽtly ỳ accuſtomed office of Catechizing, when as *Demetrius* alſo biſhop of Alexandria vſed all meanes poſſible together with him to thende he might profitt and further the bʒethren.

Clemens alleageth this out of Macarius.

Clemens of the order of the Goſpells.
Matthewe.
Luke.
Marke.
Iohn.

Alexander byſhop of Ieruſalem vnto Origen.

Origen came to Rome about Ann. Domini. 210.

Cap.

Cap. xiiii.

Of Heraclas Origens companion in catechizinge

Cap. 15. after the Greeke.

When *Origen* sawe himselfe not sufficient, neither able alone to searche out the profound mysteries of holie scripture neither the interpretation and right sense thereof, because that suche as frequented vnto his schoole graunted no leasure at all, for from morning to nyght in seuerall companies, one ouertakinge an other they flocked to his preachinge: he ordained *Heraclas* of all the other his familiers, his fellowe helper, and Vsher, a man experte in holy scripture, discrete and wise, and a profounde philosopher, committing vnto him the instruction of the inferiour sort and lately come to the faith, reseruing vnto himselfe the hearinge of suche as were farther and better entred.

Heraclas catechizer at Alexandria.

Cap. xv.

Origen studyed the Hebrewe tongue, and conferred the translations of holie scripture.

Cap. 16. in the Greeke.

Origen had so greate a desire of searching out the deepe mysteries of holy scripture that he studied the Hebrevve tongue and bought the copies vsed among the Ievves, whiche were writtten in Hebrevve letters. he searched and conferred the septuagints translation of holy scripture with others at that time extant.

Cap. xvi.

Origen compiled and sette forth the translations of holy scripture, terming the one edition Tetrapla, that is fourefolde. the other Hexapla, that is sixfolde.

Cap. 17. in the Greeke.

Origen founde certeine other translations besides the common and vulgare, varipng among them selues, to wete: the translation of *Aquila*, of *Symachus*, & of *Theodotion*. which I wote not where lying hidde of a long while he searched out and set forth vnto the worlde. of the which, by reason they were obscure, dusky & mothe eaten, he knewe not the authors, but this onely he signified that the one he founde at Nicopolis on the shore Actiacke, the other in some other odd place. In the sixefolde edition of the psalmes after the foure famous translations he annexed not onely the fifte but the sixte and the seuenth, repoyntinge againe howe that he founde one of them at Hiericho in a tunne in the time of *Antoninus* the sonne of *Seuerus*. These being compacted together in one volume and the pages deuided into pillers or columnes, euery copie sette righte ouer against the other, together with the Hebrevve, he published the same and entituled it Hexapla: ioyning withall seuerally the translations of *Aquila*, of *Symachus*, of *Theodotion*, and of the Septuagints entituling them Tetrapla. yet haue we to vnderstande that of these interpreters, *Symachus* was an Ebionite. The Ebionites opinion was recounted an heresie for that they taught *Christ* to be borne of *Ioseph* and *Marie*, and that *Christ* vvas but a bare man. They taught that the lavve vvas to be obserued after the Ievvishe manner, as we haue learned by histories heretofore. The commentaries of *Symachus* are at this daye extant, wherein he inueyeth against the Gospell after *Mathewe*, endeuoring to establishe & vphold the foresaide hereticall opinion. These works of *Symachus* together with other trãslations of holy scripture, *Origen* reporteth him selfe to haue found with a certaine woman called *Iuliana*, which sayde that *Symachus* deliuered hir them to keepe.

Many Greke translations of the olde testament.
The septuagints.
Aquila.
Symachus.
Theodotion
5.
6.
7.
Hexapla.
Tetrapla.
Symachus an Ebionite.
The heresie of the Ebionites.

Cap. xvii.

Origen reuoketh Ambrose from the heresie of Valentinus, he professeth diuinitie and philosophie with greate admiration.

Cap. 18. in the Greeke.

At that tyme *Ambrose* addicted vnto the *Valentinian* heresie and confuted by *Origen*, was lyghtened with the trueth whiche shyned as the sonne beames, and embraced the sounde doctrine of the churche, together with manie other learned men, whiche resorted vnto him. When the rumor was nowe euerie where bruted abrode of the fame of *Origen*, they came to trye the trueth of his doctrine, and to haue experience of his vtteraunce in preachinge. Heretickes also very many and philosophers specially of the moste famous, whereof not a fewe gaue diligent eare and attentiue heede, and were instructed of him, not onely in deuine but also in prophane literature. as many as he perceaued towardly and sharpe witted he ledde them

Origen readeth the liberall artes exhorting both the ſubtle & ſimple to ſtudie them.

vnto philoſophicall diſcipline, expoundinge vnto them Geometrie and Arithmeticke, with the other liberall artes, againſte the abſurde opinions of philoſophers he alleaged philoſophers autorities, and expounded them, conſideringe ſeuerally of them as by waye of commentarie, ſo that he was renowned, famous and recounted amonge the Gentiles for a greate philoſopher. he perſwaded alſo vnto the ſtudie of the liberall artes, many of them which were dull witted, affirminge they ſhoulde thence procure vnto them ſelues great commoditie, and helpe to the contemplation and increaſe of knowledge in holye ſcripture, for he was of this opinion that the exerciſe of prophane and philoſophicall diſcipline was very neceſſary and profitable for him ſelfe.

Cap. xviii.

Cap. 19. after the Greeke.

VVhat diuers men thought of Origen.

THe heatheniſhe philoſophers who then florished are witneſſes approued of his good purpoſe and induſtrie in this behalfe, in whoſe commentaries we finde often mention made of this man, wherof ſome haue dedicated their bookes vnto him, other ſome haue deliuered vp their woorks vnto him as vnto the cenſure of their maiſter. But what ſhall I ſpeake of them, when as *Porphyrius* himſelfe, then in Sicilia, ſtriuinge and ſtrugglinge againſt vs with his bookes endeuouring to confute holy ſcripture remembred the interpreters thereof? And beynge not able to charge, neither to impugne to any purpoſe our doctrine, any kinde of waye, now voyde of reaſon he fell to rayling ſpeaches and ſclaundering of the expoſitors. of which number namely he goeth about to accuſe *Origen*, whome he reporteth to haue knowen of a child, yet through his vnaduiſed forgetfulneſſe he commendeth the man, ſometyme reporting truely when as he coulde not otherwiſe chuſe: ſometime vntruely thinking thereby to delude others, and whileſt that nowe he accuſeth him for being a Chriſtian, anone he paynteth forth, and wondereth at his ſingular gyfte and excellencie in philoſophicall diſcipline. heare him therefore, for thus he writeth: Many beyng deſirous to finde out, not the imperfection and impietie of Ievvishe ſcriptures but the reſolution, haue turned them ſelues vnto expoſitions not cohærent, & interpretations of the ſcriptures inconuenient, and not onely allovvinge of forged ſcriptures, but alſo approuing and extollinge the commentators. for they alleaging the darke ſpeaches vvhich are ſayd to be manifeſt in *Moſes*, and publiſhing them as Oracles replenished vvith hydd & concealed myſteries: they frame a charmed iudgement through the arrogancie of their minde and shevv forth their expoſitions. Agayne after a fewe lynes he ſayeth: This is the abſurde manner and guyſe of that man, vvith vvhome I beyng very yonge haue had conference, vvho then vvas very famous, and at this daye alſo by reaſon of the commentaries he lefte behinde him (I meane *Origen*) is muche ſpoken of, vvhoſe greate prayſe is blaſed farre and nyghe among the maiſters and fauourers of that doctrine. For vvhen he vvas the diſciple of *Ammonius*, vvho in our tyme excelled for his fame in philoſophie, he profited very muche vnder him beyng his maiſter, and obtayned greate knovvledge in the ſciences: but as toutchinge the right inſtitution of lyfe, he tooke in hande an other trade quite kame from his: for *Ammonius* beyng a Chriſtian and brought vp of chriſtian parents vvhen he had grovven into rypeneſſe of iudgement and the knovvledge of philoſophie, forthvvith he framed his trade of lyfe conformable vnto the lavves: but *Origen* beynge a Gentile and brought vp in the ſciences of the Gentiles, degenerated and fell into that * barbarous temeritie, vvherevvith beynge taken he corrupted both him ſelfe and the perfection of thoſe ſciences, leading a lyfe after the maner of the Chriſtians, contrary vnto the lavves, according vnto their opinions of celeſtiall matters and of God, preferring ſtraunge fables before the ſcience of the gentiles. He continevvally peruſed *Plato*, he readde ouer the vvorkes of *Numenius*, *Cronius*, *Apollophanes*, *Longinus*, *Moderatus*, *Nicomachus*, and the reſte of the *Pythagoreans*, counted vviſe and profounde men. he vvas vvel ſeene in *Chæremon* the Stoicke, and in the vvorkes of *Cornutus*, vvhence he borovvinge of the Grecians maner, the allegoricall interpretation of myſteries, applyed it vnto the Ievvishe ſcriptures. Theſe thinges hath *Porphyrius* vvritten in his third booke againſt the Chriſtians, truely reporting of this mans exerciſes, and ſundry kindes of knowledge but vntruely in that he ſayde, he ſhould degenerate from the Gentiles. For how can he pronounce the trueth when as he practiſeth to vvite againſte the Chriſtians? he ſayeth that *Ammonius* from leading a good and a godly lyfe fell into heatheniſh idolatrie. for the doctrine of *Chriſt* the which *Origen* receaued of his forefathers the ſame he retayned as we haue largely declared before. And

Porphyrius an Atheiſt (whoſe wordes theſe are lib. 3. contra Chriſtianos) wrote fiftene bookes againſte the Chriſtians, whome Euſebius cõfuted in 30. bookes of the which 20. were extãt in the tyme of Ierom but at this daye not one.

*The blaſphemie of Porphyrius againſt Chriſtianitie.

Origen learned of the Grecians to write allegorically.

Ammonius

Ammonius also (contrary to his reporte) kept styll and retayned the sounde and uncorrupted philosophie of God euen vnto his laste ende, as his commentaryes at this daye beare recorde whiche he lefte behinde him. namely that famous worke entituled: The agreement of *Moses* and *Iesu*, and other tractes whatsoeuer other men haue founde written. These thynges are layde downe to the comendation of *Origen*, agaynst the sclaunderous mouthe of that despitefull man, and of the greate skyll of *Origen* in the Grecians discipline and doctrine. Touchinge the whiche when he was reprehended of some for his studye therein; he defended him selfe in a certaine epistle writinge after this maner.

Porphyrius sclaundered Origen and Ammonius.

CAP. XIX.

Cap. 20. in the Greeke.

Howe Origen defended him selfe agaynste such as reprehended him for studying Philosophie. Of his voyage into Arabia and Palæstina.

WHen that I studyed for the increase of knowledge, and that a rumor or fame was spredde abrode of the perfection of my learninge and doctrine, heretickes, and speciallie such as were profounde in philosophie and in the doctrine of the Gentils, resorted vnto me: wherefore I thought good to searche out the selfe opinions of heretickes and what soeuer myght be sayde out of philosophie for the confirmation of the trueth. This haue I done firste of all after the example of *Pantænus* who profited a greate manye before my tyme, and had singular skyll and knowledge therein. Secondly after the example of *Heraclas*, nowe a minister of the churche of Alexandria, whome I founde with a professor of philosophie whiche was his mayster, fyue yeares before I applyed my minde to the studie of theyr sciences. Who also in tymes paste vsed the common and vsuall attyre, nowe layinge that aside he tooke the philosophers habite the whiche he retayneth as yet, and ceaseth not vnto this daye with earnest labour & industrie to reade ouer the philosophers bookes. These thinges hath he written to the clearinge of him selfe for his studie in prophane writers. When as at that tyme he continewed at Alexandria, there came a certayne souldier from the gouernour of Arabia, with letters vnto *Demetrius* Bysshope of that seae, and vnto him who then was Lieutenante of Ægypte, requestinge them with all speede to sende *Origen* vnto him whiche myght communicate vnto him some parte of his doctrine. *Origen* then beynge sente of them taketh his voyage into Arabia. Not longe after when he had accomplished the cause of his iourney he returned into Alexandria. In the meane whyle there was raysed such a sedition in the cytie and the warres were so hotte that there was no beynge for him there, he lefte Alexandria, and foreseeynge that he coulde be safe no where in all Ægypt, he went into Palæstina and remayned at Cæsarea, where he was intreated by the byshopes of that prouince, to dispute in the open churche and to expounde holie scripture, beynge as yet not called to the ministerie. Whiche thinge may euidently appeare by that whiche *Alexander* bishope of Ierusalem, and *Theoctistus* bishope of Cæsarea wrote in defence of the facte vnto *Demetrius* concerninge him after this manner: (he layde this downe in his letters that there was neuer suche practise hearde of, that there coulde no where the like president be founde, that laye men in presence of bishops haue taught in the churche) We knowe not for what cause he reporteth a manifest vntrueth, whē as there may be found such as in opē assemblies haue taught the people. yea when as there were present learned men that coulde profite the people, and moreouer holie byshops at that tyme also exhortinge them to preache. For example sake: at Laranda *Euelpis* was requested of *Neon*, at Iconium *Paulinus* was requested by *Cellus*, at Synada *Theodorus* was requested by *Atticus*, who were godly brethren. It is like also that this was practised in other places though vnknowen to vs. Thus was *Origen* honored beynge a ponge man, not onely of his acquaintance, but of byshops that were straungers vnto him. Afterwardes when *Demetrius* had called him whome by his letters and diuers Deacons of the churche had earnestly solicited his returne, he taketh his voyage agayne into Alexandria, and there diligently applyeth his accustomed maner of teachinge.

Origen in a certaine epistle writeth thus of him selfe for his studye in philosophie.

Alexander. b. of Ierusalem & Theoctist. b. of Cæsarea write thus vnto Demetrius b. of Alexandria which found faulte that a laye man in presence of Bishops shoulde dispute or interprete.

Cap.21.in the greeke

Cap. xx.

Of the famous writers in Origens tyme and how the Emperours mother ſent for him.

There floriſhed at that tyme many other learned and profounde eccleſiaſticall perſons, whoſe epiſtles writing from one to an other are at this daye to be ſeene and found reſerued in the libzarie buylded at Ieruſalem by *Alexander*, who was biſhope there at that tyme. from whence we haue compiled together the ſubſtance of this our preſent hiſtozie. of this number *Beryllus* (beſides his epiſtles and commentaries) hath lefte vnto the poſteritie ſundzye monumentes of his ſounde fayth, foz he was biſhope of Boſtra in Arabia. Likewiſe *Hippolytus* biſhope of an other place. There came alſo into our handes the diſputation of *Gaius* a notable learned man had at Rome in the tyme of *Zephyrinus* agaynſte *Proclus* a patrone of the *Phrygian* hereſie. in the which (to the confutation of the temeritie and bolde enterpziſe of the contrarye parte in alleaginge of newe founde ſcriptures) he maketh mention of therteene epiſtles of *Sainct Paul*, not naming the epiſtle vnto the Hebrevves in the number. Foz neither as yet of diuerſe Romaines is that epiſtle thoughte to be *Pauls*.* When *Antoninus* had bene Emperour ſeuen peares and ſixe moneths *Macrinus* ſucceeded him in the empire. And after that this *Macrinus* had departed this lyfe, in the firſte peare of his raygne, an other *Antoninus* tooke the imperiall ſcepter to rule ouer the Romaines, in the firſt peare of whoſe cozonation *Zephyrinus* biſhop of Rome oyed: whē he had gouerned the eccleſiaſticall ſeae the ſpace of eyghteene peares, whome *Caliſtus* ſucceeded. who continewing the ſpace of fyue peares lefte the churche to *Vrbanus*. Agayne after that *Antoninus* had bene Emperour foure peares full, he oyed, in whoſe rowme *Alexander* immediately folowed: at what tyme *Philetus* ſucceeded *Aſclepiades* in the churche of Antioche. Then *Mamæa* the Emperours mother, a woman (if there was then any ſuche in the wozlde) very godly and religious (when the fame of *Origen* was ſpzedde farre and nyghe enen vnto hir eares) thought hir ſelfe a happie woman if ſhe mpght ſee him, and heare his wiſedome in holye ſcripture whiche all men wondered at, Wherefoze remayning at Antioche ſhe ſent of hir garde foz him, who alſo came, and after that he had continewed there a while and publiſhed many thinges to the glozie of God and of the power of his doctrine he returned againe vnto his accuſtomed ſchoole.

Beryllus. Hippolytus.

Gaius agaynſt Proclus.

14. epiſtles of Paul.

* an. do. 220: Macrinus ſucceedeth Antoninus in the empire.

Antoninus. 2 emperour: an. dom. 221.

Caliſtus. B. of Rome.

Vrbanus. B. of Rome.

Alexander Emperour an. dom. 224.

Philetus. b. of Antioche.

Cap.22.in the Greeke.

Cap. xxi.

The catalogue of Hippolytus workes. Origen beginneth to comment.

At that tyme *Hippolytus* amongeſt many other of his monumentes wzote a booke of Eaſter, where after ſupputation of tymes layde downe, he ſette fozth a certayne canon of Eaſter compziſinge the compaſſe of ſixteene peares, endinge the raygne of the Emperour *Alexander* in the firſte peare. Of his other wozkes theſe came to our knowledge: of the ſixe dayes creation: of the thinges vvhiche folovve the ſixe dayes vvorkes. Agaynſte *Marcion*. vpon the Canticles of *Solomon*. vpon certeyne peeces of *Ezechiell*. of Eaſter. agaynſte all hereſies, with manye others the whiche thou ſhalte finde extant amonge other men. About that time, *Origen* beganne to commente vpon holye ſcriptures, *Ambroſe* diuerſlye pzouokinge him not onely with wozdes and fayze ſpeaches, but alſo vrginge him with large offers of neceſſarye expences. Foz *Origen* had at certayne tymes appoynted foz him, mo in number then ſeuen ſwyfte notarpes, euery one ſupplyinge the rowme by turne, and wzitinge that whiche he vttered vnto them: and as many moze ſcriueners together with maydens well exerciſed and pzactiſed in penninge. whoſe neceſſary expences and charges *Ambroſe* exhibited pea and that abundantly. who alſo together with him beſtowed greate diligence in the exerciſe and ſtudye of the ſacred ſcriptures, whereby chiefely he pzouoked him to wzite commentaries vpon holye ſcripture. When theſe thinges were thus adoynge, after *Vrbanus* had gouerned the churche eyghte peares *Pontianus* ſucceeded him in the ſeae of Rome, and in the churche of Antioche *Zebinus* ſucceeded *Philetus*.

The workes of Hippolyt.

Origens notaries and ſcriueners.

Pontianus. b. of Rome.

Zebinus. b. of Antioch.

Cap.

Cap. xxii.

Origen is made minister at Cæsarea.

Cap. 23. in the Greeke.

At that tyme when the necessitie of the ecclesiasticall affayres so constrayned, *Origen* beynge sent into Greece was made minister at Cæsarea in Palæstina of the bishops there abidinge. But what sturre fell out touchinge that matter in his behalfe, and what was decreed by bychops concerninge the controuersies about him, and what other thinges he suffred preachinge the worde of God: in so much they require a seuerall volume we wyll passe them ouer, referringe the reader vnto the seconde Apollogie whiche we published in the defence of him, where we haue lyghtly runne them ouer.

Cap. xxiii.

Of certaine commentaries of Origen.

Cap. 24. in the Greeke.

These thinges are also to be annexed vnto the reste, howe that in the sixte booke of his annotations vpon *Iohn*, he declareth the fyue firste to haue bene written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangelist, mounted to the number of tvventie and tvvo tomes. In his nynth tome vpon Genesis (whereof all are tvvelue) he signifieth not onely the former eyght to haue bene written at Alexandria, but also his annotations vpon the firste fiue and tvventie psalmes. Againe he wrote vpon the lamentations, (of the which we haue seene fiue tomes) where he made mention of his bookes of the resurrection, in number tvvo. He wrote also of principall beginninges, afore his departure out of Alexandria. and the bookes intituled Stromateis in number tenne: he wrote in the same citie in the tyme of the Emperour *Alexander*, euen as all the titles prefixed to the tomes declare the same.

περὶ ἀρχῶν.

Cap. xxiiii.

The catalogue of the bookes of the olde and newe Testament alleaged out of Origens workes.

Cap. 25. in the Greeke.

In his exposition vpon the firste psalme he reciteth the bookes of the olde testament writinge thus: VVe may not be ignorant that there are tvvo and tvventie bookes of the olde testament after the Hebrevves vvhich is the number of the letters amonge them. Agayne a little after he sayeth: The tvvo and tvventie bookes after the Hebrevves are these: The firste Genesis, of vs so called, but of the Hebrevves *Bereshith*, the title beynge taken of the beginninge of the booke, vvhiche is as muche to saye as: In the beginninge. Exodus in Hebrevve, *Veelleseмoth*, that is: these are the names. Leuiticus in Hebrevve *Veikra*, that is: and he called Numeri in Hebrevve *Hamisparim* or *Pecudim*. Deuteronomium, *Elle haddebarim*, that is: these are the vvordes. *Iesus* the sonne of *Nave*, *Iosue ben Nun*, that is: *Iosue* the sonne of *Nun*. Iudges and *Ruth* vvith them one booke, in Hebrevve *Sophetim*, that is: Iudges. The firste and seconde of Kinges vvith them one booke, in Hebrevve *Samuel* that is: called of God. The thirde and fourthe of Kinges vvith them one booke, in Hebrevve *Vehamelech Dauid*, that is: and the raygne of *Dauid*. The firste and seconde of Paralipomenon vvith them one booke in Hebrevve *Dibre haiamim*, that is: the vvordes of dayes. The firste and seconde of *Esdras* vvith them one booke, in Hebrevve *Ezra* that is: a helper. The booke of Psalmes in Hebrevve *Sepher tehillim*. The Prouerbes of *Solomon* in Hebrevve *Misloth*. Ecclesiastes in Hebrevve *Coheleth*. The Canticle of Canticles vve may not reade as some thinke the Canticles of Canticles, in Hebrevv *Sir hasirim*. *Esaias* in Hebrevve *Iesaia*. *Ieremias* vvith the lamentations and the epistle, in one booke, in Hebrevv *Ieremia*. Daniel in Hebrevve *Daniel*. Iezechiel in Hebrevve *Ieezechiel*. *Iob* in Hebrevve *Hiob*. *Hester* in Hebrevv *Hester*. besides these there are bookes of the Machabees intituled in Hebrevv *Sarbet Sarbaneel*. These thinges hath *Origen* layde downe in the foresayde commentarie. And in the firste tome vpon the Gospell after *Mathewe*, obseruing the ecclesiasticall canon he testifyeth there be foure onely gospels writinge thus: As I haue learned by tradition of the foure Gospels (vvhich alone vvithout contradiction are receaued of all the churches vnder heauen) the firste is vvritten by *Mathewe* vvho vvas firste a publicane, then an Apostle of *Iesus Christ*. he published the same in vvritinge vnto the faithfull Ievves in Hebrevve letters. The seconde is after

Origen in Psal. 1.
Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Iosue.
Iudges and Ruth.
1. & 2. of Samuel.
3. and 4. of Kinges.
1. & 2. of Paralip.
1. & 2. of Esdras.
Psalmes.
Prouerbs.
Ecclesiastes.
Canticū Cāticorum.
Iere. la. epist.
Daniel.
Ezechiel. Iob
Hester.
Machabees.
Origen hom. 1. in Math.
Matthewe.

Marke. *Marke* vvho vvrot the ſame according vnto the preaching of *Peter*, vvho in his catholick epiſtle
Luke. calleth him his ſonne, ſaying: The church vvhich is in Babylō elected together vvith you ſaluteth
you, & my vvelbeloued ſonne *Marke*. The thirde is after *Luke* vvritten for their ſaks vvho of the
Iohn. Gentils turned to the fayth vvhich alſo vvas allovved of *Paul*. The fourth is after *Iohn*. Agayn in
his fyfte tome of annotations vpon *Iohn*, the ſame *Origen* toutchinge the epiſtles of the Apoſtles
Origen hom. 5. in Iohan. ſayeth thus: *Paul* habled a miniſter of the nevve Teſtament, not accordinge vnto the letter
Pauls epiſtles Peters. 2. epiſtles. but after the ſpirite, preached the Goſpell abundantly euery vvhere from Ieruſalem vnto Illyricum, vvrote not vnto all the churches vvhiche he inſtructed, but vnto vvhome he vvrote, he vvrote in fevve lynes: but *Peter* vpon vvhome the churche of *Chriſt* vvas buylded agaynſte the vvhich the gates of hell ſhall not preuayle, lefte behinde him one epiſtle, vvhereof vve are certayne. Be it that he lefte an other: but this is in controuerſie. VVhat ſhall I ſaye of *Iohn*, vvho leaned on the breaſte of our Lorde *Ieſu*, vvho vvrote one Goſpell and confeſſed vvithall, ſo many Goſpells myght haue bene vvritten, that if they had bene vvritten the vvorlde coulde not haue contayned them. He vvrote alſo the reuelation beyng commaunded to conceale and not to vvrite the vvordes of the ſeuen thunders. He left behinde him an epiſtle compriſing
The Apocalypſ. very fevve verſes. be it that the ſeconde and the thirde be annexed, though ſome take them not
Ioh. 3. epiſtles. for his. In bothe vvhiche there are not an hundreth verſes. Moreouer of the epiſtle vnto the Hebrevves in his homelyes expoundinge the ſame he vvriteth thus: The character of the epiſtle
Origen in epiſt. ad Rom. vnto the Hebrevves ſetteth not forth the ſtyle of *Paul*, vvho confeſſed him ſelfe to be rude in ſpeache, for the phraſe of that epiſtle ſauoreth very muche of the Greeke tongue. VVhoſoeuer he be that hath any iudgement in diſcerninge of phraſes vvyll confeſſe the ſame. Agayne that the doctrine of this epiſtle is ſounde & not inferior to thoſe epiſtles vvhiche vvithout contradiction are knovven to be the Apoſtles, vvho ſo euer vvyll vvith iudgement reade the Apoſtle, he vvyll alſo confeſſe the ſame to be moſt true. A little after he ſayeth thus: I truely of myne ovvne parte, if I maye ſpeake vvhat I thinke, do ſaye: that the doctrine of this epiſtle is the Apoſtles for vndoubted, but the phraſe and ſtyle an other mans, vvhich noted the ſayinges of the Apoſtle, and contriued ſuch thinges as he had hearde of his maiſter, into certayne ſcholyes. VVherefore if any churche heretofore hath receaued the ſame as the epiſtle of *Paul*, let her ſtill embrace and receaue the ſame vnder this name. For the learned men of olde haue not vvithout greate conſideration deliuered the ſame vnto vs for the epiſtle of *Paul*. But who vvrote it God the onely trueth knoweth. yet hiſtories haue declared vnto vs that ſome thought it to haue bene vvritten by *Clemens* biſhop of Rome, ſome by *Luke* who vvrote both the Goſpel and the Actes of the Apoſtles. but of theſe thinges thus muche in this ſorte.

Cap. 26. in the Greeke.

CAP. XXV.

Origen profeſſeth diuinitie at Cæſarea. Heraclas is choſen byſhop of Alexandria.

an. Dom. 234 IT was in the tenth yeare of the raygne of the aforeſayde Emperour when *Origen* left Alexandria, and gotte him to Cæſarea, when alſo he committed the office of catechiziage there, vnto *Heraclas*. In a while after *Demetrius* the biſhop of Alexandria dyeth when he had continewed in the ſame rowme the ſpace of thyee and fortie yeares: him ſucceeded *Heraclas*. There floriſhed alſo at that ſame tyme *Firmilianus* byſhop of Cæſarea in Cappadocia.

Cap. 27. in the Greeke.

CAP. XXVI.

Of the byſhops that were Origens familier friendes.

Firmilianus. THis *Firmilianus* ſo highly eſteemed of *Origen* that one whyle he ſent for him vnto his owne
Alexander. prouince to edifie his churches, an other while he tooke his voyage vnto Iudæa vnto him,
where for a certayne ſpace, he continewed with him for farther vnderſtandinge of the holy
Theoctiſtus. ſcriptures. Beſides him *Alexander* byſhop of Ieruſalem, and *Theoctiſtus* byſhop of Cæſarea, continewally were of his ſide and embraced him, permittinge vnto him alone, as maiſter, the interpretation of holy ſcripture with the reſt of the eccleſiaſticall function.

CAP.

Cap. xxvii.

Of the persecution which Maximinus the Emperour rayſed.

Cap. 28. in the Greeke.

After that the Emperour *Alexander* had ended the raigne of therteene yeares, *Maximinus Cæſar* ſucceeded him. who beyng incenſed with the anger, ſpite and grudge he bare vnto the houſe of *Alexander*, whiche harboyed many of the faythfull: ſtyred vp the fyrye flame of perſecution, and gaue commaundement that the gouernours onely of the churches, as principal authoys of the doctrine of our ſauiour ſhould be put to death. At that tyme *Origen* wyote a booke of Martyrs the which he dedicated vnto *Ambroſe* and *Protoctatus* miniſter of Cæſarea, foy that both they ſuffered no ſmall affliction in that troubleſome tyme. When as alſo they had endured moſte conſtantly examination and confeſſion, *Maximinus* him ſelfe continewinge Emperour no longer then thyee yeares. *Origen* noted the tyme of this perſecution both in the two and twentieth tract of his commentaries vpon *Iohn* and in ſundyy of his epiſtles: When *Gordianus* had ſucceeded *Maximinus* in the empire of Rome: *Anterus* alſo folowed *Pontianus* after he had gouerned fyue yeares in the biſhops ſeae of Rome.

Maximinus was created Emperour an. Dom. 237 vnder whom the ſixte perſecution was rayſed.

Gordianus created Emperour anno Dom. 240.

Anterus. b. of Rome.

Cap. xxviii.

Of the ſtraunge election of Fabianus biſhop of Rome. of the ſucceſſion of byſhops at Antioche and Alexandria.

Cap 29. in the Greeke.

After that *Anterus* had enioyed the eccleſiaſticall function the ſpace of one moneth, *Fabianus* ſucceeded him. who as repoyte goeth came from the contrey after the death of *Anterus*, together with certaine others foy to dwell at Rome: When ſuch a thinge as neuer was ſeene befoye at the election of a biſhop, happened then by the deuine and celeſtiall grace of God. Foy when all the bzethzen had gathered them ſelues together, foy the election of a biſhop, & many thought vpon diuers notable and famous men, *Fabianus* him ſelfe there preſent together with others, when as euery one thought leaſt, nay nothinge at all of him, ſodaynly from aboue there fell a Doue and reſted vpon his head, after the example of the holy ghoſt which in likeneſſe of a Doue deſcended vpon our ſauiour: the whole multitude beynge moued thereat, with one and the ſame ſpirite of God cryed out cheerefully with one accoyde that he was woythy of the biſhopricke, and immediately (as they repoyte) he was taken and ſtalled biſhop. At that tyme when *Zebinus* biſhop of Antioche had departed this lyfe, *Babylas* came in place. and at Alexandria, when *Heraclas* the ſucceſſoy of *Demetrius* had finiſhed his moytall race: *Dionyſius* (one of *Origens* diſciples) ſupplyed the rowme.

Fabianus. b. of Rome.

Babylas. b. of Antioche.

Dionyſius. b. of Alexãdria.

Cap. xxix.

Of Gregorius and Athynodorus diſciples of Origen.

Cap. 30. in the Greeke.

When *Origen* executed his accuſtomed maner of teachinge at Cæſarea, many flocked vnto his leſſons, not onely that contrey men but alſo infinite foyayners, who foyſaking their natiue ſoyle became his diſciples. of whiche number as chiefe we haue knowen *Theodorus*, he was the ſame *Gregorius* the moſte renowmed byſhop amonge vs, and his bzother *Athynodorus*. he beynge moſte ſtudious in the Greeke and Romaine diſcipline ſo perſwaded them, that they embzacinge the ſyncere loue of philoſophie, altered their foymer ſtudies vnto the exerciſe and ſtudy of holy ſcriptnre. And after that they had continewed with him the ſpace of fiue yeares, they pzofited ſo much in holy ſcripture that both beinge as yet ponge men they were oydayned byſhops of certayne churches in Pontus.

Theodorus. Gregorius Nazianzen⁹. Athynodor⁹.

Cap. xxx.

Of Aphricanus an eccleſiaſticall writer and his bookes.

Cap. 31. in the Greeke.

About that tyme alſo was *Aphricanus* renowmed and muche ſpoken of, the authoy of thoſe commentaries intituled of Ceſtes oy vvedding girdels. there is extant alſo an epiſtle of his vnto *Origen* to this effect that he doubted whether the hiſtoyie of *Suſanna* commonly redde in *Daniel* was true oy fayned: Whome *Origen* fully ſatiſfied. There came alſo to our handes of the

The hiſtorie of Suſanna doubted of.

ſame *Aphricanus* doynge, fiue volumes of Cronicles curiouſly penned, where he repoꝛteth himſelfe to haue trauailed vnto Alexandria becauſe of the greate fame of *Heraclas*, whome, excellinge in philoſophicall ſciences and diſcipline of the Gentils, we haue ſhewed befoꝛe to haue bene choſen byſhop of Alexandria. There is alſo of the ſame authoꝛ, an epiſtle vnto *Ariſtides* of the difference oꝛ diſagreeinge in the Genealogie of *Chriſt*, wꝛitten by *Mathewe* and *Luke*, where manifeſtly he pꝛoueth the conſent and agreement of the Euangeliſtes, out of a certaine hiſtoꝛie which came to his handes. whereof in his pꝛoper place that is in the firſte booke of this pꝛeſent hiſtoꝛie we haue made mention befoꝛe.

Cap. 32. in the Greeke.

Cap. xxxi.

VVhen, and where Origen wrote vpon the Prophets.

ABout this tyme *Origen* publiſhed commentaries vpon *Eſaye*, afterwardes vpon *Ezechiel*. of the whiche vpon the thirde parte of the Pꝛophete *Eſaye* vnto the viſion of the fourefooted beaſtes in the wylderneſſe there came vnto our handes thirtye tomes. and vpon the Pꝛophet *Ezechiel* in the whole fiue and tvventie, the whiche he wꝛote beyng at Athens. He beganne to comment vpon the Canticles, ſo that thereupon he finiſhed fiue bookes, and afterwards returninge from Cæſarea he made them out tenne bookes. What neede we pꝛeſently to recite an exacte catalogue of his woꝛkes, foꝛ it requireth a ſeuerall volume? when as we haue runne them ouer in the lyfe of *Pamphilus* who ſuffered martyꝛdome in our tyme. where we (commendinge the lyfe of *Pamphilus*, his earneſt and greate ſtudie) haue made catalogues and indexes foꝛ the libꝛarie whiche he buylded, gatheringe together both the woꝛkes of *Origen* and alſo of other eccleſiaſticall wꝛiters. where, if any man be ſo diſpoſed, he ſhall readily finde all the perfect volumes of *Origen*, as many as came to our knowledge. Nowe let vs pꝛoceede on further, to the diſcourſe of that whiche followeth in this pꝛeſent hiſtoꝛie.

Cap. 33. in the Greeke.

Cap. xxxii.

Origen reduceth Beryllus into the ryght waye, who afoꝛetyme ſauored not a ryght of the deuine nature in Chriſt.

Beryllus denyed Chriſt to be the ſecond perſon in Trinitie before he was made man.

BEryllus byſhop of Boſtra in Arabia, of whome we haue ſpoken a little befoꝛe, went about to eſtablyſhe foꝛrayne and ſtraunge doctrine from the fayth, to the ouerthꝛowe of the eccleſiaſticall canon. he was not afrayde to ſaye that our Loꝛde and ſauiour, befoꝛe his incarnation, had no beynge accoꝛdinge vnto the circumſcription of a pꝛoper and ſeuered ſubſtance, neither had a pꝛoper, but onely his fathers diuinitie, dwellinge in him ſelfe. When as by reaſon of this matter many byſhops had dealt with him by conference and diſputation, *Origen* alſo amongeſt others was ſent foꝛ, who conferred with him at the fyrſte to vnderſtande the grounde of his opinion, whiche beynge vnderſtoode and perceauinge him not to beleeue aryght, rebuked him, perſwaded him with reaſons, conuinced him with manifeſt pꝛoofe, reſtrayned him with true doctrine, and reſtoꝛed him agayne to his foꝛmer ſounde opinion. The actes of *Beryllus*, the ſynodes ſummoned foꝛ his ſake, the queſtions moued by *Origen* vnto him, the diſputations helde in his owne congregation, with all the other circumſtances thereunto appertayninge, are at this daye extant, and many mo infinite things haue our elders remembꝛed of *Origen*, all which I paſſe ouer as impertinent to this pꝛeſent purpoſe. Such thinges as concerne him and are neceſſarie to be knowē may be gathered out of the Apollogy the which we wꝛote in his behalfe together with *Pamphilus* Martyr (a man that floꝛiſhed in our tyme) againſt contentious quarellers.

Cap. 34. in the Greeke.

Cap. xxxiii.

Of Philip a Chriſtian Emperour and his humilitie.

Philip crowned Emperour Anno Dom. 246.

WHen *Gordianus* had bene Emperour of Rome ſixe yeares, *Philip* together with his ſonne *Philip*, ſucceeded him. of this man it is repoꝛted that he beinge a Chꝛiſtian, and deſirous, vpon the laſt day of the Eaſter vigils to be partaker and ioyned with the multitude in their eccleſiaſticall pꝛayers: coulde not be admitted befoꝛe he had firſte rendꝛed an accompt of his faith & coupled him ſelfe with them which foꝛ their ſinnes were examined and placed

in

in the rowme of penitents, otherwise he shoulde not be admitted, because that in many thinges he was faultye: which Emperour willingly obeyed and declared by his workes his syncere and religious minde towards God.

Cap. xxxiiii.

Cap. 35. after the greeke.

Dionysius succeeded Heraclas at Alexandria.

It was the thirde yeare of the raygne of *Philip*, and the sixteenth yeare of *Heraclas* Bishop of Alexandria, when *Dionysius* succeeded him in the Bishops seae. Anno Domi 249.

Cap. xxxv.

Cap. 36. after the Greeke.

What time Origen sett his scriueners aworke, and when his other workes were written.

About that tyme, fayth (as it was very requisite) taking roote, and the Gospell freely preached throughout the world: *Origen* as they reporte aboue threescore yeare old, being much worne and wasted by reason of his longe studie and painfull exercise: now at length firste permitted and not before, that those things which he had publiquely preached and disputed should by notaries be coppied out. Then wrote he agaynst the booke of *Celsus* the Epicure, intitled the worde of trueth, eyght bookes. after them, fiue and twenty tracts vpon the Gospel after *Matthewe*. and others vppon the twelue Prophets, whereof we haue founde fiue and twenty in the whole. there is extant an epistle of his vnto the Emperour *Philip*, and an other vnto his wife, the Empresse *Seuera*, with sundry others vnto other men. of the which as many as we coulde finde being scattered here and there (which exceeded the number of a hundred) we haue collected and comprised in seuerall volumes, to the ende they should no more be dispersed. He wrote also to *Fabianus* Bishop of Rome, and to sundry other Bishops and gouernours of Churches of his sounde opinions and doctrine. the specialities thereof thou maist see in the sixt booke of our Apollogie written in his behalfe.

Cap. xxxvi.

Cap. 37. after the Greeke.

Origen confuted the Arabians which taught that the soules were mortall.

There rose certayne at that time in Arabia which were authors of pernicious doctrine. they taught that in this present life the soules dyed and perished together with the bodye, and that in the generall resurrection, they rose together and were restored to life agayne. A great synode was summoned together for this cause, so that agayne *Origen* was sent for, who publikely so discoursed and disputed of this question that he purged & withdrewe their seduced minds from this foule error. Of this opinion was Iohn the 22. b. of Rome.

Cap. xxxvii.

Cap. 38. in the Greeke.

Origen openeth and confuteth the heresie of the Helcesaits.

Then also sprange vp the poysoned opinion, namely the heresie of the Helcesaitæ, whiche was no sooner risen but it was rooted out. *Origen* made mention thereof, expounding in the open audience of the congregation the fourescore and seconde Psalme, where he sayth thus: In these our dayes stept forthe one which faced out, that he was able to auoutche the most detestable opinion, called the heresie of the Helcesaitæ, lately sowen in the Churche. what cancred poyson is contayned in this opinion, I will tell you, lest that ye also be deceaued. This heresie disalowveth of some of the holy Scripture wholy, agayne allowveth of some other both in the olde and newe testament. This heresie denieth *Paul* wholy. This heresie counteth it an indifferent thing if thou deny or not deny with thy mouth in the time of persecution, so that thou persist faithfull in thine hearte. They vse a certayne booke which as they say came downe from heauen, the which whosoeuer heareth and beleueth (say they) shall obtayne an othergets remission of sinnes then that which Christ purchased for vs. thus went the affayres then. Origen in 82 Psal.

Cap.39.after the greeke.

Cap. xxxviii.

Of the perſecution vnder Decius, the martyrdome of many Biſhops, and how that Origen was perſecuted.

Decius crowned Emperour Anno Domi.254. vnder whom as Oroſius ſayth the 7. perſecution was rayſed. Fabianus b. of Rome martyred. Cornelius b. of Rome. Alexander b. of Ieruſalem died in priſō. Mazabanes b. of Ieruſalē Babylas b. of Antioche died in priſon. Fabius b. of Antioche. Origē is perſecuted.

AFter that *Philip* had bene Emperour ſeuen yeares, *Decius* ſucceeded him, who becauſe of his offence & grudg towardes *Philip*, rayſed perſecution agaynſt the Church, in the which perſecution, *Fabianus* Biſhop of Rome was martyred, whome *Cornelius* did ſucceede. In Palæſtina *Alexander* Biſhop of Ieruſalem, when he had the ſeconde time endured confeſſion for Chriſt his ſake (before the tribunall ſeate of the Preſident of Cæſarea) is caſt into priſon, where after a notable and famous teſtimony of his true fayth geuen before the iudgement ſeate of the Lieuetenant, he ended his mortall life. After whome *Mazabanes* was choſen Biſhop of Ieruſalē. And *Babylas* likewiſe Biſhop of Antioch, (euen as *Alexander* Biſhop of Ieruſalem) after he had rendred an accompt of his fayth, died in priſon, whome *Fabius* ſucceeded. but what thinges & how great they were which happened to *Origen* in that perſecution: and how he dyed: the ſpiteful deuill deadly purſuing him with his whole troope, ſtriuing againſt him with all might, and euery kinde of sleight that poſſibly coulde be inuented: & ſpecially againſt him aboue all the reſt which then were perſecuted to death: and what and how great thinges he ſuſtayned for the doctrine of Chriſt: impriſonments and torments of body, ſcurging at yron ſtakes, ſtinch of cloſe priſon: and how that for the ſpace of many dayes his feete lay ſtretched foure ſpaces a ſunder in the ſtockes: and how that conſtantly he endured the threats of fire, and all that the enemy coulde terrifie him with: and how that he ended after that the iudge had wrought all meanes poſſible to ſaue his life: and what languages he gaue very profitable for ſuch as neede conſolation: ſundry of his epiſtles truely, faithfully and curiouſly penned, doe declare.

Cap.40.after the Greeke.

Cap. xxxix.

How Dionyſius Biſhop of Alexandria reporteth the perills him ſelfe ſtoode in.

Dionyſius b. of Alexādria vnto Germanus.

TOuching *Dionyſius*, I wil alleadge out of his owne epiſtle vnto *Germanus*, where he of him ſelfe, writeth thus: I take God to witneſſe of that I ſpeake, and he knoweth that I lye not. I fledde away not greatly regarding myne owne perſon, and yet not without the will of God. Long before that the perſecution vnder *Decius* preuailed, *Sabinus* ſent the purueyer of corne to ſeeke me, for whoſe comming I remayned at home three dayes. but he ſearching all places, high wayes, and floodes and fieldes, where he coniectured that either I hid my ſelfe in, or paſſed by, was I wott not how blinded, ſo that he founde not my houſe. He litle thought that I continewed at home in that heate of perſecution. at length with greate difficultye (God no doubt diſpoſing my departure) the fourth daye I and my children, together with many other brethren left the citie. and that our departure was cauſed by the diuine prouidence of God, the ſequels declared, wherein peraduenture I ſtoode vnto many in good ſteade. A litle after he reporteth the caſualties which happened after his flight, in this ſorte: About ſunne ſet I was led by the ſouldiers together with my company, vnto Taposiris, but *Timothe* (as God would) was neither preſent, nor taken. At length when he came he founde the houſe deſolate, the ſeruantes keeping it, but he perceaued that we were taken and gone. Agayne after a fewe dynes: And what a wonderfull chaunce was that? I will truely reporte it you: one mett *Timothe* by the way as he fledd and ſeeing him troubled and diſquieted in minde demaunded of him the cauſe of his ſo quicke a ſpeede, who forthwith openeth vnto him the whole matter. the which when the paſſinger had learned, he paſſeth by and goeth ſtill on his iorney, which was to a banqueting bridehouſe (* the maner was at ſuch meetinges to watch all night) & being come thither, he tould the geſtes at table, all that he had hearde by the way. They altogether headely as if it had bene a made matche, roſe vp and with all ſpeede purſued vs, with a clamorous tumult, the ſouldiers which garded vs fledd away, then they fall vpon vs as we laye in our bedds. I (God knoweth) at the firſt tooke them for theeues, & thought their comming was to robbe & ſpoile, as I lay in my naked bedd, I wrapped me in the sheete & reached them the reſt of my beddings. but they commaunded me to riſe and quickly to departe, then vnderſtanding their drift, I cryed out praying and beſeaching them that they would ſuffer vs to be gone. If they would benefitt

* This cuſtome in diuers places is now adayes in vre.

me

me at all, I prayed them to preuent such as vvoulde bring me forth & to beheade me them selues. VVhen I had cryed thus as my companions and partakers doe very vvell knovve, they violently brake out. I truely then caste my selfe prostrate vppon the pauement, they tooke me by hande and foote, they lugged me forth and caried me avvay. there followed after such as can testifie all these thinges, namely: *Gaius*, *Faustus*, *Peter* and *Paul* vvhich ledde me out of my lodging and layde me vpon the bare backe of an asse. Thus *Dionysius* wrote of him selfe.

Cap. xl.

Cap. 41. in the Greeke.

Dionysius bishop of Alexandria reporteth the constancy of such as were martyred at Alexandria vnder Decius.

The same *Dionysius* in his epistle vnto *Fabius* Bishop of Antioche, describeth their sundry torments which suffered martyrdome at Alexandria vnder *Decius*, writing thus: This persecution vvas not begonne by the Emperours edict, but one vvhole yeare before. for ther came vnto this city a certaine southsayer & inuenter of mischief, vvho moued and stirred vp the vvhole multitude of the heathēs against vs, & inflamed them to defend the superstition of their natiue soyle. by vvhome they being thus prouoked, and hauing purchaced on their side such as vvere of povver & authority, to perpetrate al impious acts: they persvvaded them selues that the onely vvorship of deuils & our slaughter vvas pietie it selfe. First then they apprehend a certaine minister vvhose name vvas *Metras*, & commaunde him to vtter blasphemy, vvho for disobedience therein is beaten vvith clubs, his face & eyes they pricked vvith sharpe quills, aftervvardes they led him forth into the suburbes & stoned him to dearh. Againe they bring into the temple of Idols a faithful vvoman named *Quinta*, & constrained her to vvorship, vvho contrarying and abhorring their Idols, had her feete bound together, & by them trayled & lugged all along the streetes, vvhich vvere stravved vvith sharpe pimple stones, she vvas beaten against milstones, & sore scurged. last of all she vvas brought forth to the same place & executed. vvhich being done they all vvith one accord violently rush into the houses of the religious, & euery one of the vvicked leadeth the heady multitude vnto their neighbours houses, vvhom they knevve to be godly & vvell disposed. so that in the ende they destroy, they spoyle, they steale & beare avvay the precious ievvels: but the vile, the base and the vvodden stuffe they throvve out into the streete and burne it to ashes, shevving forth thereby a resemblance or spectacle of a city taken & ransacked by the enemie. The brethren gaue backe & vvithdrevve them selues aside, taking in good parte & very cheerefully the losse of their goodes, much like vnto them of vvhome *Paul* hath testified. Neither do I remember any (one onely excepted) of them vvhich vvere apprehended, vnto this day that denyed the Lorde. furthermore they take holde vpon the elderly and renovvmed virgine *Apollonia*, they beate her cheekes, and knocke out all the teethe in her heade. ouer agaynst the citie they prepare a pyle, and threaten to burne her quicke, vnlesse she vvould together vvith them vtter blasphemye. but she lingering a litle vvhile, as though she vvoulde take further deliberation, sodainly leapes into the fire and is consumed to ashes. To be shorte they laye holde vpon *Serapion* vvho continevved in his ovvne house, vvhome they vexe vvith sundry greeuous & bitter torments, brusing all the members of his body, and throvving him dovvne headlonge from an vpper chamber. There vvas no vvay for vs to passe, no not the high & cōmon, no strayte cricke for passage, eyther by daye or by night, they cryed out all, and exclaymed euery vvhere, there vvas no other choyse but eyther to vtter blasphemie, or to be dravvne and burned at the stake. And these thinges (the more is the pitye) endured toe toe longe. but in the ende this sedition and ciuill vvarre ouertooke the seditious persons them selues, and turned vpon them the selfe same crueltie vvhiche they before had practised vpon vs. so that for a litle season vve refreshed our selues, their furye vvhervvith they raged against vs being somevvhat abated. For all this in a vvhile after the alteration of the imperiall scepter vvas declared and openly knovvne, vvhich afore time vvas very fauorable vnto vs, but novve threatneth great mischiefe to ensue, specially aboue all other vnto the christians. for the Emperours edict is proclaymed, & that most dreadfull saying of our Sauiour prognosticated long agoe novv taketh place: that if it vvere possible the very elect them selues shoulde be offended. all do tremble & quake for feare, some forthvvith of the mightier sorte flye avvay doubting vvhat vvoulde befall them, some of their ovvn accord are caried avvay vvith their vvorldly affaires, some are persvvaded by

Dionysius vnto Fabius b. of Antioche.

Metras after torments is stoned to death.

Quinta stoned to death.

Apollonia is burned.

Serapion was throwne downe & his necke broke.

The edict of Decius against the Christians *Matth. 24.*

their neighboures, and being called by their names, are preſent at their profane and impious ſacrifices: ſome vvaxed pale and trembled, not as though they vvoulde ſacrifice, but like to become ſacrifices and oblations to the Idols, ſo that the vvhole multitude in compaſſe derided them, for they ſeemed manifeſtly to be timorous both to dye, and alſo to doe ſacrifice: ſome vvent ſtoutely vnto the altars and affirmed boldely, that they vvere neuer Chriſtians, of vvhome the Lorde hath moſte truely foretolde: that ſuch shoulde hardely be ſaued. ſome other there vvere that helde vvith both ſides: ſome fledd, ſome vvere taken, vvhereof diuers endured fetters & impriſonment. other ſome after long impriſonment before they came vnto the tribunal ſeate renounced their faith: ſome others after they had ſtoutly endured torments, in the ende denied Chriſt. but others that vvere bleſſed and valiaunt as pillers or bulvverkes of the Lorde, being ſtrengthened by him and ſtout in proteſting their fayth, hauing gotten vnto them ſelues vvorthy conſtancie and courage ſufficient, became renovvmed Martyrs of the kingdome of heauen.

Matth. 19.

The firſte vvas *Iulianus* a goutye man, not able eyther to ſtande or goe, he vvas brought forth by tvvo vvhich bare him on their shoulders, vvhereof the one aftervvards fell from the fayth, The other called *Cronion*, vvhoſe ſyr name vvas *Eunus*, together vvith the olde *Iulianus*, confeſſed and acknovvledged the Lorde (as their bounden dutie required) vvith a perfect and ſounde fayth, they vvere both layed vpon camels and ſcurged aloft, in the ende being throvvne into the flashing fire, they vvere burned to ashes, in preſence of the people vvhich compaſſed them rounde about. vvhen as they vvere brought forth, a certaine ſouldier rebuked ſuch as reuiled them, vvherefore they exclaymed againſt him, ſo that this valiaunt vvarrier of the Lorde vvas brought forth to fight, vvho after that he had ſtoutly behaued him ſelfe in that great skirmish for the Chriſtian faith, vvas beheaded. After him an other by nation a Libyan, by appellation and bleſſing the true *Macar*, vvas often admonished by the iudge to denye Chriſt and renounce his fayth: vvho for not conſenting vnto it vvas burned quicke. After them *Epimachus* and *Alexander*, vvhen they had bene long punished vvith fetters, tormented vvith sharpe raſors and bitter ſcurges, vvere throvvne into a fire pile together vvith foure vvomen. *Ammonarion* alſo a holy virgine, vvhome the iudge vvreſted to and fro, for that she foretould him, she vvould obey him in nothing (vvhich in deede she performed) vvas brought forth to execution. The reſt as *Mercuria* a very honeſt matron, and *Dionyſia* a very frutefull vvoman, for childe bearing, the vvhich children for all that, she preferred not before the Lorde, vvhen they had confounded the iudg, vvhich vſed all kinde of perſvvaſions, and novv vvas of the vvomen ouercome, after they vvere ſo tormented, that they paſt all ſenſe and feeling, they vvere beheaded vvith the ſvvorde. but *Ammonarion* paſſed them all, notably enduring all kinde of torment. *Heron* alſo and *Ater* and *Iſidorus* being Ægyptians, together vvith *Dioſcorus* a yong man of fifteene yeare olde, vvere committed. Firſt of all the iudge tooke the yong man in hande vvith fayre ſpeaches as though he vvere eaſy to be entreated, aftervvards vvith torments as though he vvere ſoone terrified, but he for all his perſvvaſions vvoulde neither bovve at his flatteries, nor breake at his threates. the reſte after they had endured the moſte cruell renting and vnioynting of their bodely members, he commaunded to be burned vvith fire: but *Dioſcorus* he ſett at liberty, vvondering at his gracious countenance vvhich gaue a gliſtering shine, and the vviſe aunſvveres vvhich proceaded out of his mouth, ſaying he vvoulde graunt him longer ſpace to repente and to remember him ſelfe for his tender yeares ſake. ſo that euen at this daye the moſte renovvmed *Dioſcorus* remayneth amonge vs vvayting for a larger and a longer combatt. *Nemeſion* alſo an Ægyptian is accuſed of theſte, vvhereof, after he had openly purged him ſelfe before the Centurion, agayne he is accuſed of Chriſtianitie, vvherefore he vvas bounde and brought before the Preſident. but the moſt cruell and vniuſt iudge, deliuered him amonge the theeues, to be tvviſe more greeuouſly tormented and vexed, making him thereby the more bleſſed and honored after the example of Chriſt. There ſtoode before the tribunall ſeate certayne ſouldiers: *Ammon*, *Zenon*, *Ptolomæus*, *Ingenuus*, and together vvith them, olde *Theophilus*, vvho (vvhen any of the Chriſtians came to heare the ſentence or iudgement, and novve vvas ready to shrinke) ſo ſtrugled that they vvere ready to burſte vvithin them ſelues, they nodded vvith their countenance & beckened vvith their handes, exhorting them to conſtancy vvith all ſignes and ieſtures of the body. the vvhich vvhen the multitude in compaſſe had perceaued, before that any layd handes on them, preuenting their doinges: they ſteppe forth before the barre and proclayme them ſelues to be Chriſtians. ſo that the Preſident and his aſſiſtantes vvere amazed,

Iulianus burned.
Cronion was burned.
A ſouldier beheaded.
Macar is burned.
Epimachus is burned.
Alexander is burned.
4 women burned.
Ammonarió is beheaded.
Mercuria & Dionyſia beheaded.
Herō burned
Ater burned.
Iſidorus burned.
Dioſcorus a confeſſor.
Nemeſion a Martyr.
Ammon.
Zenon.
Ptolomæus.
Ingenuus. & Theophilus. confeſſors.

and

and the Christians vpon vvhome the sentence had paste, vvere thereby boldened to suffer, and the iudges maruelously afraide. these departed from the tribunall seate very cherefull, reioycing in the testimony of their faith, God gloriously triumphing in them.

Cap. xli.

Of Ischyrion the martyr with others. of receauing after repentance such as fell in persecution.

Cap. 42. in the greeke

MAny others (sayth *Dionysius*) throughout the cities and villages vvere quartered and dismembred by the Ethnickes, vvhereof, one for examples sake I vvill rehearse: *Ischyrion* being a noble mans hyred seruant & by office his stevvarde, vvas commaunded by his maister to doe sacrifice, he obeyed not, vvherefore he vvas reuiled all to nought. The heathen maister seing his christiā seruant so constāt, persisting in his former opinion, taketh a great cudgill in his hande and beates his body and bovvels till breath departed, & death had ended the combatt. vvhat shall I say of the multitude of them vvhich vvander in the desert & vvast mountaines, consumed vvith famine and hunger, & colde and diseases, spoyled by theeues & deuoured of beastes vvhose blessednes and victories they that remayne aliue are able to testifie? Of these also I vvill alleage one for example. There vvas one *Chæremon* a very olde man, byshop of Nilus, vvho together vvith his vvife fledd vnto the vvaste mountaynes of Arabia, he returned vvhome no more, his company coulde neuer aftervvardes be seene. And for all that they vvere often times sought out of the brethren yet colde neither they nor their carcases euer be found. Many also in these deserts of Arabia vvere taken captiues of the barbarous *Saracens*, vvhereof some vvere hardly for great sommes of money ransomed, some not as yet, no neuer vnto this day appeared. And these thinges (brother) I vvrite not in vaine but that thou mayest vnderstand, vvhat & hovv great euels and mischiefs haue happened amongest vs, vvherof they knovv more vvhich among al others haue felt most. And after a fewe lines againe he wryteth thus: The Martyrs thēselues vvhich liued amongest vs, novve associates vvith Christ, cohęres of his kingdome, partakers of his iudgement in that they shall iudge together vvith him, haue receaued agayne certayne of the bretherne vvhich svvarued frome the fayth and fell to offer sacrifice vnto Idols, beholdinge their conuersion, and repentance, knovvinge for surety that they vvere to be receaued, In somuche as God vvill not the death of a sinner, they embraced them, they retayned them, and made them partakers of their prayers and trade of life. but vvhat doe ye aduise vs my brethren concerninge such? VVhat haue vve to doe in this case? Shall vve be one and the same vvith them? Shall vve retaine theyr sentence and fauour? And shall vve tender such as they haue pitied? Or shall vve reiecte theire censure and sitt in iudgement vpon theyr sentence? Shall vve doe iniurie vnto pitie? Shall vve destroye order? Shall vve prouoke God agaynst vs? These things to good purpose hath *Dionysius* mentioned touching them which fell in tyme of persecuton.

Dionysius. b. of Alexandria vnto Fabius. b. of Antioch.

Ischyrion was beaten to deathwith a cudgill.

Chæremon b. of Nilus was maried.

Ezechiel. 18.

Cap. xlii.

Of receauing agayne such as fell. The testimony of Cornelius byshop of Rome. The hereste of Nouatus, and his impietie. A synode helde at Rome for the condemning of his hereste.

Cap. 43. after the greeke.

NOuatus a priest of Rome puffed vp with pride against suche as fell in time of persecution through infirmitie of the flesh, as though there were no hope of saluation leste for them, yea if they accomplished all that appertained vnto true conuersion and right confession of the fayth: became him selfe the author & ryngleader of his owne heretical sect, to wete: Of such as through their svvelling pride do call themselues puritanes. Wherfore there was a synode gathered together at Rome, of threescore byshops, besides many ministers and deacons. Againe there mett seuerally many pastors of other prouinces determining what was to be done in this case: where by vniforme consente of all it was decreed: that *Nouatus* together with such as svvelled & consented vnto this vnnaturall opinion, repugnant to brotherly loue, should be excōmunicated and banished the church: and that the brethern fallen through the infirmitie of ỹ flesh, in the troblesome times of persecution should be receaued after that the salue of repentance, and

The Nouatians call themselues καθαρούς i. puritans.

Nouatus is excommunicated.

medecine of confeſſion were applied vnto their maladies. There came to our hands the Epiſtles of *Cornelius* byſhop of Rome wrytten vnto *Fabius* biſhop of Antioch touchinge that ſynode held at Rome, ſhewinge therein what was decreed by all the byſhops of Italye and Aphricke, and of other prouinces. Againe other epiſtles of *Cyprian* in the Romaine tongue with the ſubſcription of diuerſe other byſhops, wherein they ſhewed their conſent in this behalfe: that ſuch as ſhrinked were to be vpholden and cured: and that accordinge vnto iuſtice the author of this hereſie together with his adherentes was to be baniſhed the Catholicke Church. vnto theſe there was annexed an other Epiſtle of *Cornelius* of the Synods decrees. Againe an other of the cauſe that moued *Nouatus* thus to fal from the Church, whereof it will not be amiſſe here to alleage ſome part that the reader may vnderſtande what manner of man he was. and to the ende he woulde certifie *Fabius* of *Nouatus* his diſpoſition, *Cornelius* wrpteth thus: I geue thee to vnderſtand that this iolly *Nouatus* longed of olde after a byshoprike, and to thende he might conceale this his pieuish deſire, vſed this cloke of arrogancye. but firſt I vvill declare hovve he linked to his ſide certaine confeſſors. *Maximus* one of our miniſters & *Vrbanus*, vvho by confeſſinge of theyr fayth procured vnto them ſelues tvviſe a notable name and eſtimation amonge vs: againe *Sidonius* and *Celerinus*, vvho through the goodnes of God endured conſtantly all kinde of tormentes, confirminge the vveakeneſſe of the flesh through the ſtrength of his faith, and valiantly ouercame the aduerſary: theſe men vvhen they had conſidered better of him, and perceaued his guile and inconſtancye, his periurie and falſehood, his inhumanitie and ſuſpicious head, returned vnto the holy Church, reuealed and detected vnto many byshops and elders and laye people vvhich then vvere preſent, all his ſleyghtes and deuelishe ſubtletyes, the vvhich of long time they had concealed, vveepinge and vvaylinge that they had beleeued this deceatefull and malicious monſter, and that they had forſaken the Church, yea although it vvas but a little vvhile. Againe after a fewe lines in the ſame epiſtle he ſayth: VVe haue ſeene in him (vvelbeloued brother) a vvonderfull alteration, and ſuddaine chainge in a shorte ſpace. This good man vvhē he had proteſted vvith certaine dreadfull othes, that he neuer coueted any byshopricke, ſodenly as it vvere by certaine iugglinge feates, he ſtepped forth a byshop. this lavvemaker and protector of the eccleſiaſticall ſcience, vvhen that he preſumpteouſly endeuored to chalenge vnto himſelfe, the title of a byshop, not graunted vnto him from aboue: choſe tvvo men of a deſperate condition, to be partakers of his hereſie, vvhome he might ſende to a certaine corner or leſſer part of Italy, and thence to ſeduce three byshops, plaine, ſimple and countrey men, by ſome crafty meanes, auoutching and affirming, that they muſt in all the haſte come to Rome, fayninge that they together vvith other byshops meetinge for the ſame purpoſe, shoulde appeaſe and remoue a certaine ſchiſme raiſed in the Citie. vvho beinge ſimple men (as vve ſayde before) not knovving theyr craftie and miſchieuous fetches, after their coming vvere incloſed by ſuch levvde perſons, that vvere like vnto themſelues & ſuborned for the purpoſe: aboute tenne of the clocke vvhen as they vvere ſome vvhat tipſie and vvel crommed vvith vitayles, they vvere conſtrayned to create him bishop, vvith imaginatiue and friuolous layinge on of handes, the vvhich craftely and ſubtlely not compatible for his perſon he chalenged vnto him ſelfe. One of them aftervvards repented him, and returned vnto the Church, bevvaylinge his fall and confeſſing his fault, the vvhole multitude alſo intreatinge for him, vvhome vve receaued vnto the company and communion of the laytie. In the rovvmes of the other byshops vve ordayned and ſent from vs ſuch as should ſucceed them. VVherfore this iolly defender of the Goſpell vvas ignorant that there ought to be but one byshop in the catholicke church, in the vvhich he knovveth (for hovve shoulde he be ignorant) that there are ſix and forty prieſts, ſeuen deacons, ſeauen ſubdeacons, tvvo and forty acolytes, tvvo and fyfty exorciſts, and readers, vvith porters, vvidovves, and impotent perſons aboue a thouſand and fifty ſoules, vvho all are releaued through the grace and goodnes of almighty God. vvhome ſo great a multitude and ſo neceſſary in the Church, and by the prouidence of God ſo copious and infinite, yea a number of innumerable people, could not cōuert and turne him to the Church from this his deſperate and damnable preſumption. Againe in a while after he wrpteth: Novve forvvardes I vvill orderly declare by vvhat meanes & by vvhat trade of life, he purchaced vnto himſelfe the title of a bishop. Thinke you that therefore becauſe of his conuerſation in the Churche from the begining, or becauſe he endured many skyrmishes or conflicts for his name, or that he ſtood in manifolde and greate perills for piety his ſake? none of all this vvas true in him. The occaſion of beleeuinge he tooke

Cornelius. b. of Rome vnto Fabius. b. of Antioch

Maximus. Vrbanus. Sidonius & Celerinus. forſooke Nouatus.

The qualities of Nouatus.

Howe Nouatus the heretike vvas made bishop

The order of the clergie in the church of Rome in the time of Cornelius.

of

of Satan vvhich entred into him and made there longe abode. VVhen he vvas deliuered by the Exorcists, he fell into a dangerous disease, and because he vvas very like to dye, vvas baptized in the bedd vvhere he laye: If it may be termed a baptisme vvhich he receaued. For he obtayned not after his recouery that vvhich he shoulde haue done accordinge vnto the canon of the Church, to vvete: confirmation by the handes of the byshop. In so much then he obtained not that, hovve came he by the holy Ghost? And againe a little after he sayth: He beynge lothe to dye and desirous of life, in the time of persecution denyed himselfe to be a priest. VVhen he vvas entreated by the deacons and admonished to come forthe out of the house vvherein he had enclosed himselfe, and to minister vnto the necessitie of the brethren vvhich vvanted, he vvas so farre from doinge and obeynge the Deacons that he vvent avvay and departed in a chafe, saying that he vvoulde no longer playe the priest, but addicte him selfe vnto an other trade of Philosophie. and againe to this he annecteth that which followeth: this good man forsooke the Church of God, vvherein he vvas baptized, and vvhere also he tooke priesthoode vpon him, by fauour of the byshop vvhich allotted him thereunto through the layinge on of handes, and vvhen all the clergye yea and many of the layetie vvithstoode the facte: that none baptised in bedd as he vvas shoulde be chosen into the ecclesiasticall order, yet they all requested that he might be permitted to enter into orders. An other insolency of this man passinge all the former he reporteth thus: VVhen he distributed the oblation and deliuered to euery mā parte thereof, he added this vvithall (constrayninge the seely soules, before they receaued of his oblation to svvere, holdinge both their handes together not loosed before they had thus svvorne, I vvill vse theyr ovvne vvordes) svveare vnto me by the body and blood of our Lorde Iesus Christ, that thou vvilt neuer forsake me and flye vnto *Cornelius*. The vvretched man tasted not thereof before he had vovved vnto him, and in steede of that vvhen he receauinge the breade shoulde haue sayd Amen: he answered I vvill not goe vnto *Cornelius*: Againe a little after he sayth: Novv thou mayst vnderstande that he is all bare and forsaken, reiected and left of the brethren vvho dayly returne vnto the Church, vvhome blessed *Moses* a martyr vvho of late endured amongest vs a maruelous & notable martyrdome, being aliue and perceauinge his temerytie and arrogancie did excommunicate, together vvith fiue other priests, vvhich seuered themselues vvith him, from the Church. In the ende of the epistle he reciteth the catalogue of byshops, who at theyr beinge at Rome condemned the madd fantasie of *Nouatus*, wryting both theyr names and the prouinces where they gouerned. he reciteth also the names and Cities of such as were absent and had subscribed by theyr letters. These thinges hath *Cornelius* signified by his letters vnto *Fabius* byshop of Antioch.

Nouatus fell in time of persecution and denyed his order.

The comunion was the ministredand deliuered into theyr hands, not popt in their mouthes.

Moses a martyr.

Cap. xliii.

Dionysius Alexandrinus reporteth of Serapion that fell in persecution, howe at his ende he was desirous to receaue the sacrament of the Lords supper.

Cap. 44. after the grecke.

Dionysius also byshop of Alexandria wrote to the aforesayd *Fabius* who in manner yelded to the schisme, many thinges in his letters of repentance, paintinge forth theyr pacience which lately had bene martyred at Alexandria. whereof omitting many things this one straunge acte worthy of memory we haue thought good to publishe in this our history for thus he wrote: I vvill certifie thee (sayth he) of this one example vvhich happened amongest vs. There vvas one *Serapion* dvvelling among vs a faithful olde man, vvhich of a long time liued vvithout reprehension, but being tempted in persecutiō fell from the faith. he entreated very often that he might be receaued again, but none gaue eare vnto him for he had done sacrifice: & falling vnto a dangerous disease lay speachlesse and benummed of all his senses the space of three dayes, the fourth day after, being somvvhat recouered he called vnto him a nephevv of his, his daughters sonne and sayd vnto him: hovve longe (O my sonne) doe ye vvithholde me? I beseech you make hast and absolue me quickly, call vnto me one of the Priestes, the vvhich as soone as he had spoken he vvas speacheleſſe agayne. The boye ranne vnto the Priest, it vvas night, the Priest vvas sicke and could not come vvith him. And because I gaue commaundement (sayth *Dionysius*) that such as vvere aboute to dye, if humbly they requested shoulde be admitted

Dionysius. b. of Alexandria vnto Fabius bishop of Antioch.

Men of olde receaued the communion a little before their deaths.

to the ende they being ſtrengthened in faith might departe in peace: he deliuered vnto the boy a lide of the Euchariſt, & commaunded him to crimble or ſoke it and ſo droppe it by a litle & a littleinto the olde mans mouth.the boy returneth and bringes vvith him the Euchariſt. vvhen he vvas hard by before he came in,*Serapion* ſayd:comeſt thou my ſonne?the prieſt cā not come, vvhy then diſpatch thou that vvhich he commaunded thee to doe and lett me departe. the boy immixed or ſoked the euchariſt and vvith all lett it by droppe meale into the old mans mouth, vvhereof vvhen he had taſted a litle, forth vvith gaue vp the Ghoſt. is it not manifeſt that this olde man vvas ſo longe helde backe vntill he vvere abſolued and looſed from the linke of ſinne by confeſſing in the preſence of many the fault he had committed? Thus farre *Dionyſius*.

Cap. 45. in the greeke.

Cap. xliiii.

The epiſtle of Dionyſius byſhop of Alexandria vnto Nouatus.

NOwe let vs ſee what he wrote vnto *Nouatus* who at that time moleſted the Churche of Rome. Becauſe that he pretended the cauſe of his fall and the occaſion why he embraced that Apoſtaſie and ſchiſme to riſe through the perſwaſion of certaine brethren, as if he were thereunto compelled by them, Marke howe he writeth vnto him: *Dionyſius* vnto the brother *Nouatus* ſendeth greeting. If thou vvaſt conſtrayned againſt thy vvill (as thou ſayeſt) thou vvilt declare the ſame,if thou returne vvillingly. thou ſhouldeſt haue ſuffred any thing rather then to rent a ſunder the church of God.neither is this martyrdome vvhich is ſuffred for not ſeueringe and deuidinge the Church of leſſe glorie,then that vvhich is tollerated for denyall of ſacrifice vnto deuels, yea in my iudgement it is offarre greater glorye. For in the one, martyrdom is ſuffred for one ſoule,in the other for the vniuerſall church.but if thou ether perſvvade the brethren,or conſtraine them to returne to vnitie, this notable fact vvilbe farre greater then the fault that vvent before.&the one vvill not be imputed,the other vvilbe comended.If thou canſt not perſvvade the rebellious and diſobedient,ſaue at leaſte vviſe thine ovvne ſoule.I deſire thy health in the Lord and thy embracing of peace,& vnitie.Thus he wrote to *Nouatus*.

Dionyſius b.of Alexandria vnto Nouatus the heretick.

Cap. 46. after the Greeke.

Cap. xlv.

The catalogue of Dionyſius Alexandrinus Epiſtles concerning repentance.

HE wrote an Epiſtle of repentance vnto the brethern throughout Ægypt,where he layeth downe his cenſure of ſuch as fell,and deſcribeth meanes to correct vices.of the ſame matter there is extant an epiſtle of his vnto *Conon* byſhop of Hermopolis, and an exhortation vnto his flocke of Alexandria. among theſe there is an other written vnto *Origen* of martyrdome. likewiſe he wrote of repentance vnto the brethern of Laodicea,whoſe byſhop was *Thelymidres*,& to the brethern throughout Armenia whoſe byſhop was *Meruzanes*, Moreouer he wrote vnto *Cornelius* byſhop of Rome approuinge his epiſtle againſt *Nouatus*: where he reporteth that he was called of *Elenus* byſhop of Tarſus in Cilicia and other his companions: *Firmilianus* byſhop of Cappadocia and *Theoctiſtus* byſhop of Palæſtina:to meete them at the ſynode held at Antioch, where diuerſe went about to eſtabliſh the ſchiſme of *Nouatus*. he addeth beſides howe he ſignified *Fabius* there to haue deceaſed and *Demetrianus* to haue ſucceded him byſhop of Antioch. He wrot of the byſhop of Ieruſalem theſe wordes: The renovvmed *Alexander* dyed in pryſon. There is extāt an other epiſtle of *Dionyſius* vnto the Romayns deliuered by *Hippolytus*. againe he wrote an other of peace and repentance. an other vnto the confeſſors which cleaued vnto the opinion of *Nouatus*.Againe other two epiſtles vnto ſuch as were conuerted vnto the churche,and to many others he wrote very profitable tractes for the ſtudious readers to peruſe.

Conon b.of Hermopolis.
Thelymidres
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctiſtus.
Fabius.
Demetrianꝰ.
Alexander.
Hippolytus.

The ende of the ſixt booke.

THE SEVENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. 1.

The wickednesse of Decius and Gallus the Emperours, the death of Origen.

NOwe takinge in hande the seuenth booke of the ecclesiasticall history the great *Dionysius* bysshop of Alexandria, who partely by his commentaries and partely by his Epistles, described all the seuerall actes of his time, shall stande vs in good steede. Here hence will I beginne this present booke: * when *Decius* had not raygned full two years, he was slayne together with his sonnes, whome *Gallus* succeeded: at what time *Origen* of the age of threscore & nine yeares departed this life. but of the foresayd *Gallus*, *Dionysius* wrote vnto *Hermammion* in this manner: Neyther did *Gallus* perceaue the impiety of *Decius* neyther did he foresee what seduced him, but stumbled at the same stone vvhich laye right before his eyes, who when the emperiall scepter prosperously befell vnto him, and his affayrs went luckely forvvardes, chaced awaye the holy men which prayed for peace and his prosperous estate, and so he banished together vvith them the prayers continually powred vnto God for him. And this much of him.

*Cap. 1. in the greeke. Gallus created Emperour Anno Domini. 255. Origē dieth. Dionysius. b. of Alexandria in his epistle to Hermammō.

The translator vnto the reader.

IN so much that Eusebius throughout his sixt booke almost in euery chapiter hath wrytten at large of the famous clarke and greate doctor of Alexandria, by name Origen, and nowe also in the beginninge of his seuenth booke reporteth of his ende and that in fewe wordes: I thought good for the readers sake, for the more absolute and perfect deliuerance of the story, and for the further knowledge of his ende: to annexe here vnto, a worthie history out of Suydas a greeke writer, who liued about a thousande years agoe, touchinge the thinges which happened vnto Origen a litle before his death, his wordes are these.

The life of Origen out of Suydas.

Origen is sayd to haue suffred much affliction for Christs sake, being famous, eloquent, and trayned in the Church euen from his youth vp: but through enuy he was brought before the rulers & magistrats, & through the despitefull subtlety & crafty inuētion of Satan, he was brought into great sclaunder, & blemish of infamy. A man (they say) the authors of iniquitie deuised to vvorke the feat, as much to saye they prepared an Æthiopian or foule blacke moore beastly for to abuse his body. but he not able to avvaye neyther vvillinge to here so horrible an Acte, brake out into lovvd speach, and exclaymed at both the thinges vvhich vvere giuen him in choyce, rather then the one that he vvoulde doe the other, in the end he consented to sacrifice. vvherefore vvhē they had put frākensence in his hand they threwe it into the fire vpō the altar. by this meanes he was by the iudges put frō martyrdome & also banished the church. whē he had thus done he was so ashamed that he left Alexandria, and gott him to Iudæa: being come to Ierusalem & well knowē for his learned expositions & gift of vtterāce, he was entreated of the priests to bestowe a sermon vpon the people in the church & open assembly, for he was then a minister: after great entreaty & in manner constrayned by the priests, he rose vp, tooke the bible, opened it & happened vpō this parcell of Scripture: vnto the vngodly, said God, why dost thou preach my lawes, & takest my couenaunt in thy mouth? when he had thus read he clasped the booke, sate downe, and burst out into teares together with all the audience which wept with him, he liued vnto the time of *Gallus* and *Volusianus* that is vntill he was threscore and nine yeare olde, he resteth at Tyrus where he is also buried. So farre *Suydas*.

Suydas in the life of Origen.

The choyce was that ether a blacke moore shoulde play the Sodomite with him, or he himselfe shoulde sacrifice vnto Idols.

Psal. 50.

The tranſlator vnto the reader.

I Haue thought good alſo, heere to laye downe his lamention, the which Origen himſelfe wrote in the Greeke tongue with his owne hand, when as after his faule and the deniall of his Mayſter Chriſt Ieſus he wandred to and froe with great greefe and torment of conſcience, the which Saynct Ierome tranlated into latine and is founde extant amonge the workes of Origen. he lamented as foloweth.

The lamention of Origen.

The lamentation of Origen.

In the bitter aflict̃ion and griefe of minde I goe about to ſpeake vnto them vvhich herafter shal reade me thus confuſely & vvithout order, furiouſly diſpoſed to ſit vpon the tribunal ſeate of Chriſt together vvith the ſaincts in heauen. & hovv can I ſpeake vvhen as the tongue is tied & the lipps dare not once moue or vvagg? the tongue doth not his office, the throte is dammed vp, all the ſenſes and inſtruments are polluted vvith iniquitie. but I vvill procede on: and firſt I vvil faule to the ground on my bare knees and make myne humble ſupplicatiõ vnto all the ſainctes and bleſſed of God, that they vvill helpe me, ſeely vvretche, vvhich dare not by reaſon of the ſuperfluytie of my ſinne craue ought at the handes of God. O ye ſayncts and bleſſed of God vvith vvatrishe eyes and vvett cheekes ſoken in dolor and payne I beſeeche you to faule dovvne before the mercy ſeate of God for me miſerable ſinner. VVo is me becauſe of the ſorovv of my harte: vvo is me that my ſoule is thus aflicted: vvo is me that am compaſſed thus on euery ſide and shutt vp in my ſinne, and that there is no health in me. vvo is me o Mother that euer thou broughteſt me forth, for a skilfull lavvyer to be ouerthrovven in his vnrighteous dealinge: for a religious man to faule into extreme impietie. vvo is me o Mother vvhich broughteſt me forth a righteous man to be cõuerſant in vnrighteouſnes: an heire of the kingdom of God but novv an inheritor of the kingdom of the deuell: a perfect man yet a prieſt found vvallovving in impiety: a man beautified vvith honor and dignities yet in the ende blemiſhed vvith ſhame and ignominie: a man beſett vvith many euells and choked vp vvith infamous doinges. vvo is me o Mother vvhich broughteſt me forth as an highe and a lofty turrett, yet ſuddenly turned dovvne to the grounde: as a fruitefull tree yet quickely vvithered: as a burninge light, yet forthvvith darned: as a runninge fountayne yet by and by driyed vp. VVo is me that euer I vvas bedecked vvith all giftes and graces and novve ſeeme pitifully depriued of all. But vvho vvill miniſter moyſture vnto the temples of my heade, and vvho vvill geue ſtreames of teares vnto myne eyes, that I may bevvayle my ſelfe in this my ſorovvfull plight? A laſſe o prieſthoode hovve ſhall I bevvayle thee? A laſſe o myniſtery hovve ſhall I lament thee? O all you my friendes tender my caſe, pitie my perſon, in that I am daungerouſly vvounded. pitie me o all ye my friendes in that I am novve become an abiect perſon. pitie me o ye my friendes in that I am novve vvith ſorovve come to nought. pitie me o ye my friendes in that I haue novve troden vnder foote the ſeale and conyzance of my profeſſion, and ioyned in league vvith the deuell. pitie me o ye my friendes in that I arn reiected and caſt avvaye from the face of God, it is for my levvde life that I am thus polluted and noted vvith open ſhame. Bevvayle me vvhome the Angells haue bevvayled: bevvayle me vvhome all the ſayncts haue bevvayled: bevvaile me vvhome euery man hath bevvayled: bevvayle me o all ye the nations vnder heauen in that I am fallen from my glorie. the Lorde made and ingraffed me a frutefull vine, but in ſteede of pleaſaunt cluſtered grappes I brought forth prickinge thornes. bevvayle me alſo for that in ſteede of grapes I brought forth brambles. but let the vvellſpringes of teares be ſtirred vp, and lett my cheekes be vvatered, let them flovve vpon the earth and moyſten it, for that I am ſoken in ſinne and borne in my inquities. I ſee my prieſthoode lament ouer me, I ſee all ioy ſorovvinge ouer me, I ſee the ſpider ouer my ſeate buyldinge vvith cobvveb, I ſee and beholde my ſelfe all ſorovvfull and penſiue, euery creature ſorovveth at my caſe, for that I vvas vvonte heretofore to poure out prayſes vnto God for them all. Alaſſe vvhat haue I felt, and hovve am I fallen? Alaſſe hovve am I thus come to nought? there is no ſorovve comparable to my ſorovve, there is no affliction that exceadeth my affliction, there is no bitternes that paſſeth my bitternes, there is no lamentation more lamentable then mine, nether is there ſinne greater then my ſinne, and there is no ſalue for me. VVhere is that good shepherd of the ſoules? VVhere is he that vvent dovvne from Ieruſalem

He calleth vpon the ſayncts in the ſame ſenſe as he doth in this ſorovvefull plight vpon all other creaturs vnder heauē.

to

to Iericho, vvhich also salued and cured him that vvas vvounded of the theeues? seke me out o Lorde vvhich am fallen from the higher Ieruſalem, vvhich haue broken the vovve I made in baptiſme, vvhich haue profaned my conyzance in that I dealt iniuriouſly vvith thy bleſſed name. Alaſſe that euer I vvas doctor, and novve occupie not the rovvme of a diſciple. Thou knovveſt o Lorde that I fell agaynſt my vvill, vvhenas I vvent about to lighten others I darkened my ſelfe: vvhen I endeuored to bringe others from death to life I brought my ſelfe from life to deathe: vvhen I mynded to preſente others before God I preſented my ſelfe before the deuell: VVhen I deſired to be founde a friende and a fauorer of godlynes, I vvas founde a foe and a furtherer of iniquitie: vvhen that I ſett my ſelfe agaynſt the aſſemblyes of the vvicked and reproued theyr doinges, there founde I shame and the moſte peſtilent vvounde of the deuell. vvhen that I vvas ignorant and vnskilfull in the diuerous ſlayghtes of ſtriuers vvhich commonly entrappe men I allured and exhorted them to the knovveledge of the Sonne of God. vvherefore after muche ſiftinge they promiſed me (vnhappie man) crafty conueyances to auoyde the ſubtletye of Satan. But after that I departed from them, the deuell in the ſame night transformed into an Angell of light, reaſoned vvith me ſayinge: vvhen thou art vp in the morninge goe on, and perſvvade them and bringe them vnto God if they demaunde ought of thee. If in caſe they condeſcende and harken vnto thee, doe it and ceaſſe not, ſtaggeringe nothinge at the matter to the ende many may be ſaued. And agayne the deuell goinge before to prepare the vvaye, vvhetted theyr vvitts to deuiſe miſchief agaynſt me ſeely vvretch, he ſovved in theyr mindes hypocriſie, diſſimulation and deceate. but I o vnhappie creature skippinge out of my bedd at the davveninge of the daye, colde not finishe my vvonted deuotion, neyther accomplishe my vſuall prayer, but vvishinge that all men might be ſaued and come vnto the knovveledge of the trueth, folded and vvrapped my ſelfe in the ſnares of the deuell. I gott me vnto the vvicked I required of them to performe the couenantes made the night before (I ſeely ſoule not knovveing of any thinge) and vve came vnto the baptiſme. O blinded heart hovve dideſt thou not remember? O foolishe mynde hovve dideſt thou not bethinke thy ſelfe? O vvittleſſe brayne hovve dideſt thou not vnderſtande? O thou ſenſe of vnderſtandinge vvhere dideſt thou ſleepe? but it vvas the deuell vvhich prouoked thee to ſlumbre and ſlepe and in the end ſlevve thy vnhappy and vvretched ſoule. he bound my mightie men and ſpoyled me of my knovvledge. he bound my mightie men & vvounded me. I anſvvered but in a vvorde & became reprochefully defamed. I ſpake vvithout malice yet felt I ſpite. the deuell rayſed an aſſembly about me and pronounced agaynſt me that vniuſte ſentence, Origen (ſayth he) hathe ſacrificed. O thou deuell vvhat haſt thou done vnto me? O thou deuell hovve haſt thou vvounded me? I bevvayled ſometime the fall of *Sampſon*, but novve haue I felt farre vvorſe my ſelfe I bevvayled heretofore the fall of *Solomon*, yet novve am I fallen farre vvorſe my ſelfe. I haue bevvayled heretofore the ſtate of all ſinners, yet novve haue I plunged in them all. *Sampſon* had the heare of his heade clypt and cropt of, but the crovvne of glorie is fallen from of my heade. *Sampſon* loſt the carnall eyes of his body, but my ſpirituall eyes are digged out. it vvas the vvilyeneſſe of a vvoman that brought him to his confuſion, but it vvas myne ovvne tongue that brought me to this ſinfull fall. And euen as he vvanted after the loſſe of his earthly poſſeſſion: So my tongue, hauinge bolted out this vvicked ſayinge, depriued me of the ſpirituall giftes, vvhich ſometime haue flovved vvith heauenly ritches. And euen as he beinge ſeuered from the Iſraelites and cleauinge vnto forayners endured theſe thinges: ſo I goinge about to ſaue notorious ſinners, brought my ſelfe captiue vnto captiues, and the bondeſlaue of ſinne. Alaſſe my Churche liueth, yet am I a vviddovver. Alaſſe my ſonnes be aliue yet am I barren. Alaſſe euery creature reioyceth and I alone forſaken and ſorovvfull. Alaſſe o Church vvherein I vvas gladſome. Alaſſe o ſeate vvherein I ſate full mery. Alaſſe o ſpirite vvhich heretofore cameſt dovvne vpon me, vvhy haſt thou forſaken me? I am forſaken and become deſolate becauſe of the corruption and filth of mine iniquitie. bevvayle me that am depriued of all goodnes. bevvayle me o ye bleſſed people of God vvhich am banished from God. bevvayle him that is bereued of the holye Ghoſt. bevvayle me that am thruſt out of the vvedding chamber of Chriſt. bevvayle me vvho once vvas thought vvorthye the kingdome of God, novve altogether vnvvorthye. bevvayle me that am abhorred of the Angels, & ſeuered from the ſaincts of God. bevvayle me for that I am condemned to eternall punishments. bevvayle me for that I am here on earth,

The pollicie of Satan was to haue Origen to confirme the chriſtians at the time of ſacrifice not to the ende they might be ſaued (as his preteſe was) but that Origen might be take with the manner and preſently conſtrayned ether to ſacrifice or deny his mai ſter which fel out in the ende.

It ſeemeth by this, that ſome promiſed Origen they vvoulde be baptized but when it came to the pinch they made him to ſacrifice.

Origen bevvayleth his excommunication.

and novve tormented vvith the pricke of conſcience. I doe feare death becauſe it is vvicked. I doe feare the dreadfull day of iudgement for that I am damned for euer. I doe feare the punishment for that it is eternall. I doe feare the Angelles vvhich ouerſee the punishment becauſe they are voyde of mercy. I do feare out of meaſure all the tormentes, and vvhat I ſhall doe I vvott not, beinge thus on euery ſide beſett vvith miſery. If there be any man vvhich can, I beſeche him novve aſſiſte me vvith his earneſt prayers and vvith his ſorovvfull teares. For novve it behoues me to shed infinite teares for my greate ſinne. vvho knovveth vvhether the Lorde vvill haue mercye vpon me, vvhether he vvill pitie my fall, vvhether he vvill tender my perſon, vvhether he vvilbe moued vvith my deſolation, vvhether he vvill shevve mercie vnto me, vvhether he vvill haue reſpecte vnto mine humilitie and encline his tender compaſſion tovvards me? but I vvill proſtrate my ſelfe before the thrasholds and porches of the Churche, that I may entreate all people both ſmall and greate, and I vvill ſaye vnto them: trample and treade me vnder foote, vvhiche am the foolishe ſalte, the vnſauery ſalte, treade me vvhiche haue no taſte or relishe of God, treade me vvhiche am fitte for nothinge. Novve let the Elders mourne, for that the ſtaffe vvhereto they leaned is broken. Novve lett the yong men mourne, for that their ſchoolemayſter is fallen.* Novve let the virgines mourne, for that the aduauncer thereof is defyled. Novve let the Prieſtes mourne, for that their patrone and defender is shamefully fallen. Novve let all the Clergye mourne, for that their Prieſte is fallen from the faythe. VVo is me that I fell ſo levvdely. VVo is me that I fell moſte daungerouſly, and can not riſe againe. Aſiſt me o holy ſpirite and geue me grace to repente. Let the fountaynes of teares be opened and gushe out into ſtreames to ſee if that peraduenture I may haue the grace vvorthely and throughly to repente, and to vvype out of the booke of the conſcience the accuſation printed agaynſt me. But thou o Lord thinke not vpon polluted lippes, neyther weye thou the tongue that hathe vttered levvde thinges: but accept thou repentance, affliction and bitter teares, the dolour of the harte and the heauyneſſe of the ſoule, and haue mercy vpon me, and rayſe me vp from out of the mire of corruption, for the puddle thereof hathe euen choked me vp. VVo is me that ſomtime vvas a pearle glisteringe in the golden garlande of glorye, but novve throvven into the duſt and trode in the myre of contempte. VVo is me that the ſalte of God novve lyeth in the dunghill, but hovve greate ſtreames of lamentation shall vvype and purifie myne humble harte? novve I vvill adreſſe my ſelfe and turne my talke vnto God. vvhy haſt thou lyſted me vp and caſt me dovvne? For as thou haſte exalted me vvith the deuine vvorde of thy heauenly vviſedome, ſo me thinkes I ſticke in the depth of ſinne vvhich my ſelfe haue vvrought. I had not committed this impietie vnleſſe thou hadeſt vvithdravven thy hande from me. But it is thy pleaſure o Lorde vvhich art good to doe all thinges graciouſly, and I of the other ſide beinge a foole haue foolishlye fallen. But vvhy o Lorde haſte thou shutt my mouth by thy holy Prophete Dauid? haue I bene the firſt that ſinned? Or am I the firſt that fell? vvhy haſt thou thus foreſaken me, being deſolate and reiected, and banished me from amonge thy ſayncles, and aſtonyed me to preache thy lavves? vvhat man is he borne of a vvoman that ſinned not? VVhat man is he that euer vvas conuerſant here vpon earthe and did no iniquitie? This I ſay becauſe thou haſte thus forſaken me. *Dauid* himſelfe firſt, vvho shutt vp my mouth, ſinned toe bad in thy ſight, yet after his repentance thou receauedſt him in mercye. Likevviſe ſaincte *Peter* the piller of trueth after his fall vvyped avvaye that bitter paſſion vvith ſalte teares, ſleyinge ſinne and purginge avvaye the venoume of the ſerpent, not continevveinge longe in the puddle of infidelitie. But they of fauour vvere thought vvorthie of mercy, and this I ſpeake to the ende theſe thinges may take effect. vvo is me that I fell thus moſte vvickedly. vvo is me that my aduenture in theſe thinges vvas ſo vnfortunate. but novve I humbly beſeche thee o Lorde, in as much as I haue felt farre vvorſe, Call me backe o Lorde for that I treade a moſte perilous and ruynous vvaye. Graunte me that good guide and teacher the holy Ghoſt, that I be not made a prickinge hedgehogge and become an habitation for deuells, but that I maye treade vnder foote the deuell vvhich trode me, and ouercomminge his ſleyghtes be reſtored agayne to the former health and ſaluation. Remember not o Lord the iniquitie of thine humble ſuter, vvho ſometime haue celebrated vnto thee, the function of prieſthood. remember not o Lord the iniquity of me vvho made aunſvvere vvith vvicked language. Novve o all you vvhich behoulde

*Origen gelded himſelfe to embrace virginitie therefore iuſtely maye he be termed an aduancer: in the ende he did ſacrifice and committed whordome with the deuell then was he defiled.

Pſal. 102.

Pſal. 50.

Pſal. 51.

Math. 26.

behold my vvounde tremble for feare, and take heede that ye slumber not, neither fall into the like crime: but come ioyntly vvhich haue the same measure of faith, let vs assemble together, & rent our hartes and prouoke streames of teares to gushe out of the temples of our heades. For vvhen these runne and flovve vpon the face of the earth, there vvill followve remission of sinnes, the paynes vvyll be auoyded and the tormentes shall not be felt. I mourne & am sorie from the hart roote (O ye my frendes) that euer I fell from aloft. I haue fallen, and am brused, there is no health in me. let the Angels lament ouer me bicause of this my daungerous fall. let the garlands & crovvnes of the saincts lament ouer me, for that I am seuered from amõg their blessed assemblies. let blessed *Aaron* lament ouer me his priesthoode. let the holy church lament ouer me, for that I am ruynously decayed. Let all people lamente ouer me, for that I haue my deathes vvounde. I see the cloudes in the skie shadovving the lyght from me, and the sonne hydinge his bryght beames. But novve you do all see and perceaue, the prophet *Dauid* hath shutte the dore of my mouth. I vvas constrayned of the holie byshops to breake out into some vvordes of exhortation, and takinge the booke of Psalmes in my hande I prayed and opened: and I lyghted vpon that sentence the vvhiche I am ashamed to repeate, yet compelled to pronounce: Vnto the vngodly sayde God: vvhy doest thou preache my lavves, and takest my couenaunt in thy mouth? But bevvayle me and lament this my bytter sorovve. bevvayle me vvhich am in like case vvith the reprobate levves. For that vvhiche vvas sayde vnto them by the Prophet, novve soundeth alike in myne eares. VVhat shall I do that am thus besette vvith many mischiefes. alasse o death vvhy doest thou linger? to vvete: that thou mayest spite and beare me malice. O Satan vvhat mischiefe hast thou vvrought vnto me? hovve hast thou pearced my breast vvith thy poysoned darte? thinkest thou that my ruyne vvyll auayle thee any thinge at all? thinkest thou to procure vnto thy selfe ease and reste, vvhyle that I am greeuously tormented? vvho is able to signifie vnto me vvhether my sinnes be vvyped and done avvay? vvhether that I haue escaped the paynes vvhich greatly I feared? VVho is able to signifie vnto me vvhether agayne I shalbe coopled and made companion vvith the saincts? O ye the saincts of God for that I am not vvorthie to heare the message of thē that bring such tidinges (but presuming farre vvorse practises) haue hearde the terrible threates of the Euangelistes. alasse ô the boosome of *Abraham* the vvhich I am depriued of. alasse that I became partaker vvith the ritche man of his condemnation in the horrible pitte, and partner of his thurst, in the bitter place, full of all sorovve & heauinesse. alasse ô father *Abraham* entreate for me that I be not cutt of from thy coasts, the vvhich I haue greatly longed after, yet not vvorthely becausse of my great sinne. But ô Lorde I fall dovvne before thy mercie seate, haue mercie vpon me vvhich mourne thus out of measure, vvhich haue greatly offended, vvhich haue shed many salt and bitter teares, vvhose miserable case euery creature hath lamented. VVhy hast thou broken dovvne my hedge & strong holdes, the vvilde bore out of the vvood hath destroyed me & the vvilde beaste of the fielde hath eaten me vp. rydde me o Lorde from the roaring Lion the vvhole assemblie of saincts doth make intercession vnto thee for me vvhich am an vnprofitable seruant. the vvhole quire of Angels do entreate thee for me vvhiche haue greeuously offended: that thou vvilt ṣhevv mercy vnto the vvādering sheepe, vvhich is subiect to the renting teeth of the rauenous VVolfe. saue me o Lord out of his mouth. suffer me not to become the sacrifice of sinne, but let dovvne vpon me thy holyspirite, that vvith his firie coũtenance he may put to flight the crooked fiende of the deuell: that I may be brought vvhome againe vnto thy vvisdome: that the bill of sinne vvritten agaynste me be blotted out: that my lamentation may ceasse in the euening & receaue ioye in the morning. let my sackcloth be rented asunder, gyrde me vvith ioye & gladnes. let me be receaued againe into the ioye of my God. let me be thought vvorthye of his kingdome, through the prayers and intercession of the saincte, through the earnest petitions of the church, vvhich sorovveth ouer me & humbleth her selfe vnto *Iesus Christ*, to vvhome vvith the father and the holie ghost be all glorie and honor for euer and euer. Amen.

Pſal. 50.

Luc. 16.

Pſal. 80.

Luc. 15.

Pſal. 30.

Cap. 11.

Of the byshops of Rome and of the controuersie then rayſed of Baptiſme.

When *Cornelius* had ended full three yeares in the byshops seae of Rome, *Lucius* succeeded, whiche enioyed the rowme not fully eyght monethes, and after him was *Stephan* chosen bishop. vnto this *Stephan Dionysius* wrote his firste epistle of baptisme when as

Lucius. b. of Rome.

Stephan. b. of Rome.

at that tyme there was no ſmall controuerſie rayſed: whether they which returned from any hereſie whatſoeuer, ſhoulde be rebaptized, or after the auncient manner be receaued with prayer and layinge on of handes.

Cap. iii.

Stephan biſhop of Rome reprehendeth Cyprian biſhop of Carthage for rebaptizing of heretickes.

The error of Cyprian.

THen firſte of all *Cyprian* biſhop of Carthage thought the heretickes no other kinde of waye to be admitted and purged from their errour, then by Baptiſme. But *Stephan* thought good that nothinge ſhoulde be innouated, preiudiciall to the tradition preuaylinge of olde. for whiche cauſe he was greatly offended with *Cyprian*.

Cap. iiii.

Dionyſius writeth vnto Stephan biſhop of Rome, of the matter in controuerſie, and of the peace which followed after perſecution.

DIonyſius when he had often written vnto him of this matter at length certifieth him, that perſecution beynge ceaſſed, all the churches enioyed peace, embraced vnitie, and deteſted the erroneous nouelties of *Nouatus*: he writeth thus: * Vnderſtand nowe o brother that all the churches throughout the eaſt, yea and beyonde, are vnited together, whiche afore tyme were deuided, and at diſcorde amonge them ſelues. All the gouernours of the churches, euery where are at one, reioyſinge exceedingly at the peace which happened beyonde all expectation. *Demetrianus* of Antioche, *Theoctiſtus* of Cæſarea, *Mezabanes* of Ieruſalem, *Marinus* of Tyrus, *Alexander* who is dead, *Heliodorus* of Laodicea which ſucceeded after the death of *Thelymidres*, *Helenus* of Tarſus, all the churches of Cilicia, *Firmilianus* and all Cappadocia. I haue onely recited the moſt famous Bishops, leſt my epiſtle become ouer large, and the readinge be ouertedious. All Syria and Arabia, two wherewith ye are pleaſed, and to whome preſently ye write, and Meſopotamia, Pontus, and Bithynia, and that I may vtter all in one worde, euery one, euery where reioyceth, glorifyinge God in concorde and brotherlie loue. So farre *Dionyſius*. *Stephan* when he had bene byſhop of Rome two yeares, dyed, and after him came *Xyſtus* in place. And to him wrote *Dionyſius* an other epiſtle of Baptiſme, layinge downe the cenſure of *Stephan* and the other byſhops. Of *Stephan* he ſayeth thus: He wrote an epiſtle toutchinge *Helenus* and *Firmilianus*, and all Cilicia, Cappadocia, Galatia and the borderinge nations, that he woulde not communicate with them for that cauſe, to weete: for that they rebaptized heretickes. Conſider that this is a weyghtie matter. For truely as I heare in the greateſt ſynodes of bishopes it is decreed: that ſuch as renounce any hereſie shoulde firſte agayne be inſtructed, then be baptized and purged of the dregges, of the olde and impure leauen. And hereof I wrote vnto him requeſtinge him to certifie me agayne: and to our welbeloued fellowe miniſters *Dionyſius* and *Philemon*, who at the firſte gaue their cenſure with *Stephan*, and nowe they write vnto me, to whome at the firſte I wrote briefly, but nowe at large. So farre preſently of this queſtion then in controuerſie.

* Cap. 5. in the Greeke. Dionyſius. b. of Alexãdria vnto Stephã b. of Rome.

Xyſtus. b. of Rome.

Dionyſius. b. of Alexãdria vnto Xyſtus b. of Rome.

Cap. 6. in the Greeke.

Cap. v.

Of the Sabellian hereſie.

Dionyſius. b. of Alexãdria vnto Xyſtus b. of Rome.

MAkinge relation of the *Sabellian* heretickes then preuaylinge he writeth thus: For as much as manie brethren of both partes haue ſente theyr bookes and diſputations in writinge vnto me, toutchinge the impious doctrine lately ſowen at Pentapolis in Ptolemais, contayning many blaſphemies againſt the almightie God, and the father of our Lorde *Ieſus Chriſt*, and withall muche incredulitie toutchinge his onely begotten ſonne, and firſte begotten of all creatures, and the worde incarnate, and ſenſeleſſe ignorance of the holy ghoſte: Some of them I haue written as God gaue me grace, with greater inſtruction, and ſent the copies vnto you.

Cap.

Cap. vi.

Dionysius being warned from aboue, read with greate profitt the bookes of heretickes. he thinketh that such as returne from their heresies, shoulde not be rebaptized.

Cap. 7. in the Greeke.

Dionysius in his third epistle of Baptisme writeth thus, vnto *Philemon* a Romaine minister: I haue read ouer the traditions and commentaries of heretickes not infecting my minde with their impure cogitations, but profiting my selfe accordingly, that I reprehēded thē with my selfe, and detested them vtterly. And when I was brotherly and charitably forbidd by a certaine minister, whiche feared lest that I wallowed my selfe in the puddle of their malicious writinges, whereby my soule myght perishe, who, as it seemed me, tolde the trueth: a certaine vision came vnto me from aboue plainlie commaundinge and sayinge: Reade all whatsoeuer come into thy handes, thou shalt be able to weye, to proue, and trye all. for by this meanes at the firste thou cameste vnto the faith. I thankfully receaued the vision, as agreable vnto the voice of the Apostle speakinge vnto myghtier men. Be you tryed stewardes or disposers of the mysteries of God. Agayne after he had spoken somewhat of all the heresies before his time he proceedeth on thus. I haue receaued this canon and rule of blessed *Heraclas* our pope: * Suche as returned from heretickes, though they fell from the churche, or not fell, but thought to participate with them (yet betrayde for that they frequented the companie of one that published falsse doctrine) he excommunicated: neither admitted, no if they had entreated, before they had openly pronounced all they had hearde of the aduersaries, then at length he gathered them together, not requiringe that they shoulde be baptized againe. For a good whyle before they had obtained by his meanes the holie ghost. Agayne when he had largely entreated hereof he writeth thus: And I am sure of this that not onely the bishopes of Africk haue practised the like, but also the bishops our predecessours of olde in the most famous churches, and in the Synodes of the brethren at Iconium and Synadis, with the aduise of manie haue decreed the same. whose sentences to ouerthrovve and raise contention and bravvling among the brethren I cannot awaye with. Thou shalt not (as it is written) alter the bounds of thy neighbours which thy fathers haue limited.

Dionysius. b. of Alexādria. epist. 3. of baptisme vnto Philemon a minister of Rome.

1. *Pet.* 4.

Heraclas b. of Alexādria called a pope ergo it was not the peculier title of the bishop of Rome.

* The canon of Heraclas.

Deut. 19. *Proverb.* 22.

Cap. vii.

The same Dionysius of the Nouatian heresie.

His fourth epistle of Baptisme is written vnto *Dionysius* then a Romaine minister, but afterwards there placed bishop. whereby we may coniecture howe he was counted wise and famous by the testimonie of *Dionysius* bishope of Alexandria. he wrote vnto him after other things, in this manner of *Nouatus*. * VVe are not without iuste cause offended with *Nouatus*, vvhiche hath rent a sunder the churche of God, and drawen diuerse of the brethren vnto impietie and blasphemies, and hath published of God a moste impious and prophane kinde of doctrine, charging the moste louing and mercifull God vvith the title and sclaunder of immercifulnesse. And moreouer he hath renounced baptisme: he hath made shipwracke of his former faith and confession: he hath chased avvay the holy ghost, vvhat hope soeuer remaines either of the tarying or returning of the holy ghost into them againe.

* Cap. 8. in the Greeke. Dionysius. b. of Alexādria vnto Dionysiꝰ a minister of Rome, but afterwards. b. epist. 4. of Baptisme.

Cap. viii.

Dionysius reporteth of one that sorowed, because he had receaued baptisme of heretickes.

Cap. 9. in the Greeke.

The fifte epistle of *Dionysius* is extant vnto *Xystus* bishop of Rome, where after he had written many thinges againste heretickes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stande in neede of aduise and counsaile, & *I* craue your opinion for that a certaine thing happened vnto me, vvherin I feare lest I be deceaued. when the brethren were gathered together, a certaine man to all mens thinkinge of the faith, an auncient minister of the clergie before my time, & as I suppose before blessed *Heraclas*, beinge present vvhile some lately vvere baptized, hearinge the interrogatories and answveres, came vnto me, weeping & wailing, & falling prostrate before my feete, confessed & protested

Dionysius. b. of Alexādria epist. 5. vnto Xystus. b. of Rome.

that the baptiſme vvherevvith he vvas baptized of the hereticks vvas not the true baptiſme, neither had it any agreement vvith that vvhich is in vre among vs, but vvas full of impietie & blaſphemies. he ſayd he vvas ſore pricked in cõſcience, yet durſt not preſume to lyft vp his eyes vnto God, for that he was chriſtened with thoſe prophane words & cæremonies. wherfore he prayed that he might obtaine this moſte ſyncere purification, admiſſion, and grace, the vvhich thinge I durſt not do, but told him that the dayly communion, many times miniſtred, might ſuffice him. VVhen he had heard thankesgeuing ſounded in the churche: and he him ſelfe had ſonge thereunto Amen: vvhen he had bene preſent at the Lordes table, and had ſtreatched forth his hande to receaue that holy foode, & had communicated, and of a long time had bene partaker of the bodie and bloude of our Lorde *Ieſus Chriſt*: I durſt not againe baptize him, but badde him be of good cheere, of a ſure faith, and boldly to approche vnto the cõmunion of the ſaincts. But he for all this mourneth continually, horrour vvithdravveth him from the Lordes table, and being entreated, hardly is perſvvaded to be preſent at the eccleſiaſticall prayers. There is an other epiſtle of his and of the congregation vnder his charge vnto *Xyſtus*, and the church of Rome, where at large he diſputeth of this queſtion. Againe there is an other vnder his name touching *Lucianus* vnto *Dionyſius* biſhop of Rome. But of theſe things thus muche.

Cap. 10. in the Greeke.

Cap. ix.

Howe Valerianus rayſed perſecution againſt the Chriſtians.

Valerianus created Emperour together with Galienus his ſonne. Anno Dom. 256. Vnder him was rayſed the eyghth perſecution agaynſt the churche of God.

THey that ruled the empire with *Gallus*, enioyed it not full two yeares, but were depriued of this lyfe: And *Valerianus* together with his ſonne *Galienus* ſucceedeth in the Empire. What *Dionyſius* wrote of him, it may be gathered by his epiſtle vnto *Hermammon*, where he ſayeth: * Itvvas reuealed vnto *Iohn*, for a mouth vvas gyuen vnto him (ſayeth he) to vtter proude ſpeaches and blaſphemyes, and povver vvas gyuen him and monethes fortie tvvo. Both thinges are vvonderfull in *Valerianus*, and vve haue to conſider hovve that aboue all his predeceſſours he vvas diſpoſed at the firſte, gentle tovvardes all the men of God, meeke and friendly minded. For there vvas none of al the emperours before him ſo curteous and frendly affected tovvards them, no not they vvhich openly vvere counted Chriſtians: he at the firſte embraced our men moſt familiarly, moſte louingly, & that openly: ſo that his palace vvas replenished vvith profeſſors of the fayth, and accompted for the churche of God. But the maiſter & ruler of the Ægyptian ſorcerers ſynagoge, perſvvaded him aftervvard to ſlaye and perſecute thoſe ſyncere men and ſainctes of God, as aduerſaries and impugners of their moſte impure, and deteſtable ſorceries (for the godlye then preuayled ſo muche, and preuayle at this daye, that beyng preſent and vvith their countenance only blovving the contrarie, and reſiſting as it vvere vvith a little ſpeache, ſcattered the bevvitchings of thoſe deteſtable deuils) he brought to paſſe impure ceremonies, execrable inchauntmẽts, and abhominable ſacrifices: he made a ſlaughter of miſerable children: he ſacrificed the ſonnes of infortunate parents: he ſearched the bovvels of the nevvly borne babes, ſpoyling & rentinge aſunder the shaped creatures of God, as if by ſuch haynous offences he should become fortunate. Againe after a fevve lines he ſaith: *Macrinus* offered vp vnto them gratulatorie gyftes & preſents for good lucke of the hoped empire. For before it vvas commonly blaſed he should be created Emperour, he reſpected not the conſonancie of reaſon, neither the publique or common affaires, but vvas ſubiect vnto the curſe of the prophet ſayinge: VVo be vnto them vvhich prophecie after their ovvne hartes deſyre, and reſpect not the publique profitte. He vnderſtoode not the vniuerſall prouidence and vviſdome of him vvhiche is before all, in all, and aboue all. VVerefore he is become a deadlye foe vnto the catholique and Chriſtian fayth. He outlavved and banyshed him ſelfe from the mercye of God: and as he fledde fartheſt from the churche, ſo hath he aunſvvered the etymologie of his name. Agayne he ſayeth: *Valerianus* vvas by his meanes dryuen and gyuen ouer vnto ſuche reprocheſulneſſe and abhominations, that the ſayinge of *Eſaye* vvas verified in him. And they (ſayeth he) choſe theyr ovvne vvayes and abhominations vvhiche their ſoules luſted after, and I vvyll ſelecte them theyr ovvne illuſions, and recompence them theyr ovvne ſinnes. This Emperoure vvas madd, and dotynge ouer the empire othervvyſe then became his maieſtie, notable by reaſon of his maymed bodye to vveare the emperiall robes, brought forth tvvo ſonnes followvers of the fathers impietie. In them vvas that prophecye manifeſt,

* Dionyſiꝰ b. of Alexãdria. vnto Hermammon. *Apoc.13.* Satan.

Macrinus ſignifieth one ſtandinge a farre of. *Eſay.66.*

vvhere

vvhere God promised to punish the sinnes of the fathers vpon the children vnto the thirde and fourth generation of such as hate him, he povvred his impious desires vvherof he coulde not be satisfied, vpon the pates of his sonnes, and posted ouer vnto them his malice and spite agaynst God. So farre *Dionysius* writeth of *Valerianus*. *Exod 20.*

Cap. x.

Of the daungers that Dionysius him selfe stoode in.

But of the persecution wherewith himselfe was soze afflicted, & what thinges together with others he suffered, for his conscience Godwards, his wordes do testifie where he inueyeth against *Germanus* one of the Bishops which at that time backbited him, his words are these: I feare me lest that of necessity I fall into great foolishnes, and temerity, declaring the vvonderfull pleasure of God in out behalfe.* In so much it is commendable to conceale the secretye of the King, it is glorious to publishe abroade the vvorkes of God. Forthvvith then vvill I sett on the vvilfulnesse of *Germanus*. I came vnto *Æmilianus* not alone, for there accompanied me my fellovve minister *Maximus*, & the Deacons *Faustus*, *Eusebius*, *Chæremon*. Also there came vvith vs one of the bethren of Rome vvhich thē vvere present. *Æmilianus* sayd not vnto me specially, rayse no conuenticle: This vvoulde haue bene superfluous, and the laste of all, he hauing recourse vnto that vvhich vvas firste. His speache vvas not of making no conuenticles, but of that vve shoulde be no Christians at all, and commaunded me to cease henceforth from Christianitie. For he thought that if I altered my opinion diuers other vvoulde followve me. I made him aunsvvere neyther vnreuerently, neyther tediously. VVe ought to obey rather God then men. Yea I spake vvith open protestation: I vvorshippe God vvhich is onely to be vvorshipped and none other, neyther vvill I be chaunged, neyther cease henceforth from being a Christian. This being said, he commaunded vs to departe vnto a certaine village adioyning vpon the deserte called Cephro. Novv heare vvhat is recorded to haue bene sayde of eyther partes: vvhen *Dionysius*, and *Faustus*, and *Maximus*, and *Marcellus*, and *Chæremon* vvere brought forth, *Æmilianus* sate in the Presidents rovvme. I haue signified (sayth he) by vvorde here vnto you, the clemency of our leages, and Lordes the Emperours tovvardes you. They haue graunted you pardon so that you returne vnto that vvhich nature it selfe bindeth you vnto, so that you adore the Gods vvhich garde this empire, and forgett thē thinges vvhich repugne nature. VVhat aunsvvere make you vnto these? I hope ye vvill not vngratefully refuse their clemencie in so much they counsayle you to the better. *Dionysius* aunsvvered: All men doe not vvorshippe all Gods, but seuerall men seuerall Gods, vvhome they thinke good to be vvorshipped. But vve vvorshippe and adore the one God the vvorker of all thinges, vvho committed this empyre vnto the most clement Emperours *Valerianus*, and *Galienus*, vnto vvhome also vve povvre incessant prayers for their raygne, that it may prosperously continevve. Then *Æmilianus* the President sayde: VVhat lett is there I beseeche you, but that naturally you adore that your God (insomuch he is a God) together vvith these our Gods. *Dionysius* aunsvvered: VVe vvorshippe no other God. To vvhome *Æmilianus* the President sayd, I see you are altogether vnthankefull, you perceaue not the clemencye of the Emperours, vvherefore ye shall not remayne in this citye, but shalbe sent into the partes of Libya, vnto a place called Cephro. This place by the commaundemente of our Emperoures, I haue picked out for you. It shall not be lavvefull for you and others to frequente Conuenticles, neyther to haue recourse (as they call them) vnto Churcheyardes. If any of you be not founde in that place vvhiche I haue appoynted for you, or in any Conuenticle lett him vnder his perill. There shall not vvante sufficient prouision. departe therefore vvhither ye are commaunded. But he constrayned me, althoughe sickely to departe vvith speede, differting no not one daye, hovve then coulde I rayse or not rayse a Conuenticle? Agayne after a fewe lynes he sayth: Truely vve are not absent, no not from the corporall congregation of the Lorde: for I gather suche as are in the citye, as if I vvere present, being in deede absent in the bodye, but present in the spirite. And there continevved vvith vs in Cephro a greate congregation, partely of the brethren vvhiche followved vs from out of the citye, and partely of them vvhiche came from Ægypt. And there God opened vnto me a dore vnto his vvorde: yet at the beginning vve suffered persecution, and stoning, but at the length not a fevve of the Panymes forsaking their carued Images, vvere

* Cap. 11. in the Greeke. *Tob.* 12. Dionysius b. of Alexandria agaynst Germanus, epist. ad Hermamon.

Act. 5.

Dionysius with his company is banished into a certayne deserte called Cephro.

conuerted. For vnto ſuch as before had not receaued, thē firſt of al we preached the word of god. And in ſo much that therfore God had brought vs among thē, after that the miniſtery was there completed, he remoued vs vnto an other place, for *Æmilianus* woulde tranſporte vs vnto more rough places of Libya, as he thought, & gaue cōmaundemēt that al from euery where ſhould repaire vnto Mareôta, where he allotted vnto ſeuerall men, the ſeueral villages of that place, & cōmaunded that we in our iourney, & firſt among all the reſt ſhould be preuented. for by taking vs vp by the vvay, the reſt vvould eaſily follovv after. But I hearing we muſt depart from Cephro, & knowing not the place whither we were cōmaunded to go, neyther remēbred I, that euer afore, I heard it named, for al that tooke my iourney willingly, & cheerefully. But when I vnderſtood we muſt remoue vnto Colluthio, then howe I was affected my companions knowe very well. And here I will accuſe my ſelfe. For at the firſte I fretted, and tooke it very greeuouſly. If places better knowne and more frequented had fallen vnto our lotte it ſhoulde neuer haue greeued me. But that place whither I ſhould repayre was reported to be deſtitute of all brotherly and friendely conſolation, ſubiect to the troubleſome tumulte of trauaylers, and violent inuaſion of theeues. Yet I tooke no ſmall comforte in that the brethren toulde me it was nigh a citye. For Cephro brought me greate familiaritye with the brethren of Ægypt, ſo that our congregation encreaſed: but there I ſuppoſed it might fall out, for that the citye was nighe, we ſhoulde enioye the preſence of familiar, friendely, and beloued brethren, whiche would frequent vnto vs and refreshe vs, and that particular Conuenticles in the farther ſuburbes might be rayſed, whiche in deede came to paſſe. **Agayne of other thinges whiche happened vnto him, thus he wryteth:** *Germanus* peraduenture glorieth of many confeſſions, and can tell a longe tale of the afflictions which he endured. but what can be repeated on our behalfe? ſentences of condemnation, confiſcations, proſcriptions, ſpoyling of ſubſtance, depoſition of dignities, no regarde of worldly glory, contempt of the prayſes due vnto Preſidents & conſuls, threatnings of the aduerſaries, the ſuffring of reclamations, perils, perſecutions, errors, griefes, anguishes, and ſundry tribulatiōs which happened vnto me vnder *Decius*, & *Sabinus*, & hitherto vndet *Æmilianus*. novv I pray you where appeared *Germanus*? what rumor is blaſed of him? But peraduenture I bring my ſelf into great folly for *Germanus* ſake. **The ſame** *Dionyſius* **in his epiſtle vnto** *Domitius* **&** *Didymus* **made mention againe of them who then were perſecuted, ſaying:** It ſhal ſeeme ſuperfluous to recite the names of our men in that they were many, & to you vnknowne. For al that, take this for ſuertie. There were men, women, yong men, olde men, virgins & olde women, ſouldiers & ſimple men, of all ſortes & ſects of people: wherof ſome after ſtripes & fire were crowned victorers, ſome after ſworde, ſome other in ſmall time ſufficiently tried, ſeemed acceptable ſacrifices vnto the Lord. Euen as hitherto it hath appeared to ſuffice me, becauſe he hath reſerued me vnto an other fitt time knowne vnto him ſelf, who ſayth: in time accepted haue I heard thee, & in the day of ſaluation haue I holpen thee. And becauſe you are deſirous to vnderſtand of our affayres, I vvill certifie you in what ſtate we ſtande. You all hearde howe I, and *Caius*, and *Fauſtus*, *Peter and Paul*, when we were ledd boundeby the Centurion, captaynes, ſouldiers and ſeruants, certayne of the brethren inhabiting Mareôta, rushed out and ſett vpon vs, pulled vs which were violently drawne, and followed agaynſtour will. But I truely and *Caius*, & *Peter*, alone among all the reſt, depriued of the other brethren, were shutt vp in a cloſe dungeon, diſtant three dayes iourney from Parætonium, inthe waſte deſerte and noyſome contrey. **Afterwardes he ſayth:** In the citie there hidd them ſelues certayne of the brethren which viſited vs ſecretly, of the miniſters *Maximus*, *Dioſcorus*, *Demetrius*, *Lucius*, and they that were more famous in the worlde, as *Fauſtinus* and *Aquila*, theſe now wander I wott not where in Ægypt. And of the Deacons there remained aliue after thē which died of diſeaſes, *Fauſtus*, *Euſebius*, & *Chæremon*. God ſtrengthned and inſtructed this *Euſebius* from the beginning to miniſter diligently vnto the confeſſors in priſon, and to burye the bodyes of the bleſſed Martyrs not vvithout great daunger. And yet vnto this day the Preſident ceaſeth not cruelly to ſlay ſome that are brought forth: to teare in peeces other ſome with torments: to conſume other with empriſonment & fetters, commaunding that none come nigh them, & enquiring daily if any ſuch men be attainted. For all that, God refresheth the afflicted with cheerefulnes & frequenting of brethren. **These thinges hath** *Dionyſius* **wrytten in ỳ aforeſaid epiſtle. yet haue we to vnderſtand ỳ this** *Euſebius* **whom he calleth a deacon, was in a while after, choſen biſhop of** Laodicea **in** Syria, **&** *Maximus* **whom he calleth a miniſter: ſucceded** *Dionyſius* **in ỳ biſhops ſea of** Alexandria. **&** *Fauſtus* **who thē endured cōfeſſiō ẅ him, was reſerued**

What Dionyſius ſuffered for the fayth.

Dionyſius b. of Alexādria vnto Domitius & Didymus.

Eſay.49. *2.Corinth.6.*

Of Euſebius b. of Laodicea. reade the laſt cap. of this 7. booke

Maximus.

Fauſtus.

reserued vnto the persecution of our time, a very aged man hauing liued many dayes, at length among vs was beheaded, and crowned a martyr. such were the thinges which happened vnto *Dionysius* in those dayes.

Cap. xi.

Of the Martyrs in Cæsarea.

Cap. 12. after the greeke.

AT Cæsarea in Palæstina, in the persecution vnder *Valerianus*, there were three famous men, for their fayth in Christ Iesu, deliuered to be deuoured of wilde beastes, and bewtified with diuine martyrdome. whereof the first was called *Priscus*, the seconde *Malchus*, the thirde *Alexander*. the report goeth, firste of all that these men leading an obscure and contrey life, blamed them selues for negligence and slouthfulnes, because they stroue not for the crowne of martyrdome but despised those maisteries, which that present time distributed to such as coueted after celestiall thinges, and taking further aduisement therein, they came to Cæsarea, they went vnto ꝑ iudge, & enioyed their desired ende. Moreouer they write a certayne woman of ꝑ same citie in the same persecution, with like triall to haue ended her life, and as they report one that enclyned to the heresie of *Marcion*.

Priscus, Malchus & Alexander torne in pecces of wilde beastes.

A woman torne in peeces of wilde beastes.

Cap. xii.

How that peace in the steade of persecution, was restored by the benefitt of Galienus the Emperour.

Cap. 13. in the Greeke.

NOt long after, *Valerianus* hauing subdued the Barbarians, his sonne got the supremacye, and ruled the empire with better aduisement. and forthwith released and stinted the persecution raysed agaynst vs, with publike edicts, and commaunded that the Presidents and chiefe of our doctrine shoulde freely after their wonted maner execute their office & function. The coppy whereof faythfully translated out of Romaine letters and interlaced in this our history is read as followeth: The Emperour *Cæsar Publius, Licinius, Galienus*, vertuous, fortunate. *Augustus*: vnto *Dionysius, Pinna, Demetrius* together vvith the rest of the Bishops sendeth greeting. The benefit of our gracious pardon vve commaunde to be published, throughout the vvhole vvorlde, that they vvhich are detayned in banishment, depart the places inhabited of Pagans. for the execution vvhereof the coppy of this our edict shalbe your discharge, lest any go about to molest you, and this vvhich you novv may lavvfully put in vre, vvas graunted by vs long agoe. VVherefore *Aurelius Cyrenius* our high Constable, hath in his keeping the coppy vvhich vve deliuered vnto him. There is extant also an other constitution of his vnto other Bishops, wherein he permitteth them to enioye and frequent the places called Churchyardes.

Anno Domi 262.

Galienus the Emperour in the behalfe of the Christians.

Cap. xiii.

The famous Bishops of that time.

Cap. 14. in the Greeke.

ABout this time was *Xystus*, Bishop of Rome: *Demetrianus*, after *Fabius* Bishop of Antioch: *Firmilianus* of Cæsarea in Cappadocia: *Gregorius* ouer the Churches throughout Pontus, and his brother *Athenodorus* familiars of *Origen*. At Cęsarea in Palęstina after the death of *Theoctistus*, *Domnus* was chosen Bishop, whome in a short time after, *Theotecnus* succeeded, who also was of the schoole of *Origen*. and at Ierusalem (*Mazabanus* being departed this life) *Hymenæus* enioyed the Bishoprycke, who liued with vs many yeares.

Xystus. Demetrianus Firmilianus. Gregorius Nazianzen⁹. Athenodor⁹. Domnus. Theotecnus. Hymenæus.

Cap. xiiii.

How that Marinus a souldier, through the perswasion of Theotecnus suffered martyrdome at Cæsarea.

Cap. 15. in the greeke

ABout that time when as the Church enioyed peace throughout the worlde, at Cæsarea in Palæstina, there was one *Marinus*, a famous souldier for feates of armes, of noble lynage, and great substance, beheaded for the testimony of Christ. The cause was this: There is a certayne dignity among the Romayns called the Centurions vine, the which whosoeuer doth obtayne, is called a Centurion. When the rowme was voyde the company called *Marinus* to this degree: *Marinus* being preferred, an other came before the tribunall seate and accused him, affir-

Marinus was beheaded.

ming it was not lawefull by the auncient lawes for him to enioy that Romayne dignitie becauſe he was a Chriſtian, and ſacrificed not vnto the Emperours, & that it was his turne next to come in place. the iudge being very much moued with this (his name was *Achaius*) firſte he demaundeth what opinion *Marinus* was of. when he ſaw him conſtantly confeſſing him ſelfe to be a Chriſtian, he graunted him three houres ſpace to deliberate. This being done *Theotecnus* Biſhop of Cæſarea calleth vnto him *Marinus*, from the tribunall ſeate, taketh him in hande with exhortations, leadeth him by the hande into the Churche, ſetteth him downe in the Chauncell, layeth his cloke aſide, ſheweth him the ſworde that honge by his ſide, afterwards pulleth out of his pocket the newe teſtament, ſetteth it ouer againſt the ſworde, and bad him chuſe whether of thoſe two, he preferred or liked beſt, for the health of his ſoule. When he immediatly ſtretching forth his right hande, had taken vp the booke of holy ſcripture, holde faſt then ſayth *Theotecnus* vnto him, cleaue vnto God, and thou ſhalt enioy the thinges thou haſt choſen, being ſtrengthened by him and goe in peace. After he had returned thence, the cryer lifted his voyce and called him to appeare at the barre, the time graunted for deliberation was now ended. ſtanding therefore at the barre he gaue tokens of the noble courage of his fayth. wherefore in a while after as he was ledd, heard the ſentence of condemnation and was beheaded.

A notable perſwaſion vnto martyrdome.

Cap. 16. after the greeke.

Cap. xv.

Of the fauor which Aſtyrius a noble man bare towards the Martyrs.

Aſtyrius a ſenator of Rõe & a fauorer of the Chriſtians.

HEre is mention made of *Aſtyrius*, becauſe of his moſt friendly readines and ſinguler good will he bare vnto the perſecuted Chriſtians. This man was one of the Senators of Rome, well accepted of the Emperours, in good eſtimation with all men, for his noble ſtocke, well knowne for his great ſubſtance: who being preſent at the execution of the Martyr, tooke vp his body, layed it on his ſhoulders being arayed in gorgeous and coſtly attyre, and prouided for him a moſt noble funerall. infinite other thinges are reported by his familiers to haue bene done of him, whereof diuers liued vnto this our time.

Cap. 17. after the Greeke.

Cap. xvi.

Aſtyrius by his prayers repreſſed and bewrayed the iuggling and deceate of Satan.

ANother ſtraung facte is reported to haue bene practiſed, at Cæſarea Philippi which the Phænicians call Paneas, at thoſe fountaynes which ſpring out of the foote of the mount Paneius, whence the riuer Iordan hath his originall, they report that the inhabitants of that place haue acuſtomed vpon a feſtiual day to offer ſome ſacrifice or other, which through the power of the deuill neuer afterwards appeared, which alſo ſeemed in the ſight of the beholders a notable miracle. *Aſtyrius* on a time being preſent at the miracle, perceauing that many at the ſight thereof were amazed, pitied their erroneous eſtate, lifted his eyes vp vnto heauen and prayed Almighty God in Chriſt Ieſus his name that Satan the ſeducer of that people might be bewrayed, and reſtrayned from the ſeducing any longer of mortal men. which when he had prayed (as the reporte goeth) forthwith the ſacrifice ſwomme on the top of the water, and the beholders ceaſed to wonder, ſo that from that time forth there was no ſuch miracle ſeene in that place.

The deuill is put to flight by faſting & prayer.

Cap. 18. in the Greeke.

Cap. xvii.

Of the image of the woman cured of the bloudy flixe, the image of Chriſt and of ſome of the Apoſtles.

IN ſo much we made mention of this citye Paneas in Cæſarea Philippi, I thinke I ſhall offend if I paſſe ouer with ſilence a certaine hiſtorye worthy of memorie among the poſteritie in time to come. The report goeth that the woman whoſe bloudyflixe we learne to haue bene cured by our Sauiour in the Goſpell, was of the aforeſaid citye, and that her houſe is there to be ſeene, and a worthy monument yet there to continewe of the benefitt conferred by our Sauiour vpon her. that there ſtandeth ouer an high ſtone, right ouer againſt the dore of her houſe an image of braſſe reſembling the forme of a woman, kneeling vpon her knees, holding her handes before her, after the maner of ſupplication. Againe, that there ſtandeth ouer againſt this an other image of a man, mol-

Luk. 8. *Matth.* 9.

Monuments of memory & not for ſuperſtition.

molten of the same mettal, comely araied in a short vesture, and stretching forth his hand vnto the woman, at whose feete in the same piller there groweth vp from the grounde a certayne vnknowen kinde of herbe in height vnto the hemme of the brasen images vesture, curing all kind of maladies. This picture of the man, they report to be the image of *Iesus*. it hath continewed vnto our time and is to be seene of trauellers that frequent the same citye. neyther is it any maruell at all, that they which of the Gentiles were cured by our Sauiour, made and set vp such thinges. for that we haue seene the pictures of his Apostles, to wete, of *Paul*, of *Peter*, and of *Christ* him selfe, being grauen in their colours, to haue bene kept and reserued. for the men of olde of a heathenish custome, were wonte to honour after this manner such as they counted Sauiours.

To erect an image is a heathenish custome.

The censure of the Translator toutching the aforesayd images.

TOutching the trueth of this historye we may not doubt but that there was such a towne, such a woman, and of such a disease cured by our Sauiour, the holy Euangelistes doe reporte it. and that there were such images resembling Christ and the woman (monuments of memorye, and not of superstition) and that there was such an herbe of so wonderfull an operation, we can not denye, insomuch that many doe testifie of the same, some by heare saye, and some other that they sawe it. yet thus much we may note with Eusebius in the same chapiter, that the originall erection of these and such like images was deriued from the Gentiles, who of a heathenishe custome were wont to adore such as of olde tyme had benefitted them with the setting vp of their pictures for monuments in remembraunce of them. Toutching the miraculous operation of the herbe, we may assure our selues that it proceadeth neyther by vertue of the picture, neyther by the prayer of the other, being both dumbe pictures, but by some secrete permission of the wisedome of God. eyther to reduce the infidels at that tyme to the beliefe of the storye, or to admonishe the Christians that health was to be looked for, onely of Christ and no other Aduocate. after the death of Eusebius, Sozomenus (lib. 5. ecclesiast. hist. cap. 20.) reporteth that Iulian the Apostata tooke downe the image of Christ, and set vp his owne in the same place, which with violent fire that fell from heauen, was clefte a sunder in the breast, the heade broken of with the necke, and stickt in the grounde. for Iulian had taken downe the image of Christ, not to withdrawe the people from idolatrye, but in malice and despite of that newe religion, and erected vp his owne image to the intent the people shoulde worship it, purposely to deface Christ (euen as they doe nowe that willingly breake Gods commaundement to vpholde and mayntayne their owne traditions.) Therefore God strooke Iulianus image from heauen with lightening and rent it in peeces, so that there remayned of it (as Sozomenus writeth) reliques long after. This God did not that he was pleased with the setting vp of pictures, but in token of his wrath and displeasure against Iulian for comittinge so dispitefull a deede.

CAP. XVIII.

Cap. 19. after the Greeke.

Of the Bishops seae of Ierusalem.

THe Bishops seae of *Iames* who first by our Sauiour and his Apostles was placed Bishop of Ierusalem, (whome the holy Scriptures doe honour with the title of Christes brother) was vnto this tyme preserued, which thing the brethren there ordinarily succeeding haue manifestly shewed vnto all men. In so much that the Elders of olde and the men also of these our dayes haue honored the holy men and doe still honor them for pietyes sake with conuenient reuerence. and these thinges goe after this sorte.

The seae of Ierusalem long preserued and continewed.

CAP. XIX.

Cap. 20. in the Greeke.

Dionysius Bishop of Alexandria wrote of Holydayes and Easter.

Dionysius besides the afore sayd Epistles wrote at that tyme also, such epistles as are extant of Holydayes, where he entreateth of the feast of Easter, with solemne Sermons in praise thereof. The one of them he entitled to *Flauius*, the other to *Domitius* and *Didymus*, where he expounded the Canon, continewing the space of eyght yeares, allowing the feaste of Easter to be celebrated at no tyme but after the solstitiall spring. Moreouer he wrote an other Epistle vnto his fellowe ministers throughout Alexandria. agayne vnto others seuerally when the tyme

of perſecution was now at hande.

Cap. 21. in the Greeke.

Cap. xx.

Dionyſius writeth of the ſedition in Alexandria.

When as nowe peace in maner preuayled, he returned to Alexandria, where agayne that citye was ſo troubled with ſedition and ciuill warres, that it was vnpoſſible for him, to viſit all the brethren throughout the citye, which were diuided into both the ſedicious partes. and agayne vpon the feaſte of Eaſter as if he had bene in exile, he ſent vnto them his Epiſtles, euen out of Alexandria. Afterwardes he wrote an other Epiſtle of Holydayes vnto *Hierax* Biſhop of Ægypt, where he maketh mention of the ſedition rayſed at Alexandria in this ſorte: It is no maruell at all, if it be greeuous for me to conferre by Epiſtles with them whiche are farre diſtant, when as it is become impoſſible for me to conſult within my ſelfe, to conferre with my ſelfe, and myne owne proper ſoule. For I am conſtrayned to write vnto mine owne bowels, my companions and conſenting brethren, citizens of the ſame Churche, and howe my writinges may be conueyed vnto them, ſeemes very difficult. a man may eaſier take his iourney, I ſaye not, without the compaſſe of theſe coaſtes, but from Eaſt vnto weſt, then trauell from Alexandria it ſelfe, to Alexandria. The middway of this citye is ſo crooked and vnmeaſurable, as is that waſte and croſſe wilderneſſe, whiche the Iſraelites wandred in, the continewance of two generations, and as is the ſeae, which deuided it ſelfe, and walled them in compaſſe, deepe & penetrable, in whoſe high way, the Ægyptians were drowned. The calme and quiet ſhores reſembled often tymes the redd ſeae, for the ſlaughters committed vpon them. The floode that relieued the citie, ſeemed ſometime drier, and noyſomer then the drie and ſtony wildernes where Iſrael paſſing, thurſted ſo much that he murmured againſt *Moſes*, & the drinke by the power of God (which onely worketh maruelous thinges) gushed out of the high rocke: ſometyme agayne it ſo ouerflowed, that the whole region in compaſſe, both way & field, were aflote, and threatned the violence of mighty waters, euen ſuch as were in the time of *Noe*. This floode continewally ſlideth, being polluted with blood, and ſlaughter, and drowned carkaſſes, much like that which in the time of *Moſes*, was chaunged for *Pharaos* ſake, into blood and putrefaction. and what other floodes can purifie this waue, when all things are to be clenſed with water? and howe can the Ocean ſeae, being wide and waſte, compaſſing the whole worlde, ſeaſon the bitternes of this ſeae? how can the floode running out of paradiſe, whoſe fountayne is fourefold, into the which it is deuided, flowe into one heape & waſhe away this shedd blood? and when can the ayre be purged of theſe noyſome and contagious vapors? ſuch fumigations are lifted from of the earth, ſuch windes from out of the ſeae, ſuch aër from out of floodes, ſuch exhalations from out of hauens, as if certayne putrified iſhue diſtilled out of rotten carkaſſes, & mingled it ſelfe with all the foure elements. and as yet they wonder and enquire whence proceade theſe continewal plagues, & greeuous diſeaſes? whence proceade theſe infections which preuayle among vs? whence come theſe ſundry and manifold deſtructions of mortall men? and wherefore can not this great citie contayne henceforth as many citizens, if they were numbred, from the cradel to dotage, as heretofore it hath bredd as they cal them graybeardes? there were in tymes paſt ſo many from forty to ſeuenty as now the number of all ſortes can not aunſvvere. and of them alſo vvho heretofore from fourteene to foureſcore yeares vvere aſſigned, and allotted for diſtribution of bublique reliefe. Agayne they vvhich vvere yong in ſight behaued them ſelues like elderly men, and for all that they ſee mankinde vvithout intermiſſion to diminish & conſume from of this earth, they tremble not, though their generall rooting out and deſtruction encreaſe and preuayle daily.

Dionyſius b. of Alexandria vnto Hierax b. of Ægypt.

Cap. 22. in the Greeke.

Cap. xxi.

Of the plague at Alexandria and the humanitie which the Chriſtians ſhewed vnto the heathen.

When the noyſome infection had ouertaken theſe ciuill warres, and the feaſt of Eaſter now drewe nigh, he wrote letters vnto the brethren & mentioned thoſe lamentable afflictions in theſe wordes: Other men thinke theſe times not fitt for any feaſte, no more they are not in deede, & yet not theſe onely but others alſo vvhatſoeuer, not onely of the reſt but alſo if any ſeeme moſt pleaſaunt vnto them. now all is replenished with lamentations, euery mā doth nothing but mourne, howling ſoundes throughout the citie, by reaſon of the multitude of deade

Dionyſius b. of Alexandria epiſt. vnto the bre-

dead carkasses and the daily dying. as it is written of the first begotten of the Ægyptians, so now a great clamor is hearde. there is no house where a deade carkase is not founde, and truely not without cause. For the calamities which happened before were grieuous & intolerable, & firste prouoked vs. and we alone though banished from the company of all men, & being deliuered ouer to death, yet neuertheleſſe at that time celebrated the feaſte. for ſeuerall places of ſeuerall afflictions, ſeemed vnto vs ſolempne and commendable, the fielde, the wildernes, the shippe, the Inne, the priſon. but the moſt ioyfull feaſte the bleſſed martyrs did celebrate, triumphing in heauen. afterwards there enſued warres, & famine, which together with the heathen we endured, ſuffring alone their iniuries towards vs, & partakers with them accordingly of their priuate malice & miſeries which they ſuffred. Agayne we were cherished with the peace which Chriſt ſent for our ſakes. but after that they & we had breathed a litle, this peſtilēt calamity fell, a thing more terrible vnto them then any terror, & more lamentable then any calamity, & as a certaine Hiſtoriographer of their owne reported: which alone exceeded the hope & expectation of all. yet of vs not ſo counted, but an exerciſe and triall, inferior to none of the reſt, yet for all that, it ſpared vs not, but it lighted farre heauier in the necke of the heathens. Agayne after a fewe lines he writeth: many of our brethren by reaſon of their great loue and brotherly charitie, ſpared not them ſelues, cleaued one to another, viſited the ſicke without warines or heede taking, attended vpon them diligently, cured them in Chriſt which coſt them their liues, and being full of other mens maladies, tooke the infection of their neighboures, tranſlated of their owne accorde the ſorowes of others vpon them ſelues, cured and confirmed other ſicke perſons, & died moſt willingly them ſelues, fulfilling in deede the common ſaying: that onely friendship is alwayes to be retayned, & departing this life they ſeemed the ofscouring of others. In this ſorte the beſt of our brethren departed this life, whereof ſome were miniſters, ſome Deacons, in great reuerence among the common people, ſo that this kinde of death for the great piety and ſtrength of faith, may ſeeme to differe nothing from martyrdome. for they tooke the deade bodies of the Sainctes, whoſe breaſts & handes & faces lay vpwards & cloſed their eyes, shutt their mouthes, and ioyntly with one accorde being like affectioned, embraced them, washed them, and prepared their funerals, in a litle while after they enioyed the like them ſelues. for that the liuing continually traced the ſteppes of the deade. but among the heathen all fell out of the contrary. for ſcarce had the peſtilence taken place among them, but they contraried them ſelues, & fledde from the moſt friendly & deareſt friendes, they threwe them halfe deade into the ſtreetes, the deade they left vnburied to be deuoured of dogges, to the ende they might auoyde the partaking & fellowship of death, which for all, that they deuiſed, they coulde not eſcape. after this epiſtle when the citie enioyed peace, he wrote vnto the brethren in Ægypt touching Holydayes. and afterwards other epiſtles agayne. there is extant an epiſtle of his of the Sabaoth, an other of exerciſe. agayne writing vnto Hermammon and the brethren in Ægypt, he maketh mention at large of the malice of *Decius* and his ſucceſſors, & of the peace graunted vnder *Galienus*. there is no cauſe to the contrary, but that the Reader may be made partaker thereof.

thren in Ægypt.

Exod. 12.

Plague. Warres. Famine.

Miſery maketh the wicked to deſpayre, but tryeth the godly as the gold in the fornace.

The Chriſtians in the plague time loued not only their brethren, but alſo their enemies.

The heathenish inhumanitie.

Cap. xxii.

Dionyſius cenſure of Macrinus and Galienus the Emperous, and of the hereſie of the Chiliaſts.

Macrinus after that he had forerunne on of the Emperours and followed after the other, immediatly he is rooted out with all his kinred, and *Galienus* is proclaymed and crowned Emperour, by the conſent of all men, both an auncient, & a new Emperour, being before them, but appearing after them. according vnto the saying of the Prophet *Eſay*: the thinges of old are paſt & beholde new things, now come in place. for euen as a cloude darkneth a litle the ſunne beames and shadoweth the ſunne it ſelfe, shining in his ſpheare, agayne after the cloude is reſolued and vanished away, the ſunne vvhiche roſe before the cloude shineth and taketh his courſe: ſo *Macrinus* vvho intruded him ſelfe before the preſent raygne of *Galienus* is novve no Emperour, no more he vvas not then. but this man like him ſelfe, as he vvas then, ſo is he novve. and the empire it ſelfe, laying aſide heauy and vvrinckled olde age, and purged of the former malice, novve florisheth a freshe, is hearde and ſeene further, pearceth and preuayleth ouer all. Then he sheweth the tyme of his writing saying thus: It commeth in my minde to conſider the yeares of theſe Emperours raygne. I ſee hovve the moſte impious vvere

Cap. 23. in the greeke Dionyſius Alex. vnto Hermammō. Galienꝰ was Empereur together with his father Valerianus, but after his father was takē captiue of the Perſians, he ruled alone.

Eſay 43.

Apocal. 21.

famous in deede, but in a short vvhile after they became obſcure. yet this holy and bleſſed Emperour hauing paſt the ſeuenth, novve endeth the * nynth yeare of his raygne, the vvich vve vvill celebrate for holy daye. Beſides all theſe he wꝛote two bookes of the promiſes of God. the occaſion whereof was ſuch. One *Nepos* a Biſhop of Ægypt taught ẏ the pꝛomiſes of God made vnto holy men in the Scriptures, were to be vnderſtoode after the Jewiſh maner, ſauoꝛing to much of Judeiſme. he layd downe foꝛ good doctrine that after the reſurrection we ſhoulde leade a life here on earth in coꝛpoꝛall pleaſures the ſpace of a thouſande yeares. and becauſe he ſuppoſed that he was able to iuſtifie this his opinion, out of the reuelation of *Sainct Iohn*, he wꝛote a booke thereof, and entitled it the reprehenſions of Allegorizers. This booke doth *Dionyſius*, in his woꝛkes (intitled of the pꝛomiſes of God) confute. In the firſt he layeth downe his cenſure of that doctrine, in the ſeconde he entreateth of the reuelation of *Sainct Iohn*, in the beginning of which booke he wꝛiteth thus of *Nepos*.

* Anno Domini 266.

Nepos a Chiliaſt. Chiliaſtæ of the Grecians & millenarij of the latines were ſo called becauſe that like here tikes they dreamed that Chriſt ſhould perſonally raygne as kig here onearth a thouſande yeares.

*Cap. xxiii.

Of the booke of Nepos the Chiliaſt, the quiet conference and diſputation betwene Dionyſius and Coracion the Chiliaſt with the frute thereof.

THey alleadge (ſayth *Dionyſius*) a certaine booke of *Nepos*, vvhereupon they grounde that vvithout all peraduenture the kingdome of Chriſt to become here on earth, may be proued. *for ſundry other his gifts I commende and embrace *Nepos*, partly for his fayth, his diligence and exerciſe in holy Scriptures, partly alſo for his pleaſaunt pſalmodie, vvhervvith at this day many of the brethren are delighted. I highly eſteeme & reuerence the man, ſpecially for ſuch a one as novve is departed to reſt: yet the trueth is our friende and afore all to be reuerenced. and if any thing be vvell ſpoken, it deſerueth commendation, and is charitably to be accepted, if ought ſeeme not ſoundly to be written, it is to be ſearched out and refuted. If he were preſent and auoutched his doctrine by vvorde of mouth, it ſhoulde ſuffice vvithout vvriting to conferre by obiections and reſolutions, to refell and reconcile the aduerſaries. but in ſo much there is extant a booke thereof, as ſome ſuppoſe very probable, and many doctors ſett nought by the lavve and Prophets, they take ſcorne to be tryed by the Euangeliſts, they contemne the vvorkes of the Apoſtles, alleadging the doctrine of this vvriter, as a thing moſt notable, and an hidd ſecret, they ſuffer not the ſimpler ſorte of the brethren, to conceaue any high or magnifical thing, neither of the glorious and right godly comming of our Lorde, neyther of our reſurrection from the deade, our gathering together and vniting vvith him, but trifling toyes and mortall affayres perſvvading theſe preſent things to be hoped for in the kingdome of God: it is neceſſary vve deale by vvay of reaſoning vvith our brother *Nepos* as if he vvere preſent. vnto theſe he addeth: VVhen I vvas at Arſenoita, vvhere as thou knovveſt this doctrine firſt ſprang, ſo that ſchiſmes and manifeſt fauling avvay from the Church, fell out in thoſe congregations: I called together the Elders and doctors inhabiting thoſe villages, in preſence of as many of the brethren as vvillingly came, and exhorted them openly to ſift out this doctrine. & when as they brought me forth this booke, as an armed fence and inuincible fortreſſe, I ſate with them from morning to night, whole three dayes, diſcuſſing thoſe thinges which therein were written, where I wondred at the conſtancy, deſire of the trueth, intelligence or capacitie, and the tractablnes of the brethren, how orderly and vvith what moderation they obiected, they aunſwered, they yelded, neither endeuored they by any kinde of way contentiouſly to retayne their poſitions, if they were proued falſe: neither bolted they contradictions, but as much as in them lay, ſtucke faſt & confirmed their purpoſe. and yet agayne where reaſon required they chaunged their opinion, & were not ashamed to confeſſe the trueth together with vs, but with good conſcience all hypocriſie layd aſide, their harts made manifeſt vnto God, they embraced ſuch thinges as vvere proued by demonſtrations and doctrine of holy Scripture. and at length the graundecaptayne and ringleader of this doctrine called *Coracion*, in preſence of all the auditors then in place, confeſſed and promiſed vnto vs that thenceforth he vvoulde neuer conſent vnto this opinion, neyther reaſon of it, neyther mention, neyther teach it, for that he vvas ſufficiently conuinced vvith contrary arguments. the reſt of the brethren then preſent reioyced at this conference, at this his ſubmiſſion and conſent in all thinges.

* Here buſye bodies & ſtiging waſpes may learne a leſſo which reprehende euery thinge & like of nothing.

Where the error of the Chiliaſts firſt ſprang. Dionyſius diſputed with the Chiliaſts.

Coracio the Chiliaſt was confuted and cõuerted by Dionyſius.

Cap. xxiiii.

The censure of Dionysius toutchinge the reuelation of Sainct Iohn. The heresie of Cerinthus.

Cap.25.after the greeke.

COnsequently in discourse he wryteth thus of the reuelation of Sainct *Iohn*: Diuerse of our predecessors haue vvholy refused & reiected this booke, & by discussing the seuerall chapiters thereof haue founde it obscure & voyde of reasons, & the title forged. they sayde it vvas not *Iohns*, nay it was no reuelation which was so couered with so grosse a vayle of ignorance, and that there was none either of the Apostles or of the Saincts, or of them which belonged to the church, the author of this booke, but *Cerinthus* the author of the Cerinthian heresie, intitling this as a figment vnder the name of *Iohn* for further credit & authoritie. The opinion of *Cerinthus* was this: that the kingdome of Christ should be here on earth, and looke what he him selfe being very carnall lusted after, for the pampering of his pāch, the same he dreamed should come to passe, to wete: the satisfiyng of the bellye and the thinges vnder the belly with meates drinks, mariages, festiuall dayes, sacrifices & slaughters for oblatiōs, whereby he imagined he should conceaue greater ioy & pleasure. but I truely durst not presume to reiect this booke, because that many of the brethren read it diligently, & conceaued a greater opinion thereof, then the vnderstanding my capacitie atayned vnto. I surmise there is a certaine hidd and wonderfull expectation of thinges to come contayned in the seuerall chapiters thereof. for where I vnderstand him not, I bethinke my selfe the words contayne a deeper sense, or more profound vnderstanding: neither do I sift or pronounce sentence of these, after my grosse vnderstanding, but resting rather with fayth, doe forthwith thinke they are higher then may be vnderstoode of me: neither doe I vnaduisedly refute the thinges I perceaued not, but rather maruell that I my selfe haue not manifestly seene them. **after these thinges *Dionysius* alloweth of all ꝑ doctrine contained in the reuelation, & declareth that it is impossible to vnderstande the meaninge thereof, by light reading ouer of the letter, writing thus:** vvhen he had finished (as I may so terme it) all the prophecy, the prophete pronounceth them happie which kepe it, yea himselfe to. happy (sayth he) is he which keepeth the words of the prophecy of this booke, & I *Iohn* savv these things & heard. wherefore I denye not but that his name was *Iohn*, and that this worke is *Iohns*. I thinke verely the booke is of some holy mā, indued with the holy Ghost. but that it is the Apostles, the sonne of *Zebedie*, the brother of *Iames*, whose is the gospell intitled after *Iohn*, and the Catholicke epistle, I can hardely be brought to graunt. for I coniecture by the behauiour of both, by theyre frase of wryting, & drift of the booke, that he was not the same *Iohn*. The euangelist layd downe no where his name, neyther preached he himselfe, ether by gospell or epistle. **Againe after a fewe lines he sayeth:** *Iohn* no vvhere made mention as of himselfe, or of any other, but the author of the reuelation forthvvith in the beginninge of the booke prefixed his name, sayinge: The reuelation of Iesus Christ vvhich he gaue him that he should shevve vnto his seruantes thinges vvhich shortly must be done, vvhich he sent and shevved by his Angell vnto his seruant *Iohn*, vvho bare record of the vvord of God, and of the testimony of Iesus Christ, & of all things that he savve. Againe *Iohn*, vvryteth an epistle vnto the seuen Churches in Asia. Grace be vvith you and peace. The Euangelist prefixed not his name, no not to his Catholicke epistle, but orderly beginnes of the mysterie of Gods secrets after this manner: that vvhich vve hearde, that vvhiche vve savve vvith our eyes. for the like reuelation the Lord pronounced *Peter* blessed, saying: happy art thou *Simon* bar Iona, for fleshe and bloode haue not reuealed that vnto thee, but my father vvhich is in heauen. and yet neyther in the seconde, neyther in the thirde epistles commonly vnder his name, for all the shortnes thereof, is his name prefixed, but vvithout name, vvrote himselfe an elder. The author hereof not contente after once naming himselfe, to prosecute the matter he had in hand, but againe repeateth and sayth: I *Iohn* your brother & partener in tribulation, and in the kingdome and pacience of Iesu, vvas in the Ile patmos for the vvord of God, and the testimony of Iesu. and about the end he vvriteth thus: happy is he that keepeth the vvordes of the prophecie of this booke, and I *Iohn* heard and savve these things. vvherefore vve haue to beleue that one *Iohn* vvrot these things according vnto this his saying, but vvhat *Iohn* he vvas it is vncertayne. he named not himselfe as in sundry places of the gospell, the disciple beloued of the Lord, neyther him vvhich leaned on his brest, neyther the brother of *Iames*, neyther himselfe vvhich savve and hearde the Lord, no doubt he vvoulde haue vttered one or other of

Dionysius. b. of Alexandria in his. 2. booke of the promises of God.

Some olde thought the reuelation to haue bene written by Cerinthus.

The heresy of Cerinthus.

The reuerēt iudgement of Dionysius toutchinge the reuelatiō of Sainct Iohn.

Apocalip. 22.

*Apocalip.*1.

1.*Iohn.*1.

*Math.*16.

*Apocalip.*1.

Apocalip. 22.

theſe had he bene diſpoſed to reueale himſelfe. he layd dovvne not one of theſe but called him ſelfe our brother and partener, the vvitneſſe of Ieſu, and happie becauſe of the viſion and hearinge of the reuelations. I ſuppoſe there vvere many of the ſame name, vvith the Apoſtle Iohn, vvho for the loue they bare vnto him, and for that they had him in admiration and imitated his ſtepps, vvoulde be loued alike of the Lord, and therefore vſurped this name, euen as *Paul* and *Peter* are often repeated of faythfull vvryters. There is an other *Iohn* in the Actes of the Apoſtles vvhoſe ſirname vvas *Marke*, vvhome *Barnabas* and *Paul* tooke together vvith them, of vvhome he ſayth aftervvards: they had *Iohn* to theyr miniſter. and vvhether this vvas he that vvrote the reuelation I dare not affirme. it is not recorded that he came vvith them into Aſia. for vvhē they looſed (ſayth he) from Paphos, they vvhich accompanied *Paul* came to Perga in Pamphilia. but *Iohn* departed from them and returned to Ieruſalem. and I take him to be ſome other of them vvhich vvere in Aſia. the report goeth that there are tvvo monumēts at Epheſus and either of them beares the name of *Iohn*. agayne if thou conſider and vveye the ſenſe, the vvordes, & the fraſe of them & not vvithout iuſt cauſe ſhall he be found an other not the Euangeliſt. the goſpell and the epiſtle do anſvvere one an other, theyr beginings are a like. The Goſpell: In the begining (ſayth he) vvas the vvorde. The epiſtle: that vvhich vvas (ſayth he) from the begining The Goſpell: and the vvord (ſayth he) became fleshe and dvvelled among vs, and vve ſavve the glorie thereof, as the glorie of the onely begotten of the father. The epiſtle hath the like but othervviſe placed: that vvhich vve heard (ſayth he) that vvhich vve ſavv vvith our eyes, that which vve beheldc & our hands haue handled of the worde of life, & the life vvas made manifeſt. for to this ende he vſed this preface, as in proceſſe more playnely appeareth to impugne the hereticks vvhich affirmed that Chriſt vvas not come in the fleſh. vvherefore diligently he ioyned theſe together: and vve teſtifie vnto you that vve ſavve, and shevve vnto you the euerlaſting life vvhich vvas vvith the father, and appeared vnto vs, vvhich vve ſavve and heard that declare vve vnto you. here he ſtayeth and ſvvarueth not from the purpoſe, but throughout all the ſeuerall chapiters, inculcateth all the names, vvhereof ſome breefly I vvill repeate. he vvhich diligently readeth ſhall often finde in both, life, often light, dehortinge from darkenes, very oft trueth, grace, ioye, the fleshe and blood of our Lord, iudgement, remiſſion of ſinnes, the loue of God towards vs, a commaundement to loue one an other, that all the commaundements are to be kept, repre henſion of the world, the deuell, & Antichriſt. promiſe of the holy ghoſt, adoption of God, fayth euery vvhere required of vs, euery vvhere the father and the ſonne: and if throughout all the character of both vvere noted, the fraſe of the goſpell & epiſtle ſhalbe found altogether on. but the reuelation farre differeth frō both, reſembleth not the ſame, no not in one vvord, neither hath it any one ſyllable correſpondēt to the other vvrytings of *Iohn*. for the epiſtle (I vvill ſay nothing of the Goſpell) neuer thought vpon, neither made any mention of the reuelation, neither the reuelation on the other ſide, of the epiſtle, vvhen as *Paul* gaue vs an inklinge, or ſom vvhat to vnder ſtand in his epiſtles of his reuelations, yet not intitling them ſo, that he vvould call them reuelations moreouer by the fraſe thereof vve may perceaue the difference betvvene the Goſpell, the epiſtle and the reuelation. for they are vvrytten ſo artificially accordinge vnto the greeke fraſe, vvith moſt exquiſit vvords, ſyllogiſmes and ſetled expoſitions, that they ſeeme farre from offending, in any barbarous terme, ſolæciſme, or ignorant error at all. for the Euangeliſt had (as it appeareth) both the gift of vtterance & the gift of knovvledge, for as much as the Lord had graūted him both the of grace vviſdom & ſcience. as for the other I vvill not gaynſay but that he ſavv a reuelation, but that alſo he receaued ſcience and prophecy, yet for all that I ſee his greeke, not exactly vttered, the dialect and proper fraſe, not obſerued, I find him vſing barbarous fraſes, & in ſome places ſolæciſmes, vvhich preſentlye to repeate I thinke it not neceſſary, neither vvrite I theſe thinges findinge fault vvith oughte, lett no man accuſe me thereof, but onely I doe vvey the diuerſitie of both vvorkes.

Act.13.

The difference gathered firſt by the ſenſe.

2. By the words often repeated in both.

3. No mētiō in ether of eache other.

4. By the fraſe.

Iohn was both learned and eloquēt.

Cap.26. after the greeke.

CAP. XXV.

The epiſtles and workes of Dionyſius. b. of Alexandria.

BEſides theſe there are extante other epiſtles of *Dionyſius* whereof ſome he wrote agaynſt *Sabellius* vnto *Ammon* byſhop of Bernice. afterwards on to *Teleſphorus*, one to *Euphranor*, an other to *Ammon* and *Euporus*. of the ſame argument he wrote foure bookes and dedicated them

them to *Dionysius* (of the same name with him) bysshop of Rome, againe sundry other epistles and volumes in forme of epistles as his Physicks dedicated vnto his sonne *Timotheus*. An other tracte of temptations the which also he dedicated to *Euphranor*. And wrytinge to *Basilides* bysshop of Pentapolis diocesse, he reporteth him selfe in the beginninge to haue published commentaries vpon Ecclesiastes: he left behinde him sundry epistles for the posteritie. But so farre of *Dionysius* workes. Nowe it remayneth that we deliuer vnto the posteritie the history of this our age.

Cap. xxvi.

Of Dionysius bysshop of Rome. of Paulus Samosatenus the Hereticke, denyinge the diuinitie of Christ, and the Synode helde at Antioch, condemninge his heresie.

Cap. 27. after the greeke.

When *Xystus* had gouerned the Churche of Rome, eleuen yeares, *Dionysius* (of the same name with him of Alexandria) succeeded him. About that time also when *Demetrianus* bysshop of Antioch had departed this life, *Paulus Samosatenus* came in his place. And because he thought of Christ basely, abiectly, and contrary to the doctrine of the Church, to wete: that he was by nature a common man as we are: *Dionysius* bysshop of Alexandria was sent for to the Synode, who by reason of his greate age & the imbecilitie of his body, differred his comminge, and in the meane while wrote his censure of the sayde question in an epistle. the other bysshops, one from one place, an other from an other place hastened to Antioch and mett with the rotten sheepe which corrupted the flocke of Christ.

Dionysius b. of Rome. Paulus Samosatenus. b. of Antioch and an hereticke.

Cap. xxvii.

Of the famous bysshops which were present at the Synode helde at Antioch.

Cap. 28. after the Greeke.

Among these as chiefe florished *Firmilianus* bysshop of Cæsarea in Cappadocia: *Gregorius* and *Athenodorus* who were brethern and bysshops of the Churches in Pontus. besides these *Elenus* bysshop of Tarsus and *Nicomas* bysshop of Iconium. Moreouer *Hymenæus* bysshop of Ierusalem, *Theotecnus* bysshop of Cæsarea in Palæstina, and *Maximus* bysshop of Bostra. I might haue repeated an infinite mo, both ministers and deacons who mett for the same cause at Antioch, but these aforenamed were the most famous amonge them. When all came together at seuerall times and sundry sessions they did argue and reason hereof. *Samosatenus* together with his complices endeuored to couer and conceale the variablenes of his opinio: but the rest practised with all might possible, to laye bare and sett wyde open his blasphemy against Christ. In the meane while *Dionysius* bysshop of Alexandria departed this life, the twelfe yeare of *Galienus* his raygne, after he had gouerned the Churche of Alexandria seuenteene yeares, and him succeeded *Maximus*.

Firmilianus. Greg. Nazianz. Athenodorus. Elenus. Nicomas. Hymenæus. Theotecnus. Maximus. Dionysius. b. of Alex. dieth Anno Domini. 267.

Cap. xxviii.

Of Claudius the Emperour, and the seconde Synode held at Antioch, where Malchion confuted Samosatenus.

Cap. 29. in the greeke.

When *Galienus* had raygned vnder the regall scepter the space of fifteene yeares: *Claudius* his successor was created Emperour. This *Claudius* hauinge continewed two yeares, committed the empire to *Aurelianus*, vnder whome was summoned the last & the greatest synode of all, celebrated of many bishops, where the author of that heresie and straūg doctrine was taken hoyte, publiquely condemned of all, seuered, banished & excommunicated the Catholicke and vniuersall Church vnder heauen. and among all the rest *Malchion* a man besides sundry other his gifts, very eloquent & skilfull in sophistry, moderator in morall discipline of the schole at Antioch & for his sincere faith in Christ, made minister there of the same congregatiō: reproued him in reasoning for a slippery wauerynge, and obscure marchant: he so vrged with reasons this *Samosatenus*, and the notaries penned them (which vnto our tyme were extant) that alone of all the rest he was able to tosse and wringe this dissemblinge and wily hereticke.

Claudius was created emperour anno Dom. 271. Aurelianus was crowned emperour Anno Dom. 273. vnder whome was raised the ninth persecution.

Cap. xxix.

The Epistle of certaine bishops concerninge the actes of the Synode holde at Antioch against Paulus Samosatenus and of the heretickes life and trade of liuinge.

Cap. 30. of the greeke.

WIth vnitye & consent of all the bishops there gathered together they wrote an epistle vnto *Dionysius* bishop of Rome & *Maximus* bishop of Alexandria, & sent it abroade vnto all p̄tes, in the which they reuealed vnto the worlde their great labor & industry, the pernitious deuises of *Paulus*, the reprehensions and obiections proposed against him, his couetousnes & trade of liuing. wherof for mo̅y causes lest I thinke it not amisse to alleage some part for the profitte which is thus inserted. Vnto *Dionysius* & *Maximus*, and all our fellowe bishops, elders & deacons throughout the worlde, & to the whole, vniuersall & catholicke church vnder heauen: *Helenus, Hymenaeus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, Aemilianus, Paulus, Bolanus, Protogenes, Hierax, Eutychius, Theodorus, Malchion, Lucius*, with all the other bishops who with vs inhabite the borderinge cyties and ouerlee the nations, together with the elders and deacons, and holy Churches of God: to the beloued brethren in the Lord sende greeting. Unto this salutation after a fewe lines they annex as followeth: We haue cited hither many bishops from farre, to salue and cure this deadely and perilous doctrine, as *Dionysius* bishop of Alexandria, & *Firmilianus* bishop of Cesarea in cappadocia, men blessed in the Lord, whereof the one writinge hither to Antioch, vouchsafed not once to salute the author of error, for he wrote not to his person but to the whole congregation, the coppy whereof we haue here annexed, but *Firmilianus* came vnto, and condemned his straunge doctrine as we knowe very well and reporte which were present, together with many other besides vs, for when *Paulus* promised to reuoke, & this man beleeued and hoped he wouldde redresse and preuent this occasio̅ without all contumely & reproch which might redound vnto the true doctrine, he differred & putted ouer his opinio̅ from time to time, being seduced no doubt by him which denied God & his Lord & swarued fro̅ the faith he held at the beginninge. Thus *Firmilianus* in his iourney to Antioch came as farre as Tarsus, hauing experimēt in Christ of his malicious spite, wherwith he denied God, but whilest that we assemble together, while we summoone him, & waite for his comminge he departed this life. Against the heresy of *Samosatenus*, and his conuersation they write thus in the same epistle: After that he forsooke the ecclesiasticall canon he fell vnto vnlawfull & forged doctrine. neither is it behoouable for vs nowe to iudge of an heresy, ether to defende howe at the first he was poore & nothing beqeathed him of his parents, & that neither by art, trade or exercise he attayned vnto the aboundace of welth, which he enioyed, but with lewdnes & facinedge, by minions & tyrannicall oppressio̅ of the brethren, whom he made to tremble for feare, with his guyleful game & wilie promise of hired patronship, by which subtelty & deceate he gotte so much that he procured the geuers to be liberall, to thend they might be deliuered from their aduersaries, and so he turned godlines into gaine. neyther neede we to speake hereof howe that he being puffed with pride vsurped seculer dignities, & would rather be called a worldly captaine then a bishope of the Churche, walkinge stately throughout the streets, and market place, reading letters & withall openly endicting, maintayning about him a great troope to gard his person, some going before & some comming after, so that our faith & religion came to great spite, slaunder and hatred by reason of his swellinge pride & haughty disdayne. neither will we rehearse the monstrous figmentes which he fayned, his glorious braggs, the vglesome spectacles he deuised to amaze the mindes of the simpler sort. he made for him self a lofty seate & high throne, not like the disciple of Christ but learned in sherye & pride, after the maner of the princes of this worlde smyting the thighe with the hand, pouncinge the foote-stole with his feete. If any extolled him not as the vse is vpon theatres, with clappinge of their handes, with shoutinge and leapinge of their cappes: if any also both of men and women had not skipped to and fro with bothe bodies, & wanton obeysaunces of any as in the house of God had behaued themselues honestly and decently the same he checked and all to be reuiled. He inueyed without all reason in the open assemblyes against the expositors of holy scripture, which them were departed to rest: he assumed him selfe more like a sophister and sorcerer then a bysshop to the psalmes song in the Church to the laud of our Lord Iesus Christ, he remoued cōuing them newe found figmentes of late writers, in steede whereof in the middest of the church vpon the high seate of Esther he ordeyned certaine women which sounded out sonnets to his

The bishops aduertisement to Antioch vnto Dionysius a. of Rome, and Maximus b. of Alexandria.

The subtelty of the heretick.

Samosatenus the heretick is here painted in his colours.

1. Timoth. 6.

Such a proud preacher was Herod in the acte. 12.

praise,

praise, the which if any now heard, his heare woulde stand staringe on his head. he licenced the bishops & ministers of the adioyning villages & cities which honored him, to preache vnto the people. he staggereth at confessing with vs that the sonne of God descended from heauen. And that we may borowe somwhat of that which hereafter is to be spokē of vs, it shall not be barely auoutched, but proued out of the cōmentaries published by vs vnto the whole worlde, specially where he sayth that *Christ Iesus* is of the earth. They which sound out his cōmendation & extoll him among the people, affirme this wicked & most detestable varlett to be an angell that came down from heauē. neither forbiddeth he these things, but stādeth arrogātly to the things spokē of him. what shall I speake of his entertainmēt of associated & closly kept womē as they of Antioch terme them, & of the elders & deacons which accōpany him, wherwith weetingly he cloketh this & sundry other haynous, incurable, & well knowen offences, to the ende he may withhold them also faulty together with him in those things the which both in word & deede he offendeth in, daring not to accuse him insomuch they thē selues are gilty in their cōsciences of the same crime. for he enritcheth thē, wherfore he is both beloued & honored of thē that gape after the like gudgins. we knowe beloued brethrē that a bishop and the whole order of priesthoode ought to be a paterne of good works vnto the cōmō people, neither are we ignorāt of this, that many are fallē because of the closly kept women, & many againe are subiect to suspiciō & slaūder. wherfore admitt that he cōmitted no lewde wantones vvith thē, yet should he haue feared the suspiciō & surmise vvhich riseth therof, lest that either he shold offend any, or bolden any to the imitatiō of so levvde an exāple. for hovv cā he reprehend & admonishe an other, that (as it is vvritten) he vse no lōger the cōpany of an other vvoman, & that he take heede he fall not: vvhich novv abstaineth from one, & in stede therof, retaineth tvvo lustier & liuelyer peeces at home, & if he trauell any vvhither, he leadeth thē vvith him being al set vpon the full & delicate pleasure. For vvhich circūstance, all do sobbe & sighe secretly, trēbling at his povver & tyrannie, & dare not accuse him. but these things as vve haue sayd before are of such importāce that they vvould cause a catholicke person vvere he neuer so deare a frende vnto vs, to be sharply rebuked. As for him vvhich fell from the mysterie of our faith, & discried the detestable heresie of *Artemas* (nothing amisse if novv at lēgth vve name the father of the child) we thinke him neuer able to rēder accōpts of his mischeuous actes. Againe about the end of the epistle they write thus: *vvherfore necessitie cōstraining vs so to do vve excōmunicated the svvorne aduersary of God vvhich yelded not a iote, & placed in his rovvme *Dōnus* a mā bedecked vvith al gifts required in a bishop, sōne to *Demetrianus* of vvorthy memory the predeceassor of *Paulus*, & him as vve are persvvaded, by the prouidēce of God, vve ordained bishop, & certified you to vvrite vnto him, to the ende ye likevvise might receaue from him againe letters of friendly cōsent, & amitie. novv let *Paulus* vvrite to *Artemas*, & let the cōplices of *Artemas* cōmunicate vvith him. But of these things thus farre. *Paulus* together with his right faith was depriued also of his bishoprike, & *Domnus* (as it is written before) succeeded him, being chosen by the synode bishop of Antioch. & whē *Paulus* would not depart the church, neither voyde the house, the emperour *Aurelianus* being besought, decreed very well, & cōmaūded by edict: the house should be allotted for such as ỳ bishops of Italie & Rome with vniforme cōsent in doctrine, appointed for the place. After this sort was *Paulus* with greate shame, banished ỳ church by secular power. & thus was *Aurelianus* thē affected towards vs, but in processe of time he so estraunged him selfe, that welnygh through the lewde motion of some men he moued persecution againſt vs, & much talke was blased farre & nygh touching him. *but whē he had rapsed persecution againſt vs, & now welnygh subscribed to a publicke edict prciudicial to our affaires, the iust iudgement of God ouertooke him & hindred his purpose, crāping as it were his knuckles, making manifest vnto all men, that the princes of this world, haue neuer any power to practise ought againſt the church of God, vnlesse the inuincible myght of God, for discipline & conuersion of his people according vnto his deuine & celestiall wisdome graunt pardon or licence to bring any thing about, in what time it shall please him best. When *Aurelianus* had held the imperiall scepter the space of fiue yeares, *Probus* succeeded him. And agayne after fiue yeares *Carus* came in his place, together with *Carinus* and *Numerianus* his sonnes. Againe when these had continewed scarse three yeares *Diocletianus* was chosen emperour. and by his meanes they were promoted, vnder whome persecution and the ouerthrow of the churches prevayled. a little before the raygne of this *Diocletian*, *Dionysius* byshop of Rome dyed, when he had gouerned the church nyne yeares, whome *Felix* succeeded.

*Paul⁹ Samosatenus was excommunicated by the councell and Domnus placed in his rowme.

*Aurelianus was not able to subscribe to an edict against the Christians. Tacitus was emperour 6. moneths, & Florianus 80 daies although there is here no mention made of thē.

*Probus was crowned emperour Ann. Dom. 279.

Carus began to raigne an. Dom. 285.

Diocletian was chosen emperour ann. Do. 287. vnder whom the tenth persecution of the primitiue churche was rayſed against the churche of God.

Cap. 31. in the Greeke.

Cap. xxx.

Of Manes whereof the Maniches are called, whence he was, his conuerſation and hereſie.

About the yeare 281. (Euſeb. in chronic.) the hereticke Maneslyued. Manes the hereticke choſe 12. Apoſtles.

ABout that tyme *Manes* (after the etymologie of his name) in no better taking than a mad man, was in armour and inſtructed in a deueliſhe opinion through the peruerſitie of his minde, the deuell and ſatan the aduerſarie of God, leading and procuring him to the perdition of many ſoules. He was in tongue and trade of life very barbarous, by nature poſſeſſed and frenticke, he practiſed things correſpondent vnto his witte and maners, he preſumed to repreſent the perſon of *Chriſt*, he proclaimed him ſelfe to be the comforter and the holy ghoſt, and beynge puffed vp with this frenticke pride, choſe as if he were *Chriſt*, twelue parteners of his new found doctrine, patching into one heape falſe and deteſtable doctrine, of olde, rotten, and rooted out hereſies, the which he brought out of Perſia, for no other then deadly poyſon into the world, whēce that abhominable name of the Maniches hath had his originall.

Cap. 32. in the Greeke.

Cap. xxxi.

Of the biſhops, miniſters, and other famous men floriſhing at that tyme in the churches of Rome, Antioch, and Laodicea.

Eutychianus b. of Rome. Gaius. b. of Rome. Marcellinus b. of Rome. Timæus. Cyrillus. Dorotheus, miniſter of Antioch, afterwards. b. of Tyrus. Tyrannus. Socrates. Euſebius.

SUch a fained name of falſe ſcience ſprong vp in thoſe tymes in the which after *Felix* had gouerned the churche of Rome fiue yeares, *Eutychianus* ſucceeded. who continewinge ſcarce tenne moneths committed his cleargie vnto *Gaius*, in this our time, and fyfteene yeares after *Marcellinus* followed, whome alſo the perſecution ouertooke. In the churche of Antioch after *Domnus* ſucceeded *Timæus*, after him in our tyme *Cyrillus* was choſen biſhop, vnder whome we remēber one *Dorotheus*, then miniſter of the churche of Antioch to haue bene a very eloquent and ſinguler man. he applyed holy ſcripture diligently, he ſtudied the Hebrewe tongue ſo that he read with great ſkill the holy ſcriptures in Hebrewe. This man came of a noble race, he was expert in the chiefe diſcipline of the Grecians, by nature an eunuch ſo diſpoſed from his natiuitie. for which cauſe the emperour for rareneſſe therof, appropriated him, placing & preferringe him to the purple robe in the citie of Tyrus. we heard him our ſelues expounding holy ſcripture with great cōmendation in the churche of God. *Tyrannus* ſucceeded *Cyrillus* in the churche of Antioch, in whoſe tyme the ſpoile of churches was very ryfe. *Euſebius* whiche came from Alexandria, gouerned the church of Laodicea after *Socrates*. The ſturre about *Paulus Samoſatenus* was the cauſe of his remouing, for whoſe ſake he wēt into Syria, where of the godly he was hindred that he coulde not returne home againe, becauſe he was the deſired Jewell & hoped ſtaye of our religion, as by the teſtimonie of *Dionyſius* hereafter alleaged ſhall manifeſtly appeare. *Anatolius* ſucceeded him, the good (as they ſay) after the good, who alſo was of Alexandria, for his eloquence and ſkill in the Grecians diſcipline and philoſophicall literature, he bare the bell among all the famous of our time, he excelled in Arithmeticke, Geometrie, Aſtronomie, Logicke, phyſical cōtemplatiō, and rhetoricall exerciſes: for whiche his excellencie he was choſen moderator of *Ariſtotels* ſchoole, by the cytizens of Alexandria. They repoꝛt at Alexādria many other famous acts of his, ſpecially his behauiour at the ſiege of Pyruchium, where he obtayned a ſinguler prerogatiue of principalitie, of whoſe doings one thing for example ſake I will rehearſe. When vittaile (as they ſay) fayled ſuch as were beſieged, and famine preſſed them ſorer then forayne enemies, this ſame *Anatolius* brought this deuiſe to paſſe. whereas the one part of the citie helde with the Romaine hoaſt, and therfore out of the daunger of the ſiege, he gaue information to *Euſebius*, who then was at Alexandria (it was before his departure into Syria) and conuerſant amonge them which were not beſieged, in great eſtimation and credite with the Romaine captaine, howe that ſuch as were beſieged almoſt periſhed for famine. he beinge made priuie to their miſerie by the meſſengers of *Anatolius*, craued pardon of the Romaine captaine for ſuch as left & forſooke the enemie: which ſute when he had obtained, he communicated with *Anatolius*. he forthwith accepting of his promiſe, aſſembleth together ꝑ ſenate of Alexandria, & firſt requeſteth of thē all, that they will ioyne in league with the Romaines. when he ſawe them all ſett in a rage at this his requeſt he ſayd: but yet in this I ſuppoſe you will not reſiſt, if I councell you to permitt ſuch as ſtand you in no ſtede, as olde men, and olde women, and childꝛen, to depart the cytie, & to repaire whither pleaſe them.

The pollicie deuiſed by Anatolius.

Anatolius b. of Laodicea.

for

for to what purpose do we retaine these among vs nowe ready to yelde vp the ghost? to what purpose do we presse with famine such as are maymed and wounded in bodie? when as men onely, and ponge men, are to be releaued, and retayned, and prouision of necessary foode, is to be founde for them which keepe the citie, with continewall watch and warde. When he had perswaded the senate with these and the like reasons, firste of all he rose and pronounced that all such, of what age soeuer, as were not fitte for feates of armes, were they men or women, myght boldly passe and depart the citie, affirminge that if they woulde remaine and lynger in the cytie like vnprofitable members, there was no hope of life, they must nedes perishe with famine. to which saying the whole senate condescended, so that he deliuered from daunger of death, in maner as many as were besieged, but specially those that were of the churche. Agayne he perswaded to flyght all the christians throughout the citie, not onely such as were within the compasse of the decree, but infinite mo, vnder colour of these, priuely arrayed in womens attyre, & carefully he prouided that in the nyght season they should conuey them selues out at the gates, and flye vnto the Romaines campe, where *Eusebius* entertained all them that were afflicted with longe siege, after the maner of a father and phisition, and refreshed them with all care and industrie. Such a coople of pastors orderly succeeding one an other, did the church of Laodicea, by the diuine prouidence of God enioye, who after the warres were ended came thither from Alexandria. we haue seene many peces of *Anatolius* workes, whereby we gather how eloquent he was, howe learned in all kind of knowledge, specially in those his bookes of Easter, wherof at this present, it may seeme necessary that we alleage some portion of the canons touching Easter: The newe moone of the first moneth & first yeare (sayth he) cõpriseth the originall cõpasse of nineteene yeares, after the Ægyptians the sixe & twentieth day of the moneth *Phamenoth*: after the Macedocians the xxij. day of the moneth *Dystros*: after the Romaines before the eleuenth of the calends of Aprill. the sonne is found the xxvj. of Phamenoth to haue ascended not onely the first line, but also to haue passed therin the iiij. day. this section, the first twelfe part, they terme the æquinoctiall spring, the entrance of moneths, the head of the circle, the seuering of the planets course. but that sectiõ which foregoeth this, they terme the last of the moneths, the twelfe part, the last twelfe part, the ende of the planets course. wherefore they which appoynted the first moneth for the same purpose & celebrated the feast of Easter the fourteenth daye after the same calculation, haue erred in our opinion not a little. and this haue we not alleaged of our owne brayne, yea it was knowen of the Iewes of old, and that before the comming of *Christ*, and chiefely by them obserued. The same may be gathered by the testimonies of *Philo*, *Iosephus*, *Musæus*, and yet not onely of them but of others farre more auncient, to wete: of both the surnamed *Agathobulus*, schoolemaisters vnto the famous *Aristobulus*, one of the seuentie that were sent to trãslate the sacred & holy scripture of the Hebrewes, vnto the gracious princes *Ptolomæus Philadelphus*, & his father, vnto whome he dedicated his expositions vpon the lawe of *Moses*. All these in their resolutions vpon Exodus haue giuen vs to vnderstande that we ought to celebrate the feast of the Paschall Lambe proportionally after the æquinoctiall springe, the first moneth comming betwene, and this to be found when the sonne hath passed the first solare section, and as one of them hath termed it the signifer circle. *Aristobulus* hath added, that it is necessarie for the celebration of the feaste of Easter, that not onely the Sunne but the Moone also haue passed the æquinoctiall section. In so much there are two æquinoctiall sections, the one in spring time, the other in Autumne, distant diameter wise one frõ the other, & the daye of Easter allotted the fourteenth of the moneth after the twilight: without al faile the moone shalbe diameter wise opposite to the sonne as ye may easily perceaue in the full moones, so the sonne shalbe in the sectiõ of the æquinoctial spring, & the moone necessarily in the æquinoctiall autumne. I remẽber many other proofes, partly probable, & partly layde downe with auncient assertions, wherby they endeuour to perswade that the feast of Easter & of sweete bread ought euer to be celebrated after the æquinoctiall space. I passe ouer sundry their proofes & arguments, wherby they cõfirme the vayle of *Moses* lawe to be remoued & done away, & the face nowe reuealed, *Christ* him selfe, the preaching & passions of *Christ* are to be behelde. *Anatolius* left behinde him vnto the posteritie, touching, that the first moneth after the Hebrewes fell euer about the Æquinoctial space, sundry expositions & precepts of *Enoch*. Againe Arithmeticall introductions cõprised in tenne bokes, with diuers other monumẽts of his diligẽce & deepe iudgemẽt in holy scripture. *Theotecnus* bishop of Cæsarea in Palæstina was ẏ firste ẏ created him bishop, & promised ẏ he should succeede him, in ẏ seae after his death,

Anatolius. b of Laodicea in his bookes of Easter.

Betwene the 10. & 20. day

In spring about the eyght kalends of Aprill: In Autumne about the eyght kalendes of October.

though both they gouerned that churche but a ſhort while. For he paſſing to the ſynode ſummoned at Antioche againſte *Paulus*, came to the cytie of Laodicea, where by reaſon that *Euſebius* their biſhop was dead, the brethren there ſtayed him. After the death of *Anatolius*, *Stephanus* was the laſt biſhop of Laodicea of all them that went before the perſecution, a man very famous for his philoſophie & knowledge in the Grecians diſcipline, yet not like affectioned towards the faith in God, as the heate of perſecution in proceſſe of tyme prevailed, and proued this man rather a timorous and fearefull perſon then a true philoſopher. For when the eccleſiaſticall affaires were like to be in great hazarde vnder him, yet were they vpholden by God him ſelfe the ſauiour of the whole worlde. for as ſoone as *Theodotus* was proclaimed byſhop of that ſeae he expreſſed the true etymologie of his name and title of his office. Firſt he practiſed the phiſicke of the bodie, next the cure of the ſoule, hauinge no piere for the curteſie of his perſon, ſynceritie of minde, compaſſion and care to helpe ſuch as ſtoode in neede. his diligence was great about holy diſcipline, for ſuch a man he was as is deſcribed of vs. At Cæſarea in Palæſtina, when *Theotecnus* had played the part of a good diligent byſhop and ended his mortal race, *Agapius* ſucceeded, whome we haue knowen to haue laboured diligently: to haue gouerned prudently: and diſtributed liberally but eſpecially to the poore. In his tyme alſo we haue knowen *Pamphilus* a very eloquent man, in lyfe a true philoſopher, made miniſter of that churche, whoſe lyfe and linage if we ſhoulde declare, a ſmale volume would not ſuffice. yet haue we penned in a particular and peculier volume, his whole trade of lyfe, in what ſchoole he was trayned, his wraſtlinge and combats tollerated at ſundry confeſſions in the tyme of perſecution, and how laſt of all he receaued the crowne of martyrdome. he was the famouſeſt man of that tyme. Of the rare men of our tyme amonge the miniſters of Alexandria we knewe one *Pierius*, among the byſhops of Pontus one *Meletius*. *Pierius* was proued a ſpare man of lyfe and ſinguler in philoſophie, ſpent and worne in the contemplation of heauenly things, famous for his expoſitions and preachinge vnto the people. *Meletius* whome the learned did terme the honie of Attica, was ſuche a man as many be counted abſolute for all kinde of knowledge. his Rhetoricall eloquence paſſed, and one may ſaye that by the benefite of nature he was borne a Rhetorician. and if any weye his other knowledge and ſkill, & haue taſted but a little thereof, beſides his profounde Logicke, he will count him both paſſing wittie and moſte ſage. whoſe lyfe was alſo correſpondent to his learning. we haue knowen this man ſeuen yeares together for that he came to Palæſtina in the tyme of perſecution. In the churche of Ieruſalem, after *Hymenæus* (mentioned a little before) *Zambdas* was placed byſhop, after his death *Hermon*, the laſt of them which went before the perſecution of our tyme, who enioyed the Apoſtolicke ſeae, which vnto this day is there continewed. At Alexandria after *Maximus* who ſucceeded *Dionyſius* and continewed biſhop eighteene yeares, followed *Theonas*, in whoſe time *Achillas* was made miniſter at Alexandria together with *Pierius*, and tooke the ſchoole of diuinitie to his charge, and practiſed the moſte rare worke of philoſophie, the lyuely conditions of Euangelicall conuerſation. When *Theonas* had bene byſhop of Alexandria eleuen yeares, *Peter* came in place and continewed there twelue yeares, three yeares before the perſecution, the reſte of his lyfe he ledde more ſtrayct and ſeuerely but yet generally he cared for the common profitte of the churche, and for this cauſe the ninth yeare of the perſecution he was beheaded & crowned a Martyr. Hitherto haue we entreated of the ſucceſſion of byſhops from the byrth of our ſauiour vnto the ouerthrowe of the oratories, which laſted fiue and thirtie yeares: nowe conſequently the conflicts of ſuch as manfully ſtryued in our age for the trueth, who and what men they were as farre forth as came to our knowledge we minde to penne for the poſteritie to come.

Stephanus.b. of Laodicea.

Theodotus a Phiſitian and biſhop of Laodicea.

Agapius.b. of Cæſarea in Palæſtina.

Pamphilus a martyr.

Pierius a miniſter of Alexandria.

Meleti⁹.b. of Pontus.

Zambdas.b. of Ieruſalem

Hermon.b. of Ieruſalem.

Theonas.b. of Alexãdria

Achillas and Pierius miniſters of Alexandria.

Peter biſhop of Alexãdria beheaded.

The ende of the ſeuenth booke.

The

THE EYGHT BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. 1.

Of the peace and prosperous succesſe of Christian affaires, before the perſecution rayſed by Diocletian.

The Greeke beginneth with a Proëme, and not with a chapiter.

Eusebius now beginneth the hiſtorie of his tyme.

THe ſucceſſion of byſhops from the Apoſtles vnto our tyme we haue hitherto compyled in the ſeuen former bookes, in this eyght booke, preſently in hande, we purpoſe to penne vnto the poſteritie, the famous actes worthie of memorie, done in theſe our dayes. And euē heere let our preamble enter into his purpoſe. How great and what maner of glorie, and libertie withall, the doctrine of pietie dewe vnto almyghtie God, preached in this worlde by *Chriſt*, hath obtayned before the perſecution of our tyme, amonge all mortall men both Grecians and Barbarians: it requireth a greater labour to declare then eaſilye, for the worthineſſe thereof, may be accompliſhed of vs. We haue ſufficient tokens thereof, in that the clemencie of the emperours towards the Chriſtians was ſo encreaſed, to whome alſo they committed the gouernment of the Gentils, and of the great fauor they bare to our doctrine, they graunted libertie and ſecuritie to the profeſſors of Chriſtian religion. What ſhall I ſaye of them who in the very palace of the Emperours, and in the preſence of princes liued moſt familiarly? whiche eſteemed of their miniſters ſo highly, that they graunted them in their preſence freely to deale in matters of religion, both by worde and deede, together with their wyues and children and ſeruants, and not onely this, but alſo permitted them to glorye and boaſte of the libertie of fayth: whome alſo they deemed worthie of more creditte and farre better eſtimation then their fellowe ſeruantes. Of which number *Dorotheus* was, one amonge all the reſt moſte āccepted and beſt truſted, for which cauſe he was in the greateſt creditt with princes and preſidents: and with him alſo the renowmed *Gorgonius** and as many other together with theſe as haue bene honored and reuereneed, for the gladde tydinges of the kingdome of heauen. After which ſort a man might then haue ſeene the biſhops of all churches, in great reuerence and fauor among all ſortes of men, and with all magiſtrates. Who can worthely deſcribe thoſe innumerable heapes, and flocking multitudes throughout all cities, and famous aſſemblies frequenting the places dedicated for prayer? becauſe of which circunſtances they not contented with the olde and auncient buyldinges (which contayned them not) haue throughout all cities, buylded them from the fundation wyde and ample churches. Theſe thinges thus preuayled in proceſſe of tyme and daylie encreaſed farre and nyghe, ſo that no malice coulde intercept, no ſpitefull fiende bewytche, no wyght with ſuttle ſleyght hinder at all, as longe as the deuine and heauenly hande of God, vpheldе and viſited his people, whome as yet he worthely accepted. but after that our affayres throughe to muche libertie, eaſe and ſecuritie, degenerated from the naturall rule of pietie: and after that one purſued an other with open contumelie and hatred: and when that we impugned our ſelues by no other then our ſelues with the armour of ſpyte and ſharpe ſpeares of oppробrious wordes, ſo that biſhops againſt biſhops and people againſt people rayſed ſedition: laſte of all when that curſed hypocriſie and diſſimulation had ſwomme euen to the brimme of malice: the heauy hande of Gods highe iudgement, after his wonted maner (whileſt as yet the eccleſiaſticall companies aſſembled them ſelues neuer the leſſe) beganne ſoftly by a litle and a litle to viſite vs, ſo that the perſecution that was rayſed againſte vs tooke his firſte originall from the brethren which were vnder banner in campe. When as we were touched with no ſenſe or feelinge thereof, neyther went about to pacifie God, we heaped ſinne vpon ſinne, thinkinge lyke careleſſe epicures, that God neither cared neither woulde viſite our ſinnes. And they which ſeemed our ſhepherds, laying aſide the rule of pietie practyſed contention, and ſchiſme among them

Dorotheus. Gorgonius.

* Cap. 1. in the Greeke.

An. dom. 301 Veturius the captaine perſecuted the ſouldiers in campe.

ſelues,and whileſt they heaped theſe things,that is:contention,threatnings,mutuall hatred,and enmitie,and euery one proceeded in ambition much like tyranny it ſelfe,then, I ſay then the lord according to the ſayinge of *Ieremie:* Made the daughter Sion obſcure, and ouerthrewe from aboue the glorie of Iſraell, and remembred not his footeſtole in the daye of his vvrath. The Lorde hath drovvned all the bevvtie of Iſraell, and ouerthrovven all his ſtronge holdes. And accoʒding vnto the pʒophecies in the Pſalmes: He hath ouerthrovven and broken the couenant of his ſeruant,and prophaned his ſanctuarie caſting it on the grounde by the ouerthrowe of his churches.he hath broken dovvne all his vvalls, he hath layde all his fortreſſes in ruyne. All they that paſſed by ſpoyled him,and therefore he is become a rebuke vnto his neyghbours, he lyfted vp the ryght hande of his enemyes,he turned the edge of his ſvvorde, and ayded him not in the tyme of battaile, he cauſed his dignitie to decaye,and caſt his throne downe to the ground, the dayes of his youth he ſhortened and aboue all this he couered him with ſhame.

Lamen.2.

Pſalm.89.

Cap. II.

Howe that the temples were deſtroyed, holy ſcripture burned, and the biſhops ill entreated.

Churches ouerthrowen. Scriptures burned. Biſhops perſecuted. *Pſal.107.*

ALl theſe afoʒeſayde were in vs fulfilled, when we ſawe with our eyes the oʒatoʒies ouerthʒowen downe to the ground, yea & the very fundations them ſelues digged vp, the holy & ſacred ſcriptures burned to aſhes,in the open market place,the paſtoʒs of the churches, wherof ſome ſhamefully hid them ſelues here and there, ſome other contumelioully taken & derided of the enemies, & accoʒding vnto an other pʒophecie: Shame is powred vpō the pates of their princes,he made them wander in the crooked and vnknowen way. Yet is it not our dʒift to deſcribe the bitter calamities of theſe mē which at lēgth they ſuffred,neither is it our part to recoʒd their diſſention & vnwonted guiſe,pʒactiſed among them beſoʒe the perſecution:but only to wʒite ſo much of them,wherby we may iuſtifie the deuine iudgement of God.neither haue we purpoſed to mention thē which were tēpted ſoʒe with perſecution, oʒ altogether ſuffred ſhipwʒack of their ſaluation, and willingly were ſwallowed vp in the deepe goulfes of the ſeaes,but onely to graffe in our hiſtoʒy ſuch things as firſt of all may pʒofitt our ſelues,next the poſteritie in time to come. We will pʒoceede then and paynt foʒth the happy combats of the bleſſed Martyʒs.

Cap. III.

A recitall of certaine imperiall edicts againſt the Chriſtians. the conſtancie of certaine faithfull perſons. the beginnings of the butcherly ſlaughter.

An. Do. 306. the perſecution vnder Diocletian waxed hotte, whē as theſe cruell edicts were euery where proclaimed.

IT was the nynteenth yeare of *Diocletians* raigne and the moneth Dyſtros,after the Romaines March,the feaſt of Eaſter then being at hande,when the Emperours pʒoclamations were euery where publiſhed,in the which it was commaunded: that the churches ſhoulde be made euen with the grounde,the holy ſcriptures by burninge of them ſhoulde be aboliſhed, ſuch as were in honoʒ and eſtimation ſhould be contemned,and ſuch as were of families if they retained the chʒiſtian faith ſhould be depʒiued of their freedome.and ſuch were the contents of the firſte edict. But in the pʒoclamations which immediatly followed after, it was added: that ỳ paſtoʒs thʒoughout all pariſhes firſt ſhould be impʒiſoned,next with all meanes poſſible conſtrained to ſacrifice.then, I ſay,then,many of ỳ chiefe gouerners of the churches endured & that cheʒefully moſt bitter toʒments,& gaue ỳ aduenture of moſt valiant & noble enterpʒiſes: many others fainting foʒ feare,at ỳ firſt onſet were quite diſcouraged:all ỳ reſt tryed the experience of ſundʒy toʒmēts: one ſcoʒged from topp to toe:an other wʒeſted & maimed with moʒe intollerable payne: ſome fayled of ỳ purpoſed ende: ſome other were founde conſtant and perfect: one was dʒawen to the foule and filthie ſacrifices, and dimiſſed as if he had done ſacrifice, when as in very deede he had not: an other, when he had neyther appʒoched neyther toutched ought of their deteſtable offringes,and ſuch as were pʒeſent affirmed that he had ſacrificed,departed with ſilence, pacientlye ſuffring this thankleſſe pickthanke: an other halfe deade was boʒne away beyng thʒowen of them foʒ deade: againe there were ſome pʒoſtrat vpon the pauement trayled & lugged all a long by the feete,& recounted foʒ ſacrificers:one reclaymed & with a lowde voyce denyed ỳ euer he ſacrificed:an other lifted his voyce and confeſſed him ſelfe to be a Chʒiſtian, and gloʒyed in the faith of that gladſome tytle:

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an other againe protested that he had neyther sacrificed, neither euer woulde do sacrifice. These were beaten on the face and buffeted on the chekes, their mouthes were stopped by the souldiers handes, an whole bande was appointed for the purpose, whiche violently thrust them out at the dores. so the enemies of the trueth triumphed if at lest wise they might seeme to bring their purpose to effect, but their purpose preuailed not againste the blessed martyrs of God, whose conflicts no tongue can sufficiently declare.

Cap. iiii.

Of the persecution first raysed by Veturius the captaine against the Christian souldiers, at the beginning priuely, afterwards openly.

Cap. 3. in the Greeke.

THere were many to be seene whiche bare singular good will and affection to the seruice of almightie God, not onely in the time of persecution, but long before whē peace preuailed. yet of late, I say of late at the first, the chiefe gouernour starting vp as it were out of soking drunkennesse leaueled at the churche priuely and obscurely (since the time which runne after the raigne of *Decius* & *Valerianus*) and waged battaile with vs not sodenly, but first assayed onely the christians which were in campe. By this meanes he thought he could easily snare the rest, if that first he conquered these. and here might you see many of the souldiers desirous to leade a priuate & solitarie lyfe, fearinge they shoulde faynt in the seruice of almyghtie God. for when the captaine (who so euer he was) firste went about to persecute his hoast, and to trye and syfte as many as were brought vnto him throughout euery ward, and to giue them in choise either to obey & enioy their dignitie, or to resist and of the contrary be depriued: many of the souldiers which were of the kingdome of *Christ*, without any delaye or doubt, preferred the faith of *Christ* before the fauor and felicitie they seemed to enioye. and nowe one or two of them very heauely not onely contemned their dignities, but also endured bytter death for their constancie in the seruice of God. because that the captaine as yet powred his malice by a little, & though he durst shede the blood of a fewe innocents, yet staggered he at the multitude of beleeuers, fearing as it is most like, sodenly to giue battell vnto all, and that vniuersally. * but after that he tooke in hande more manifestly to persecute the church of God, it can not be tolde or expressed with tongue, how many, and what maner or sort of Martyrs were to be seene throughout cities and villages.

The pollicie of Satans messengers.

* Cap. 4. in the Greeke.

Cap. v.

A noble man of Nicomedia rent in peeces in the presence of many, the wicked Edict of the Emperour published against the Christians.

ONe of Nicomedia, no obscure person, but according vnto the accōpt of the world, of greate nobilitie, who as soone as the edict againste the churches of God was published in Nicomedia, being moued with zeale godwards and feruencie of faith, tooke into his hands and tare in peeces the prophane & most impious proclamation, pasted to an open & publicke post, in ỹ presence of both the *emperours, * & of him which amonge the rest was most honorable, & of him also which was the fourth person in the empire. & he which first practised this noble acte, endured (as it is most like) the penaltie of so bolde an enterprise, retayning a valiant and inuincible minde vnto the last gaspe.

*Diocletiā & Maximian. *Galerius & Constantius.

Cap. vi.

The Martyrdome of certaine courtiers in Nicomedia with others both there and in other places.

ALl the renowmed men that euer were either of the Grecians or Barbarians cōmended for noble prowesse and fortitude, are not to be compared to the deuine and famous martyrs of this our age, of thē I speake who (together with *Dorotheus*) being the emperours pages, in chiefest credit with their Lordes, and were no lesse vnto them then deare and naturall sonnes: yet counted they those contumelies, drudgeries, and new found torments for the trueth in *Christ*, greater ritches then the glory and pleasure of this present life. One of these for example sake, and the ende he made I wil declare, that the reader may coniecture by his happe, what befell vnto the rest. One of the aforesayd Noble men was brought forth at Nicomedia into the open assembly, & enioyned to do sacrifice, who stoutly refusing, by cōmandement is hoysed vp on high, & his naked

bodie all to be ſcourged, and the fleſhe rent in peeces with the laſhe of the whyppe, vntyll he were ouercome and yeelded to their ſacrifice. When that he had endured theſe torments, and perſiſted conſtant, and the bones laye all bare, the fleſhe baniſhed awaye: they powre Vineger myxt with ſalte, into the feſtred woundes, and bruſed partes of the bodie. When he had ouercome alſo theſe tormentes, and reioyced greatly thereat, a greediron with hotte burninge coales is prepared, and that which remayned of his bodie was layde thereon to be bruyled, a flowe fire beinge made vnder to conſume it by little and a little, leſt that death quickly deliuered him of his payne. So that they which had the charge of the fire woulde releaſe him of no part of his payne, vnleſſe he promiſed to yelde in the ende to the Emperours decree. But he holding faſt his former opinion ouercame them, & yelded vp the ghoſt in the middeſt of his torments. So valiant as you heare was the martyrdome of one of the Emperours pages, correſpondent vnto his name for he was called *Peter*. The thinges which happened to the reſt were nothing inferior to theſe, the which accordinge vnto our former promiſe, we will leaue vntoutched. addinge onely this to that which went before, how that *Dorotheus* and *Gorgonius* with many others of the Emperours familie after ſundry torments ended their lyues on the gallowes, and bare away the garlande of victorie. At this time alſo was *Anthimus* biſhop of Nicomedia beheaded for the chriſtian faith, and with him a great multitude of martyrs. For I wot not how in the emperours palace at Nicomedia ſome parte of the houſe was all a fire, and when the Chriſtians were taken in ſuſpicion to be the authors therof, by the emperours cõmaundement the whole troope generally of all the godly there at that time was executed, whereof ſome with ſworde were beheaded, ſome other with fire burned, where alſo by the ſecret & deuine prouidence of God (as the report goeth) both men and women ſkipped and leaped into the flaminge fire. An other companie the ſergiants ſette in a boate and threwe into the deapth of the ſea. The Emperours pages, after their death decently buried, and reſting in their graues were digged vp, and by the commaundement of their lordes caſt into the ſea, leſt any adored them in their ſepulchers and tooke them for gods as they dreamed of vs. and ſuch were the practiſes in the beginning of the perſecution at Nicomedia. but in a while after when that ſome in the region called Melitis, and againe ſome other in Syria were found ready to rebell, the Emperour coũmaunded all the paſtors throughout euery church to be impriſoned and kept in holde. The ſpectacle of the practiſes was ſo cruell to behold that it exceeded all that therof may be ſpoken. Infinite multitudes were euery where incloſed and the priſons of old appointed & ordained for murtherers, diggers vp of ſepulchers, and riflers of graues were then repleniſhed with biſhops, miniſters, deacons, readers, and exorciſts, ſo that there was no rowme in the priſon for ſuch as were condemned for hainous offences. Agayne when the former edicts had taken place, there followed others, by vertue of the which: ſuch as ſacrificed were ſet at libertie, and ſuch as reſiſted were commanded to be tormented with a thouſand kind of torments. Who is able heere to number the multitude of all the Martyrs throughout all the worlde? ſpecially in that they ſuffred martyrdome throughout Aphrick and amonge the Moores, throughout Thebais and Ægypt, throughout other cities and prouinces.

Peter the emperours page after ſundry torments bruiled to death.
Dorotheus hanged.
Gorgonius was hanged.
Anthimꝰ. b. of Nicomedia beheaded
A certaine number beheaded.
A certaine companie burned.
A number drowned.
The deade dygged vp.

All priſons were filled with Chriſtians.

Cap. vii.

The conſtancie of certaine Martyrs, deuoured of wyld beaſts in Paleſtina and Phœnicia.

WE haue knowen diuers of theſe to haue floriſhed in Palæſtina, agayne others in Tyrus of Phœnicia, whoſe infinite ſtripes, and in their ſtripes a maruelous conſtancie, and after their ſtripes their ſodaine bickeringe with rauening beaſtes, in their bickering their valiant courage in withſtanding the force of fierce Libards, the rage of roaring Beares, the tuſkes of wylde Boares, the woodnes of Bulls burned with fire and ſeared with hotte glowinge yron, who wyll not be amazed to beholde? at the doinge of all which we were preſent our ſelues and ſawe with our eyes the deuine power of our ſauiour *Ieſus Chriſt* (for whoſe ſake they ſuffred theſe thinges) preſent and manifeſtly aydinge theſe Martyrs, neyther durſt theſe rauening beaſtes of a longe time drawe nygh and approche vnto the bodies of the bleſſed ſaincts, but raunged about and deuoured ſuch as ſette them on without the riuge, toutchinge by no meanes among all the reſt the bleſſed champions, though their bodies were bare, though they prouoked them with the ſtreatchinge forth of their handes, as they were commaunded. And if ſome tyme violently

Brute beaſtes ſpared ſuch as mẽ would not ſpare.

violently they fell vpon them, backe agayne they recoyled, as if they had bene repelled by diuine power from aboue, which continewing a long time brought great admiration vnto the beholders. When the first beast raunged about to no purpose, the seconde and thirde were let loose at the one, and the same martyrs the sufferance of those Saincte's was to be wondred at, & their constancy firme and immoueable in their freshe and greene bodyes. Then might a man haue seene a yong stripling vnder twenty yeares of age, standing still without any holding, stretching forth his handes in forme of a crosse, making earnest supplication vnto God, with a setled and immoueable minde, not wagging him selfe at all, or poynting any whither from his standing place, yea thought the beares and Libards, breathed out present death, and now as it were teared his flesh in peeces with their teethe yet I wott not howe as if their iawes had bene glued together, they recoyled back agayne. Besides this yong man, ye might haue seene others in number fiue, throwen at the feete of a fierce bull, which tossed into the ayre and tore in peeces with his hornes such as stoode without the ryng, and left them as good as deade: onely the holy Saincte's he had no power to hurte, with his furious and cruell threats, thoughe he scattered the earth with his feete, and fanned the ayre with his hornes, though he were prouoked to fiercenesse with fearing yron, and foined out present death, yet by the diuine prouidence of God he was pushed backe. When that this beast could nothing preuaile agaynst the holy Martyrs, others were let loose, at length after sundry bitter torments and violence of wilde beastes, all were beheaded, and in steade of still earth and quiet sepulchre, they swamme in the surging waues of the seas.

The constancy of yong men.

Fiue Martyrs after sundry torments beheaded & throwen into the seas.

Cap. viii.

Of the martyrs in Ægypt.

THe like bickering had they of Tyrus in Ægypt, the which they suffred for the seruice of God. then wouldest thou haue marueled at their martyrdomes, suffred vpon their owne natiue soile where infinite both of men and women and children for the saluation procured by our Sauiour Jesus Christ, contemning this transitory life, haue endured sundry kindes of torments. wherof some after mayming and racking, and scurging, & thousands other vexations (horrible to be heard of) were burned to ashes, others drowned in the seas, others manfully layd their neckes to ỹ blocke, others hanged on ỹ gallowes, some as hainous offenders, some other farre worse, tyed to ỹ tree with their heads downeward, and so long beset with a watch till famyne had bereued them of their liues.

Martyrs in Ægypt maymed, racked, scurged, burned, drowned, beheaded, hanged, & famished to death.

Cap. ix.

The constancye of the Martyrs throughout Thebais.

OUr penne can not sufficiently paynt forth ỹ punishments, and torments, endured of the martyrs throughout Thebais, there bodies in steade of iagged hookes vsed heretofore, had the skinne rased all of, with rugged shells of sea fishe, the women tyed by the one legge were lifted into the ayre, and their heads downewards with a certayne engine of woode, and there hanged all bare and vncouered, yelding vnto the beholders, a foule, a filthye, a cruell and vnnaturall spectacle. agayne others ended their liues vpon boughes and branches of trees. They linked together with certayne instruments, the topps of the boysterous & mightier boughes, and tyed them vnto either of the Martyrs thighes, afterwards loosing the boughes to speart & spring into their growing place, sodainly rent asunder the mẽbers of their bodyes, for which purpose they inuented this paine. all these mischiefes continewed not a fewe dayes, or for a short space, but the terme of many yeares. some time more then tenne, some other time more then twenty were executed, one whyle not vnder thirtye, an other whyle welnighe threescore. agayne at an other tyme an hundreth in one daye of men, women, and very yonge children, after the bitter taste of sundry kindes of tormentes were put to deathe. We sawe our selues with our eyes, being then present at the execution, a greate multitude, whereof some were burned, others beheaded, vntill the swoorde became blunt, and the tormentor wearyed, so that others came in place and executed by turnes. where we beheld also the noble cheere and countenance, the diuine power and valiantnesse of mynde, in such as buylded their fayth on Jesus Christ our Sauiour. as soone as the sentence was pronounced and iudgement geuen vpon the former, there stepped forth others and stoode at the barre, protesting their fayth and publishing them selues to be Christians, not fearing at all the bitternes of manifold and sundry

Martyrs in Thebais their skinnes rased & schorched, tyed by the on legge & their heads downeward. Hanged vpõ boughes.

10. Martyrs.
20.
30.
60.
100.

Some burned.

Some beheaded.

tormentes but with inuincible mindes, laying their whole truſt and confidence vpon God, ioyfully, merely, and chearefully tooke the laſt ſentence of condemnation, ſinging Pſalmes and hymnes and thankesgeuing vnto God, euen to the laſt gaſpe. Theſe were truely to be wondred at, but eſpecially ſuch as were renowmed for ritches, nobilitie, honor, eloquence, and Philoſophy: yet preferred they before all theſe the pietie and fayth in our Lorde & Sauiour Ieſus Chriſt.

Philoromus gouernour of Alexãdria beheaded.

ſuch a one was *Philoromus* gouernour of Alexandria of no ſmall accõpt, put in truſt with weighty matters of the empire, being garded after the Romayne dignity and honor, with a troope of ſouldiers to his trayne, was dayly ſifted and examined. ſuch a one alſo was *Phileas* Biſhop of the people Thmuitæ, a famous man for the politike gouernment of his contrey, for the ouerſight of the publicke lyturgies and ſtudy of Philoſophy. theſe men though they were entreated of many their kinsfolkes and otherwiſe their familiar friendas, of many the chiefe rulers and laſt of all of the iudge him ſelfe, that they woulde tender their owne caſe, that they woulde conſider of their calling, that they woulde pitye their wiues and children: yet could not they for all the perſwaſion of ſuch great perſonages be brought by preferring this preſent life, to contemne the fayth of Chriſt, to renounce his lawes, but with conſtant and Philoſophicall myndes, yea rather diuine, enduring all the threats and contumelies of the iudge, ended their liues with the looſing of their heades.

Phileas b. of Thmuis, beheaded.

Cap. x.

The teſtimony of Phileas touching the conſtancie of the Martyrs of Alexandria and the cruelitie of the enemies.

IN ſo much that we haue repoꝛted *Phileas* to be famous for his ſkill in prophane literature, he ſhall wittneſſe both of him ſelfe and of the Martyrdomes of his tyme at Alexandria, declaring farre more diligently then we vſe to doe, writing vnto the Thmuitans in theſe wordes: for as much as all theſe things are published in holy Scripture for paterns, exãples & monumẽts for our learning: the bleſſed Martyrs vvhich liued among vs, lifting vp the eye of the minde, and behoulding with cleare ſight the vniuerſall God, ſettled their mindes to endure any kinde of death for the ſeruice and religion due vnto God, and held faſt their vocation, knowing that the Lorde Ieſus for our ſake tooke the nature of man vpon him, to the ende he might cutt of wholy all ſinne, and ayde vs to enter into euerlaſting life. for he thought no robbery to be equall with God, but made him ſelfe of no reputation, taking on him the forme of a ſeruaunt, and vvas founde in his ſhape as man. he humbled him ſelfe and became obedient vnto the death, euen the death of the croſſe. VVherefore the bleſſed Martyrs of God, repoſed Chriſt in their breaſt, being deſirous of more excellent giftes, endured not once but ſome of them twiſe all payne & punishments that could be inuented, and all the threats of ſouldiers, practiſed agaynſt them either by word or by deede, with an inuincible courage, excluding feare by reaſon of the fulnes of loue. whoſe manhoode and valiantneſſe in all their torments what man is able with mouth to expreſſe? and becauſe it was permitted & laweful for euery man to torment them as him pleaſed beſt: ſome ſmite them with clubbes and cudgells, ſome with ſharpe twigges, ſome with whippes, ſome with lethern thonges, ſome other with whipcorde. the ſpectacle was pitiful both for the varietie of torment, the and ſuperfluity of malice. ſome with their handes tyed behind them were ſtretched a long & racked in euery ioynt throughout the body, & as they hong and laye in the racke, the tormentors were commaunded to torment all their bodies ouer. neyther plaguing them as theeues are commonly handled with the onely renting of their ſides, but they had the skinnes of their bellies, and of their ſhinnes, and of their eye lidds raſed all of, with rugged hoofes, with the talents and clawes of wilde beaſtes. ſome were ſeene to hange by the one hande at an hollow vaute, and to endure that way farre more bitter racking of the ioyntes and members of the bodie. ſome were tyed to pyllers and their faces wreſted quite kame for to beholde them ſelues, their feete ſtanding them in no ſteede, but they violently wagging by the weyght and payſe of their bodies were thus greeuouſly tormented by reaſon of their ſtretching and squyſing in bondes. this they ſuffered not onely while they were examined and whileſt the Preſident dealt vvith them, but throughout the vvhole day. and vvhen that he paſſed from the former vnto the latter, he gaue his miniſters charge to ouerſee them behinde, if that peraduenture any of them, being ouercome vvith the greeuous torments did yeald. He commaunded alſo that if any vvere in daunger of death by reaſon of colde, that their fetters & bondes ſhoulde ſpeedely

Phileas b. of Thmuis writeth this epiſtle out of priſon vnto his flocke.

Philip. 2.

1. *Ioh.* 4.

speedely be released, and they to be layd on the grounde, to be lugged and trayled all a long to gett them heat. they had not one sparcle of compassion on vs, but thought of duety they should thus be affected & furiously rage agaynst vs, as though vve had bene no liuing creatures. vvherfore our aduersaries inuented this seconde payne and added it to the former punishments. after stripes they vvere layd in the stockes, and their feete stretched foure spaces or holes asunder, so that of necessitye they must lye on their backes hauing no feeling of their bodies by reason of the vvoundes vvhich the stripes printed in their members. others being throvvne a long vpon the pauement, lay poudred in the dust, in extreame payne, a more piteous and lamentable spectacle vnto the behoulders then the torment it self, bearing in their bodies diuers vvoundes diuersly inuented. The case lying thus: some died in torment & confounded the aduersaries vvith their pacience. some halfe deade and shutt in pryson, after a fevve dayes died of their payne. the rest by carefull prouision vvere comforted, and after certayne continevvance of imprisonment became more constant. vvhen they had geuen them in choise, either to toutch the detestable sacrifices, and so be at ease & enioy among them their cursed libertie, or not to sacrifice & chaung life for death: vvith all speede voluntarily they embraced death. for they vvere skilfull in those things vvhich concerned them in holy Scripture. he that sacrificeth to straunge Gods (sayth he) shalbe rooted out from among the people: and thou shalt haue no other Gods but me. such are the vvords of a true Philosopher and godly Martyr, which he vvrote from prison to his parishioners afore the iudge pronounced the sentence of condemnation vpon him, rehearsing vnto them ỳ state he stoode in, pronoking them to march forwards, and to holde fast the profession of fayth in Christ after his death which then was at hande. but to what ende doe I vse many vvords, and alleadge the conflictes of the blessed Martyrs throughout the vvorlde, inuented one after an other specially of them which were pursued to death, not after the publique lawes, but with deadly hatred.

Deut. 4.
Exod. 20.

Cap. xi.

How a whole citie in Phrygia with the inhabitants thereof was burnt to ashes and of Audactus the Martyr.

When the souldiers had besieged a whole citye in Phrygia, inhabited of Christians, and compassed in, both men women and children, which called vpon the name of the Lord, they sett all a fire and burned them to ashes. For with one consent all the inhabitants thereof, the Lieuetenant, the captayne, the whole Senate, & the people euery one protested them selues to be Christians, and coulde by no edicts be brought to adore Idols or carued images. And an other also there was, renowmed for Romayne dignitie whose name was *Audactus*, by linage comming of a noble house in Italie, and for all his vertues in great creditt with the Emperours, so that he gouerned with great wisedome & vprightnes the common wealth and weyghtiest matters of the empire: but aboue all he was famous for religion and fayth in Christ, so that in the administration and gouerning of the common wealth he endured torment and was crowned with martyrdome.

An whole city burned.

Audactus martyred.

Cap. xii.

Of the regions and contreys where the Christians were martyred, and the sauadgnesse of tyrannicall heathen towards the faythfull.

To what ende shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs? whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and bruysing of their legges, as it happened in Cappadocia, some hanged by the feete and their heades downeward, with slowe fire sett vnder & smothered to death with choking smoke, as it happened vnto the brethren in Mesopotamia: some others had their nostrells slitt, their eares bored, their handes maymed, their members and parts of their bodies drawne asunder and vnioynted, as it happened at Alexandria. to what ende shall I furbushe the memory of them which were burned at Antioche, hott burning coales layde vnder, not quickely to dispatch them, but with lingering payne to torment them. & of others which chose rather to burne their handes then they woulde toutch their abominable sacrifices, the experience whereof some going about to auoyde, before they were apprehended and fallen into the handes of their aduersaries, threw them selues downe headlong from the toppe of houses, & thought better

Martyrs in Arabia.
Cappadocia.
Mesopotamia.
Alexandria.
Antioche.
Some dispatched them selues rather

A matron of Antioch together with her 2. daughters drowned thē ſelfs rather then their bodies ſhoulde be abuſed of the tormentors.

ſo to preuent death then to ſuſtayne the torments of their malicious enemies. A certayne matron alſo, renowmed for her vertue and integritie of life, among all them of Antioch, famous for her wealth and ſubſtance, her noble lynage, and eſtimation: had brought vp two doughters, that were virgins in the feare of God, which paſſed all other in brightneſſe of bewtye and youthly comlines. Theſe, becauſe they were greatly ſpited and enuied, for all that they hidd them ſelues they were founde out, and when that at length with much adoe they vnderſtood of their being among forrayners, they cyted them to appeare with ſpeede at Antioch in their proper perſons, and beſett the place of their abode with a bande of ſouldiers compaſſing them as it were with a nett. This matron ſeeing her ſelf and her doughters plunged in great perill, by no meanes poſſibly to be auoyded, pondered with her ſelfe the puniſhments enſuing, and that which was moſt greeuous of all, the abuſing of their bodies: ſhe admoniſhed in no wiſe to be ſuffred, no, not once to ſincke into their eares, and ſayd further: that if they committed their ſoules as bondſlaues vnto Satan, it were a thinge more intollerable then any death or deſtruction, yet there remayned one remedie for all, and that ſayd ſhe was to flye vnto the Lorde for refuge. After deliberation, with vnitorme conſent they layde downe what was to be done, they apparelled them ſelues gorgeouſly and tooke their iourney towards Antioch. In the middeſt of the way, when their gard ſeuered them ſelues, as about to ſerue nature, they caſt them ſelues vnto the floode that flyded thereby and drowned them ſelues. Theſe heathen Idolaters threwe into the ſeae an other coople of Antiochian virgines, renowmed for all vertues, true ſiſters, of noble linage, of good life, of tender yeares, of goodly bewtie, of honeſt mindes, of godly conuerſation, of wonderfull diſpoſition, as though the earth could no longer beare them. ſuch were the tragedies at Antioch. In Pontus they ſuffred horrible puniſhments to be heard of, whoſe fingers of both hands were pricked vnder the tender nayles, with ſharpe quills: others had hott buyling leade poured on their backes, the moſt neceſſary members of their bodyes maymed: others endured ſhamefull, intollerable, and ſuch torments as may not be tould, in their priuy members, and in the ſecret bowels of their bodyes, ſuch as theſe noble and counted lawfull iudges excogitated, for tokens of their ſharp witt, and deepe wiſedome. Dayly alſo they founde out newe torments, contending one with an other who could excell in ſpitefull inuentions and additions of torment. this calamitie was extreame and out of meaſure cruel. And when as thenceforth they diſpayred of increaſing their miſchiefe, and now were wearied with ſlaughter & gotten their fill of bloodſhed, voluntarily they mittigate their rage they practiſe curtely, their pleaſure (for ſooth) is henceforth to puniſh with death no longer. It is not requiſite (ſay they) that the cities ſhoulde be ſtayned with blood, ſhuyng out of our owne bowells, that the moſt noble empire of the Cæſars ſhould be blemiſhed & defamed with the title of crueltie, ꝑ emperour him ſelf being wel knowne for clemencie & benignitie, yea rather the gracious goodnes & clemencie of the Emperours highnes is to be ſtretched forth and enlarged towards all men, that they be no more puniſhed with death. They deemed their crueltie aſſwaged and the Emperours clemencie to ſhine in that they commaunded our eyes to be plucked out, and the left legge to be vnioynted. ſuch was their clemencie and mitigated crueltie towards vs. Wherefore by reaſon of this cruell curteſie it may not be told what number & infinite multitude of men hauing their right eyes pulled out, and the empty places ſeared with hott burning yrons, their left legges ſawed aſunder in the hammes and ſeared likewiſe: were condemned to the quarryes and mynes throughout the prouinces, to the digging of mettalls, not for commoditie and profits ſake, but for affliction and miſery. And beſides all this they were ledd forth to ſundry kindes of torments which may not be rehearſed, whoſe valiant actes alſo can not be deſcribed. when the holye Martyrs ſhined thus throughout the worlde in theſe their afflictions the beholders wonded at their pacience and noble courage, neyther without cauſe, for they expreſſed and ſhewed forth vnto the worlde ſpeciall and manifeſt ſignes of the diuine and vnſpeakeable power of our Sauiour, working by them. it were to long yea vnpoſſible to number them all by their names.

The Ethnicks drowned 2. virgins of Antioch. Martyrs in Pontus.

The Ethnicks pulled out the right eyes, ſeared the empty place, ſawed of the left legge of the Chriſtians, ſeared their hames, condemned thē to the myne pitts: all this they counted a gracious pardon.

Cap. xiii.

Of the famous Biſpops and miniſters that were martyred.

Anthymus b. of Nicomedia beheaded.

TOuching the chiefe rulers of the Churches, and them which were crowned Martyrs in the moſt famous cities: Anthymus biſhop of Nicomedia, was beheaded & crowned the firſt martyr regiſtred in the catalogue of the Saynctes in the kingdome of Chriſt. Of them whiche

ſuffred

suffred at Antioch *Lucianus* minister of that congregation, leading a vertous life, preached at *Nicomedia* in presence of the emperour the celestiall kingdome of Christ, first vnto vs in exhortatiõ by way of Apology, afterwards in wryting vnto the posteritie. the most famous martyrs of Phœnicia were the godly pastors of the resonable flocke of Christ: *Tyrannion* byshop of Tyrus, *Zenobius* minister of Sidon, and *Siluanus* byshop of Emisa, who together with others in Emisa was throwen to feede wild beasts, and is receaued vnto the company of martyrs. The other two, both at Antioch glorified God by theyr patient deathes: *Tyrannion* buried in the bottome of the seae, and *Zenobius* an excellent phisician, after scurginge & bitter torment died most constantly. Among the martyrs in Palæstina *Siluanus* byshop of the Churches of Gaza was beheaded together with nyne and thirty others which were committed to the myne pitts in Phænos. In Ægypt *Pelæus* and *Nilus* Ægyptian byshops were burned to ashes. And here let vs remember the renowmed piller of the parishe of Cæsarea, *Pamphilus* the elder, & the most famous martyr of our time. Whose life and noble acts we will at time conuenient declare. of them which at Alexandria throughout Ægypt & *Thebais* suffred martyrdome, ỹ most famous was *Peter* byshop of Alexandria a paterne of piety in Christ vnto the godly pastors, and together with him *Faustus*, *Didius* and *Ammonius*, ministers and perfect martyrs of Christ. Also *Phileas*, *Hesychius*, *Pachymius* and *Theodorus* byshops of the churches in Ægypt: and besids these infinite other famous men, whose names are well knowen in the cõgregations throughout the region. It is not our drift to describe ỹ conflicts of such as striued throughout the world (we leaue that for others) neither exactly to paint forth vnto ỹ posterity all that happened: but only the things we sawe with our eyes and were done in our presence.

Lucianus a martyr.
Tyrannion b. of Tyrus was drowned at Antioch.
Zenobius of Sidon scourged to death.
Siluanus. b. of Emisa torne of wild beastes.
Siluanus. b. of Gaza beheaded.
39 Beheaded
Peleus and Nilus. b. of Ægypt burned.
Pamphilus.
Peter. b. of Alexandria.

Cap. xiiii.

The state of the Romayne empyre before and after the persecution. and of the raygne of Constantine.

VNto that which went before I will annexe the recantation or disanullinge of the thinges practised against vs yea from ỹ beginning of the persecution, which I suppose very profitable for the reader. before ỹ the Romaine empire waged battell against vs, in the space the emperours fauored vs & maintained peace, it may not sufficiẽtly be declared, how prosperously the common wealth florished & abounded with all goodnes, when as the chief magistrats of the publicke weale passed the tenth & the twentieth yeare in solemne feasts & celebrated gratulatiõs in times of most gorgeous & glorious renowne, with constant & immoueable peace. whẽ as there empire after this sorte encreased without offence, & daily was enlarged, they had no sooner remoued peace from amõg vs, but they sturred vp such battels as cold not be reconciled. not fully two yeares after this whurlyburly, there was such a chaunge happened vnto the whole empire which turned all vpsid downe. *for no smale disease ouertooke the chief of ỹ foresayd emperours & bereued him of his witts, wherefore together with him which was second person in honor he embraced the popular & priuate life. these things then being not fully ended the empire was withall deuided into two parts, the which was neuer remembred to haue come to passe before that time. not long after *Costantius* the emperour, passing all other throughout his life time, in clemency & goodnes towards his subiects, singularly affected towards Gods word, ended according vnto the lawe of nature, the common race of his mortall life, leauinge behind him his naturall sonne *Constãtinus*, emperour & *Cæsar* to supply his rowme, & was first referred of them into ỹ number of the Gods, enioying after his death all imperiall honor & dignitie due to his person. In his life he was the most benigne and of most bountifull suffraygntie among all the emperours. who alone of all the emperours in our time gouerned most graciously & honorably during the whole terme of his raygne, shewing humanity and bountifullnes vnto all men, no partaker by any meanes, with any presumpteous sedition raysed against vs, he garded the godly about him in security without sentence of gylt, & without all contumely, he destroyed no churches, he practised no impiety ỹ might be preiudiciall vnto our religion, he obtayned a blessed life and an ende thrise happy, he beinge emperour alone ended this life both gloriously & peaceably, in presence of his naturall sonne and successor, who also was most prudent and religious. His sonne *Constantinus*, beinge proclaymed full emperour and *Cæsar* by the army, and longe before by God himselfe the vniuersall kinge, became a folower of his fathers pietie in Christian religion. And such a one was he. But *Licinius* while these thinges were a doynge, by common consente of the potentates was also created emperour and *Augustus*. Whiche thinge greeued *Maximinus* very sore, who vnto that tyme

As longe as the Emperours did not persecute the church, so longe did theyr empire prosper.
*Anno Domini. 307. (Euseb. Chronic.) Diocletian together with Maximian hauing raygned 20. yeares, deposed themselues and liued a priuate life.
Constantius and Maximinus rule the Empire.
Constantius dieth at york in Englande Anno Domini. 310.
Constãtinus magnus was proclaimed emperour Anno Domini. 311.

was alone called *Ceſar* of all mẽ, who alſo being tyrannically diſpoſed, violẽtly of his owne mind inuaded the empire and intitled him ſelfe *Auguſtus*. And being attainted of treaſon, and founde to haue conſpired the death of *Conſtantinus*, and after depoſition to haue aſpired againe vnto the imperiall ſcepter: dyed a moſte ſhamefull death. He was the firſte whoſe titles, pictures withall that ſeemed to ſhewe forth his honor were ouerthrowen for no other then the armes of an emperour that was moſte prophane and impious.

Cap. xv.

The diſſimuled loue of Maxentius towardes the Chriſtians, his horrible offences and crueltie

Cap. 14. after the greeke.

Maxentius the ſonne of Maximinus a tyrante of Rome.

Flattery.

Cruelty.

Lecherie.

Tyrranny.

Extorcion.

Sorcery.

Inchauntement.

Famine cauſed by Maxentius.

HIs ſonne *Maxentius* which exerciſed tyranny at Rome, in the beginninge of his raygne diſſembled our fayth egregiouſly, creepinge into creditt by flatteringe of the people of Rome, and therefore he commaunded his communalty to ceaſe from perſecutinge of the Chriſtians, whereby he might pretende a ſhewe of pietie and ſeeme tractable & more benigne thẽ his aunceſtres were before him. but in proceſſe of time he was not in dede founde the ſame which men tooke him for and hoped he woulde be, for he fell into all kinde of enormyties, omittinge no haynous offence, howe deteſtable and laciuious ſoeuer it were, vnaſſayed. committing adultery & all kinde of lewde wantonneſſe, ſendinge home againe vnto their husbandes the louinge ſpouſes and lawefull wiues, taken from them by force, when he had ignominiouſly abuſed them. and theſe preſumpteous practiſes he exerciſed not onely vpon the obſcurer ſort, but dealt this oppriobriouſly with the moſt renowmed of the Romaine ſenators. Wherefore all both high primats and inferior people, trembling for feare of him, were oppreſſed with his intollerable tyranny, yet nether by ſilence neither by ſuffring this greuous ſeruitude, cold they be free, from the bloody ſlaughter and embrued murther of this tyrante. vpon light occaſions ſundry times deliuered he the people vnto the ſoldiers, which were in compaſſe to be ſlayne, and an innumerable multitude of the Romayne people in the middes of the citie he offred to the ſworde and ſpears, not of Barbarians and Scythians, but of his owne proper ſoldiers. It may not be recited what ſlaughter of ſenators he procured, craftely ſeeking after their ſubſtance, of whome an infinite number he executed for ſundry cauſes and fayned crimes. this was the drift and marke this miſchiefous tyrant ſhotte at. he applied himſelfe vnto the ſtudie of Magicall artes. for inchauntement he opened and ript the bowells of burthened women great with childe, he ſearched the entrailes of newe borne babes, he ſlewe lyons, and after a ſecrett maner coniured deuells and endeuored to withſtande the warres then approchinge. for he fully determined with himſelfe to be crowned conquerour by meanes of theſe artes. This *Maxentius* therefore practiſinge tyrranny at Rome oppreſſed the commonalty with ſuch haynous offences as may not be tolde, ſo that they were pinched with ſo great penurie of neceſſary victaile, as the like can not be remembred in this our age to haue happened at Rome

Cap. xvi.

The cruell behauiours of Maximinus in the Eaſt and of Maxentius at Rome and otherwhere in the weſt.

Cap. 15. in the Greeke.

Maximinus hypocriſie

Superſtition.

Perſecution.

Idolatrie.

Inchauntement.

Maximinus the Eaſterne tyrant of a long tyme behaued himſelfe to the ende he might conceale his malice againſt his brother and his hid friendſhip towards the Romaine tirant, but in the ende he was eſpied and ſuffred puniſhmente due to his deſert. It was wonderfull to ſee howe that he committed things a like and correſpondẽt vnto the practiſes of the Romayne tyrant, nay he farre paſſed him in malice and miſchiefe. The chiefeſt inchaunters & magicians were in greateſt creditte with him, and becauſe he was a man very timorous & wonderfully rooted in ſuperſtition, he highly eſteemed of the erroneous worſhip of Idols and deuels. without ſouthſainge & anſwers of Oracles he durſt not mone, no, as it is commonly ſayd, not the breadth of a nayle, for which cauſe he perſecuted vs without intermiſſion and more vehemently then his auncеſters before him. he erected temples throughout euery citie, the Idolatricall worſhip of longe time defaced and ouerthrowen he carefully reſtored agayne, and publiſhed by edict that Idole prieſtes ſhoulde be ordained, throughout all countreys and cities. beſides this he appointed in euery prouince one for high prieſt of ſuch as were counted famous for politicke affaires being

alſo

also able with decency to execute that function, whome he furnished with a great trayne and gard of soldiers. To be short he priuiledged all inchaunters, recounted godly and take for Gods themselues, with primacy, dignities, and chiefest prerogatiues. He went on still and oppressed, not on Citye or region onely, but whole prouinces vnder his dominion, exactinge golde and siluer and summes of money, and vexed them with greuous proclamations, on penaltie ensuinge after another. The wealth and substance which his progenitors had gathered before he tooke in greate heapes of treasure and greate summes of money and bestowed it vpon his flatteringe parasites. He was so drowned with ouer muche wine and drunkennesse that amonge his cuppes he woulde be starke madd and besides him selfe, and often times beinge typsie commaunded such thinges, whereof afterwards being restored to his former sobriety it repented him. He gaue place to no man for surfeting and superfluitie, but made him selfe ringe leader of that vice, vnto all that were about him bothe Prince and people. He effeminated his soldiers with all kinde of delicacy and lasciuiousnes. He permitted his presidentes and captaynes to practise rauenous extorcion, and poulinge of his subiectes, whome he entertayned as fitte companions of his foule and shamefull tyranny. To what ende shall I rehearse his vnchaste life? Or recite the adulteryes he committed? He colde passe no Citie where he rauished not wiues, and deflowred not virgins. And in these thinges he preuayled agaynst all sortes of people the Christians only excepted which contemned death and despised his tyranny. The men endured burninge, beheading, crucifyinge, rauenous deuouring of beastes, drowninge in the seae, mayming and broyling of the members, goringe and diggінge out of the eyes, manglinge of the whole body, moreouer sayntye and imprysonment, to be short they suffred euery kinde of torment for the seruice of God, rather then they woulde leaue the worship of God, and embrace the adoration of Idols. Women also not inferior to men through the power of the worde of God, putt on manly courage, whereof some suffred the same tormentes with men, some attayned vnto the like maysteries of vertue, other some drawen to be abused, yelded sooner theyre life vnto the death then theyr bodyes to be defiled. For when as others by reason of the tyrants adultery were polluted a Christian matron of Alexandria, both noble and renowmed alone ouercame the lecherous and lasciuious mynde of *Maximinus* with the presence of her manly courage. This woman for many thinges was highly esteemed, for ritches, for kindred, for learninge, yet preferred she chastitie before all. Whome when he had earnestly entreated, yet coulde not finde in his harte to putt her to death which otherwise was already prepared to dye, being moued more with lust then with anger, exiled and depriued her also of all her substance. And infinitie other matrons not abydinge, no not the hearinge of the threats of abusinge theyr bodies, done by the presidents of euery particular nation, endured all kinde of punishments, torments and deadly paynes. These are in deede to be wondred at, but in greater admiratiō, is that most noble & most chast matron of Rome to be had in respect of all the rest, agaynst whome the Romayne tyrant *Maxentius*, (liuely resemblinge *Maximinus*) went about to rage. When that she vnderstoode the ministers of tyrannicall lust to be at hand, and her husbande (she beinge a Christian) though he were a Romayne magistrate, to be in holde amonge them, and for feare of execution to haue consented therevnto she craued a little leasure, as if she went to trime her selfe, and entring into her chamber and there beinge alone she runne vpon a naked swoorde and dispatched her selfe, so imediatly by her death she bequeathed her carkasse vnto the tyrantes bandes, and by this acte of hers, soundinge and pearcinge more then any shrill voyce, shee pronounced and printed in the mindes of all mortall men both presente and to come: that amonge the Christians alone vertue can with no money be ouercome, neither be destroyed with any kinde of death. This so great a burthen of impietie was brought into the worlde at one, and the same time by two tyrants which helde East and west. If any seeke out the cause of these so great mischieues, who will doubt to assigne the persecution raysed agaynst vs for cause thereof, specially in as much as this confusion finished not before the Christian liberty was first restored. for during the tearme of these tenne yeares persecutiō, there wanted them nothing, which might tende to mutuall hatred, or ciuill dissention. The sea was beset with shippes, and therefore innauigable, neyther was it possible from any place, for any man to arriue and take lande, but he shoulde be sifted with all kinde of punishments, his sides scourged, and himselfe tried with sundry torments, whether he were not sent from the enemy as a spie, & in the end he was either hanged or burned. moreouer there were prepared for the purpole, targets, brest plats, dartes, spears, with other warlicke armour, galeyes also and other ordinance for shipps, were heaped in euery place,

Oppression.

Prodigality.

Drunkennesse.

Surfetinge.

Lechery.

The tyrant colde not ouercome the Christians.

A chast matron of Alexandria confounded the tyrant wherefore she was exiled and her goods confiscated.

A matron of Rome slewe her selfe rather then Maxētius should abuse her.

The cause of the worldes calamities was the persecution of the christiās.

neyther wayted any man for any other then dayly inuaſion by the enemy. after theſe thinges enſued famine & peſtilence, of the which we will entreat hereafter when fit opportunity is miniſtred.

Cap. xvii.

Cap. 16. in the Greeke.

The ende of the perſecution and the finall confuſion of the tyrant.

* Anno Domini. 320.

SUch things had they prepared during ỹ whole time of perſecution, which in the* tenth yeare by the goodnes of God wholy ceaſed, yet after the eight yeare it begãne ſomwhat to ſlacke & relent. for after that the deuine and celeſtiall grace of God behelde vs with a placable and mercifull countenance, then our princes, euen they which heretofore warred againſt vs, after a wonderfull manner chaunged their opinion, ſong a recantation, and quenched that great heate of perſecution, with moſt benigne and milde edicts and conſtitutions publiſhed euery where in our behalfe. The cauſe of this was not the humanity or compaſſion (as I may ſo terme it) or benignity of the princes, being farre otherwiſe diſpoſed (for they inuented dayly more and more, greuous thinges againſt vs, ſucceſſiuely vnto that time, they founde out ſundry ſlepyghtes and newe puniſments one after an other) but the apparent countenance of the deuine prouidence reconciled vnto his people, withſtood the power of miſchiefe and quelled the author of impietie, and the worker of the whole perſecution. And yet according vnto the iudgment of God it was behoueable that theſe things ſhould come to paſſe, yet vvoe vnto them (ſayth the Lorde) by vvhome offence doth riſe. Wherefore a plague from aboue lighted on him, firſte takinge roote in his fleſhe, and afterwards proceeding euen vnto his ſoule. there roſe vpon a ſodayne in the ſecret partes of his body an impoſtume or running ſore, afterwards in the lower parts of his priueyties a botchye corrupt byle, with a fiſtula, whence iſhued out corrupt matter, eatinge vp the inward bowels, and an vnſpeakeable multitude of lice, ſwarming out & breathinge a deadly ſtinche, when as the corpulency of the whole body through aboundance of meat, before the diſeaſe came, was turned into ſuperfluous groſſenes, and then beinge growen to matter, yelded an intollerable and horrible ſpectacle to the beholders. Wherefore of the phiſicians, ſome not able to digeſt that wonderfull noyſome ſtinche were ſlayne: ſome other (by reaſon of the ſwellinge throughout the body, there remayned no hope of recouery) beyng not able to helpe at all with theyr phiſicke, were cruelly executed thẽ ſelues.

Math. 18. *Luk.* 17. God plagued Maximinus the tyrante lieng at Tarſus, ſo that he was in a lamẽtable plight.

Cap. xviii.

Cap. 17. after the Greeke.

An Edict in the behalfe of the Chriſtians the which aduerſitie wreſted from Maximinus.

AT lengeth being thus tormented and lyinge in this miſerable plight, he begane to ponder with himſelfe the raſhe enterpriſes he had practiſed againſt the holy worſhipers of God. Wherefore returning vnto himſelfe, firſt he confeſſeth his ſinnes vnto God, whoſe power reacheth ouer all. next calling vnto him ſuch as then were in compaſſe, he gaue commaundement that with al ſpeede they ſhould relent and ceaſe from perſecuting of the Chriſtians: that by the decree and commaundement of the emperour they ſhould buyld againe theyr churches: they ſhould frequent theyr often conuenticles: they ſhoulde celebrate theyr wonted ceremonies and pray for the life of the emperour. and immediatly that which by word he cõmaunded was in dede brought to paſſe. The proclamations of the Emperour were publiſhed throughout the cities, and a recantation of the practiſes preiudiciall vnto vs contayned in this forme: The Emperoure *Caſar*, *Galerius*, *Maximinus*, puyſant, magnificent, chiefe Lord, Lord of Thebais, Lord of Sarmatia, fiue times conquerour of Perſia, Lord of Germanie, Lord of Ægypt, tvviſe conquerour of the Carpians, ſix times conquerour of the Armenians, Lorde of the Medes, Lord of the Adiabeni, tvventy times tribune, nineteene times generall captaine, eight times Conſul, father of the countrey, proconſul. And the emperour *Caſar*, *Flauius*, *Valerius*, **Conſtantinus*, vertuous, fortunate, puyſant, noble, chiefe Lord, generall captaine and tribune fiuetimes, Conſull father of the countrey, proconſull. Amonge other thinges vvhich vve haue decreed for the commoditie and profitte of the common vvealth, our pleaſure is firſt of all to order and redreſſe all thinges accordinge vnto the aunciente lavves and publicke diſcipline of the Romaynes. & vvithall to vſe this prouiſo that the Chriſtians vvhich haue forſaken the relligion of their aunceſters ſhoulde be brought againe to the right vvay. for after a certaine humor of ſingularitie ſuch an opinion

The Edict of Maximinus in the behalf of the Chriſtians. the which his ſickeneſſe cõſtrayned him to proclaime

* In ſteede of Conſtantin? ſome doread Conſtantius which I finde not in the greeke.

of

of excellency puffed them vp, that those thinges which their elders had receaued and allowed they reiected and disallowed, deuising euery man such lawes as they thought good, and obserued the same, assembling in diuerse places great multitudes of people. wherefore when as our Edict was proclaymed, that they shoulde returne vnto the ordinaunces of their elders, diuerse standing in greate daūger felt the penalty thereof, and many beinge troubled therefore, endured all kinds of death. and becausse we perceaue many as yet to persist in the same madnes, neyther yelding due worship vnto the celestiall Gods, neither regarding the God of the christians, hauing respect vnto our benignity and godly custome, pardonninge all men after our wonted guyse, yea we thought good in this case to extend our gracious & fauorable clemency, that the christians may be tollerated againe, and that they repayre againe the places where they maye meete together. So that they doe nothinge preiudiciall to publicke order & discipline. VVee meane to prescribe vnto the iudges by an other epistle what they shall obserue. VVherefore as this our gracious pardon deserueth, let them make intercession vnto their God, for our health, for the common vveale, and for themselues, that in all places the affayres of the publicke weale may be safely preserued, & that they themselues may liue securely in their proper houses. These thinges after our habilitie we haue translated in this sorte out of the Romaine language into the greeke tongue. Nowe haue we duely to consider of those things which ensued and folowed after.

The censure of the Translator toutching the chapiters which followe vntill the ende of this. 8. booke. Being found in the greeke coppy as a fragmente whose author was vnkowen.

ALl that which followeth vntill the ende of this eight booke, I haue found in the greeke coppy, distinguished frō the 18. chapiters, which went before: Not deuided into chapiters, as the rest was, but lying confusely for a suspected worke, whose autor was not knowen. VVhen that I had translated hitherto & perceaued that the latine interpretours rested heere: I perused by my selfe the whole fragment, to see whether I cold gather any iust cause to the contrary, but that it shoulde be turned to Englishe: I founde the doctrine sound, the history pleasaunt, the stile artificiall, and farre more curious then in the former bookes. The frase sauored of the latine, (and no force for Eusebius was well seene in bothe) the periods longe, though not often vsed throughout his histories, yet in others his workes very rife and common. Though this fragment be founde more curious and artificiall, then the rest: no maruell at all, for mens giftes doe not serue them at all tymes alike. If this rule were obserued, & paised in the ballance voyd of all parciality there woulde not be so many peeces, so many tracts, & so many learned workes of auncient writers, contemned and renounced, by reason that the frase in some point seemeth to differ or fall from the wonted grace. The learned clerke Antony Gueuarra was vsed to say: that at some tymes, & at some exercises, his memory would be so ready, his witts so fresh, and his skill so excellent, that he cold deuide a heare, & swepe a grayne: at other times he wished to himselfe not only fiue, but ten senses, which we cōmonly call witts. Some things there are to be misliked withall in this fragment, first that it is out of order placed: next that there are sentences and periods, wrytten by Eusebius in the former. 18. chapiters, repeated in this fragmēt. Toutching the repetion he that is acquainted with Eusebius will confesse: that oftentimes in many places he repeateth one thinge, though not vpon the selfe same occasiō, neither in the selfe same order, nether with the same words. he hath made mētion of his booke of martyrs & of the bokes he wrote of the life of Phamphilus almost in euery booke. he reporteth the selfe same martyrdomes in diuerse bookes and sundry places. as for the placinge no maruell at all though it be out of order, Eusebius published not his owne history but left it with his familiars. Alexander byshop of Ieruſalem *gathered here and there, the scattered workes of the auncient wryters, copied them not as the authors wrote them, but as he founde them, and chayned them in the library at* Ieruſalem. *Origē compiled into one volume the translations of the old testamēt and published them in such sort as pleased him best. Pamphilus martyr builded a library at* Cæſarea, *and gathered the works of Origen and other wryters placing them as he thought good. Eusebius confesseth that in* Cæſarea *he made indexes vnto the aforesayd wryters altering the titles, chaūging the inscriptiōs, correcting their order, & fitting their place: so it may be that the gatherer of Eusebius workes dealt with his histories not placinge this fragment where Eusebius left it. But of mine owne parte (not minding to conceale any thing from the reader here I founde it in greeke and heere I leaue it in Englisſh. The reasons which moue me that it is Eusebius,*

doinges are theſe. firſt in this fragment he numbreth the moneths after the Grecians as cap. 20. 21. 26.
1. 28. Zāthicus, Deſius, Dius, Dyſtros, Panemus, Apellæus, Audinæus, Peritius, &c. ſo hath he done in
2. ſundry other places of his workes & namly ca. 3. of this. 8. book. Secondly the author of this fragmēt was in Palæſtina & ſawe with his eyes the martyrdomes ſuffred at Cæſarea, and other places. he was (cap. 22.) in the company of Apphianus, in one houſe with him at Palæſtina a litle before he ſuffred. He ſaw (cap. 27.) the miracle at Cæſarea when the poſtes, and ſtones in the ſtreete, ſwett droppes of water. He ſawe and heard cap. 30. Iohn the martyr, who was a blind man, preach and expound the Scripturs with great cōmendation. This reaſon is confirmed by that which Euſebius wrote in the 3. cap. of this 8. booke, where he ſayeth. It is not our drift to deſcribe the cōflicts of ſuch as ſtriued throughout the world (we leaue that for others) neither exactly to paint forth vnto the poſteritye all that happened:
3. but onely the things we ſawe with our eyes and were done in our preſence. Thirdly the author of this fragment was a familiar friende of Pamphilus the martyr, he writeth of him cap. 25. thus: Of which number was Pamphilus, of all my familiars, my dereſt friende. And cap. 29. he extolleth him vnto the skies. Sainct Ierom writeth, that becauſe of his familiarity with Pamphilus he was
4. called Euſebius Pamphilus. Fourthly the author of this fragment, as it is cap. 29. wrote the life of Pamphilus in. 3. bookes, ſo hath Euſebius confeſſed of him ſelfe in ſundry places, and Sainct Ierom, in his life
5. wryteth the ſame of him, wherefore Euſebius was the author of this fragment. Fiftly the ſayde author cap. 19. maketh mention of that, which Euſebius wrote cap. 14: and cap. 30. he maketh mention of that which Euſebius wrote cap. 2. as wrytten by himſelfe, therefore it is like Euſebius wrote this fragmente. The ſixt reaſon that moueth me to annexe this as parte of the booke, is the ſhortenes of the booke, for
6. if we end at the 18. chapiter where the fragmente beginneth, the booke may ſeeme to be no booke but rather an entrance or beginning of a booke. Euſebius in the beginning of this. 8. booke cap. 2. promiſed to wryte of martyrs, thinkeſt thou Gentle reader, that he woulde be ſo briefe, and make ſo ſhort a treatiſe, where occaſion was miniſtred to wryte not one booke onely but rather. 3. bookes, if he were diſpoſed (omitting nothing as he promiſed li. 1. ca. 1. toutching the martyrs of his time) to write of all the martyr
7. doms ſuffred vnder Diocletian, Maximinian and Maximinus. Laſt of all this fragment endeth in very good order. He promiſeth to diſcourſe of Maximinus the tyrantes recantation, the which Euſebius performeth in the booke followinge. For looke howe the. 8. booke endeth, with the ſame the. 9. beginneth. Therefore Euſebius was the author of this fragment.

Cap. xix.

Howe the. 4. emperours Diocletian, Maximinian, Maximinus & Conſtantius ended their liues.

Maximinus his practiſes

THe author of this former edict not long after his foreſayd cōfeſſion being rid of that his lamentable plight, departed this life. He is reported to haue bene the chiefe autor of the calamity which befell vnto the chriſtians during the time of perſecution: & a good while agoe, before ỹ whurlyburly raiſed by the reſt of the emperours, to haue gone about to peruert the chriſtians which liued in warefare, but aboue all, ſuch as were of his owne familye: to haue depriued ſome of their martiall dignity & renowne: to haue entreated ſome others reprochefully without al ſhame. Moreouer to haue perſecuted ſome of them to the death, and laſt of all to haue prouoked ỹ other his fellowe emperours to perſecute all chriſtendome, the ends of which emperours, if that I paſſed ouer with ſilence, I ſhoulde greatly offende. The empire being deuided into foure parts, foure ſeuerall princes bearing rule: they two which were firſt proclaimed emperours, and preferred in honor before the reſt, hauing not raigned fully two yeares after the perſecution, depoſed thē ſelues (* as we haue ſayd before) & led thence forth the reſt of their liues, priuatly after ỹ vulgare ſorte of men, hauing ſuch an end as followeth: the firſt hauing gotten ỹ chief honor due to ỹ imperiall ſcepter & primate by creation, after long, great & greuous diſeaſes conſumed & waſted away by a litle & a litle & ſo died. The ſeconde, ſecondarily ruling the empire, being priuey in conſciēce to many his lewd & miſchiuous practiſes committed in his life time, hanged himſelfe by the procuremēt of a wicked ſpirite which ledd him thereunto. The later of them two which immediatly ſucceeded theſe, whome we haue termed ỹ author & ringleader of ỹ whole perſecution, ſuffred ſuch torments as we haue mētioned before. Conſtantius who wēt before him by vertue of his prerogatiue in ỹ imperiall dignity, being a moſt benigne, a moſt mild & curteous emperour (as I ſayd before) led a worthy life, during his whole raigne, not onely becauſe ỹ in other things he behaued himſelf moſt curteouſly & moſt liberally towards al mē: but alſo in ỹ he was no partener wt ỹ enemy in the perſecutiō rayſed againſt vs, nay rather he maintained & preſerued ſuch as were of ỹ godly vnder his

* Cap. 14. Diocletian the Emperour pined & waſted away with diſeaſes vnto his end.

Maximinian the emperour hanged himſelfe.

Maximinus tormēted to death. read cap. 17.

Conſtantius dyed godly.

his dominiõ. he neither rifled neither destroied the holy churches, neither practised any other mischief preiudiciall to the christian affairs, he obtained an end both blessed & thrise happy, he alone in his kingdome to ẏ comfort of his naturall sonne & successor in the empire, a prince in all things both most sage & religious, enioyed a noble & a glorious death. His sonne forthwith entring into his raygne, was by the soldiers proclaimed chief emperour & *Augustus*, who imitated & that diligently his fathers stepps as a paterne of piety to the embracing of christian religion. such an end at seuerall times had the aforesayd foure emperours. of ẏ which, he alone mentioned a litle before together with others his emperiall associats published vnto the whole world by his writtẽ edict, the aforesayd confession. Constãtinus.

Cap. xx.

Of the martyrs in Palæstina.

IT was the nineteth yeare of *Diocletians* raigne and the moneth *Zanthicus*, the which the Romaynes call Aprill, the feast of Easter thẽ drawing nigh, Flauianus being gouerner of Palæstina, whẽ the emperours edicts were euery where proclaimed, in ẏ which it was commaunded ẏ the churches should be destroyed, that the holy scriptures should be burned, ẏ such as were of credit should be contemned, ẏ such as led a priuate life if they retayned the christian professiõ should be depriued of their freedome. & such were the contents of the first Edict. but in the proclamation which immediatly folowed after it was added ẏ the pastors throughout all congregations should first be imprisoned, next withall meanes possible constrained to sacrifice. to be short the first of the martyrs in Palęstina was *Procopius* who before he had bene any while imprisoned, stepping forth at the first iumpe before the tribunall seat of the presidents, & being commaunded to doe sacrifice vnto their gods, made answere: that to his knowledge there was but one only God, to whom, (as ẏ selfe same God had cõmaunded) he was bound of duely to sacrifice. And when as they commaũded him to offer sacrifice for ẏ prosperous state of the foure emperours, he recited a certaine verse out of a poet which pleased thẽ not, for the which immediatly he was beheaded the verse was this: Anno Domini. 306. Procopius beheaded.

Not many Lordes auayle vs here, let one beare rule and raygne.

This was ẏ first spectacle exhibited at Cæsarea in Palæstina the eight day of the moneth Desius before the seuenth of the Ides of Iune called of the Romaynes the. 4. day of the sabaoth. After him there suffred many of the inhabiters of the same citie, & of the chief gouernours of ẏ ecclesiasticall affayrs, who endured & that cheresully most bitter torments, & gaue the aduenture of most valiãt enterprises. other some fainting for feare were quite discouraged at the first. all the rest tried the experience of sundry torments. one scurged from top toe, an other wrested vntil ẏ his ribbs brake a sunder in the squising bonds, by reason whereof it fell out that some had their hands strooke of, & thus together they enioyed such an end as befell vnto them according vnto the secret wisedome & iudgement of God. one was led by the hand & lugged to the altar, & his hands violẽt stretched to toutch their detestable sacrifices, & in the end let go for a sacrificer. an other when ẏ he had neither approched neither toutched, & such as were present affirmed that he had sacrificed, departed with silence. one being halfe dead was borne away being throwen of them for dead, the same was tormẽted with bondes & reckned among the sacrificers. an other lifted his voyce & protested that he had not yelded at all, the same was beaten on the mouth & constrayned to kepe silence, by the force of many hands which stopped his breath & violẽtly excluded him when he had not sacrificed at al. & so it pleased them well, if at least wise they might seeme to bring their purpose to effect, but for all their mischieuous deuises the blessed martyrs of God only bare away ẏ victory, againe ẏ seuẽteenth day of ẏ moneth Dius, after the Romaynes the fifteenth of the Calendes of December, *Alphæus* and *Zachæus*, after they had bene lashed with whipps & mangled with rasors, after racking and greuous torme ntes therein, after sundry questions demaunded of them, after they had layen in ẏ stocks many dayes and many nights, their feet stretched foure spaces asunder, last of all whẽ they had freely confessed and boldely pronounced that there was but one onely God, & one kinge & captaine ouer all Iesus Christ (as if herein they had vttered blasphemy or treason) they were in like maner beheaded euen as the martyr mẽtioned a litle before. Moreouer the history touching Romanus ẏ martyr, who suffred the same day at Antioch is worthie of memory. He was borne in Palæstina, he was deacon and exorcist of the church of Cæsarea, & as it fell out being in Antioch at the ruyne and desolation of ẏ churches, & beholding with his eyes great multituds both of men women and children flocking vnto the altars and offering sacrifices to the Idols, supposed it was Alphæus beheaded. Zachæus beheaded. Romanus first had his tongue pulled out, next tormented & clapt in prison, last of all in prison stifled to death

his duety in no wiſe to winck thereat: wherefore he being moued with ſingular zeale of the ſpirit of God, drewe nigh vnto them, exclaimed againſt them, and ſharpely rebuked them. Who, for ſo bold an enterpriſe was apprehended, & ſhewed him ſelfe a valiãt witnes or teſtifier (if then there was any ſuch in the world) of the trueth in Chriſt. For when the iudge threatned him death with flaſhing fire that conſumeth to aſhes, he of the contrary embraced his offer moſt willingly, with cherefull countenance and gladſome courage, and with all, is brought vnto the place of execution. Being bounde to the ſtake while the officers threwe fagotts about him, and ſuch as were appointed to kindle the fire, wayted for the emperours watch worde & pleaſure (who then was preſente) he ſhouted vnto them from the ſtake: where I pray you is the fire? The whiche he had no ſooner ſpoken, but the Emperour called him vnto him, to the ende he ſhoulde ſuffer a newe and ſtraũge kinde of torment, to wete: that his tongue might be plucked out of his mouth, the which he conſtantly endured, and thereby declared at large, howe that the deuine power, and grace of God, neuer fayleth them, which ſuffer for godlines ſake, but alwayes ether eaſeth their labours, & ſlaketh theyr griefs, or els graunteth courage, and might to endure pacientlye vnto the ende. This bleſſed ſainct as ſoone as he had vnderſtoode of their newe deuiſed torment, beinge valiantly diſpoſed, neuer ſtaggered thereat, but voluntarily put out his tongue, & yelded the ſame, which was fully inſtructed in the word of God, vnto the tormentors hands. After which tormẽt he was clapt in priſon, and there plagued a longe time, at length, when the twentieth yeare of the Emperours raygne was nowe expired, at what time a generall pardon was proclaimed ẏ all priſoners ſhould be ſett at liberty, he alone lying in the ſtockes and his feete ſtretched fiue ſpaces aſunder, had his necke compaſſed with a haulter and thus in priſon ſtifled to death, ſo that hereby according vnto his deſire, he was crowned with martyrdome. This man although he ſuffred out of the bounds of his natiue ſoyle, yet being a Palæſtinian by birth, is worthy to be canonized amõg the martyrs of Palæſtina. Such were the tragicall affayrs of the church in Palæſtina the firſt yeare of the perſecution, which was chiefly bent againſt ẏ preſidents of our doctrine & byſhops of ẏ church of God.

Cap. xxi.

Of the martyrs which ſuffred in Cæſarea the ſeconde yeare of the perſecution vnder Diocletian, and of the alteration of the Empire.

Timotheus burned.

THe ſecond yeare nowe being come, when the perſecution raiſed againſt vs waxed hott & the proclamations of the Emperours, (where it was generally cõmaunded that both mẽ women & children, throughout euery citie and village ſhould be conſtrained to ſacrifice & offer incenſe to Idols) were newly come to the hands of *Vrbanus*, then lyuetenant of ẏ prouince: *Timotheus* of Gaza in Palæſtina after infinite torments the which he endured, & laſte of all being boũd to the ſtake & enuironed with ſlacke & ſlowe fire, gaue forth a worthy triall of his zeale godwards through pacient ſufferance in all the bitter puniſhments laid vpon him, and in the end bare away the garlande of victory vſually graunted to all ẏ valiant champions which wraſtle for piety & the ſeruice of God. At ẏ ſame time *Agapius* & *Thecla* alſo (which liued in this our age) ſhewed ẏ worthy conſtancy of their noble minds, when as at ẏ cõmaundement of the iudge they were throwen at the feete of wild beaſts, to be ether deuoured or torne in peeces. What man is he that ether beholdinge with his eyes the thinges which enſued, will not fall into admiration, or lendinge onely the bare eare vnto the recitall of them, will not be aſtonied thereat? For when as the Ethniks ſolemnized their publick feaſtes, and celebrated their wonted ſpectacles amongſt other their merry newes & gladſome wiſhes, it was commonly noyced abrode that the chriſtians lately condemned to wild beaſts, made all the ſport and finiſhed the ſolemnity. This report being farre and nigh and euery where bruted abrode, ponge ſtriplings to the number of ſix, whereof one was of Pontus by name *Timolaus*: the ſeconde of Tripolis a citie in Phænicia called *Dionyſius*: the third by name *Romulus*, ſubdeacon of the church of Dioſpolis: the fourth *Pauſis* the fift *Alexander* bothe Ægyptians: the ſixt *Alexander* (of the ſame name with him that went before) of the citie of Gaza ioyning handes and hartes together (ſignifyng thereby the feruent loue they owed to martyrdome) went with ſpeede vnto *Vrbanus* who a litle before had let looſe the raueninge beaſtes to rent the chriſtiãs in peeces, and frely protected the chriſtian faith, declaring by this their promptnes and willing minds, as it were abſolutely furniſhed to giue the onſett of what aduenture ſoeuer: that ſuche as glory in the title, worſhipp and ſeruice of the great God, creator of the whole world, haue not to tremble at ẏ fierce rage of furious and ſauadge beaſtes. Whereupon both the preſident and the people

Agapius and Thecla, throwen to wilde beaſtes but not diſpatched.

Six yong mẽ firſt impriſoned then beheaded.

Timolaus beheaded.

Dionyſius beheaded.

Romulus beheaded.

Pauſis beheaded.

2. Alexãders both beheaded.

people, fell into great admiration, and the confessors were forth with clapt in prison. Not longe after there were other two committed to take their lots among them, wherof, one, by name *Agapius*, had before that time yelded an accompt of his faith by suffring of many bitter and greevous torments: the other by name *Dionysius* who carefully provided for the corporall relefe of the Martyrs. All these in number eyght, were in one day beheaded in the citie of Cæsarea, the foure and twentieth daye of the moneth Dystros, that is: the ninth of the Calendes of Aprill. About that tyme two of the Emperours, whereof the firste enioyed the prerogative of honor, the seconde was next which governed the Empire, embraced a private trade of lyvinge after the vulgare sort of men, and the state of the publicke weale immediatly beganne to decaye. In a while after the Romaine Empire was devided, the Emperours amonge them selves one againste an other fought great and greuous battailes, neither was that tumult and sedition ceassed, before that firste of all peace was restored and established throughout all the parts of the worlde which were subiect to the Romaine Empire. for when as peace once appeared againe, much like sonne beames shining after a mistie and darke night, the publicke state of the Romaine empire was againe established, the bonde of amitie linked againe, mutuall amitie and concord retained of olde, was againe recouered. But of these things we will entreate hereafter more at large, when more fitt opportunitie shall serue, now let vs proceede vnto that which followeth.

Agapius beheaded. Dionysius beheaded.

Cap. xxii.

Of Apphianus the Martyr.

Aximinus Cæsar who by maine force intruded him selfe into the Empire, laynge wyde open vnto the whole worlde manifest proofes of his deadly hatred and impietie towards God, as it were naturally growing in his flesche and grafted in his bones: persecuted vs more vehemently and more generally then the other his superior emperours. wherfore when as trouble & tumult & no small confusion hanged ouer our heads, & some were here & there scattered, endeuoring by all meanes possible to auoide ỳ perill ensuing, & that a greuous cõmotion had now ouerrunne the contrie: no tõgue can worthely declare, no speache sufficiently expresse, the deuine loue & liberty of faith wherewith *Apphianus* ỳ blessed martyr of God yelded an accõpt of his profession. Who shewed vnto ỳ citizens of Cæsarea, assẽbled at their spectacle or sacrifice in ỳ porche of the tẽple, a liuely signe or tokẽ of the singular zeale he bare godwards, when he was not at that time, no not xv. yeare old. he cõtinewed a long time at Berytos in Phœnicia, applying his minde to the study of prophane literature, for he came of such parents as flowed in worldly wealth. It is in maner incredible how he ouercame all youthly affectiõs & drowned all his wild otes in so vicious & so corrupt a citie: & how ỳ neither by reason of his youthly floure, lately flourishing in his greene body: neither by reason of his cõpanie and acquaintance with youthly mates: he sucked the iuyce neither swallowed the sopps of lewde and wanton conuersation: but embracing temperancie, led a reuerent life, peculier to christian religion in modestie, sobrietie & godlines. If in case we be cõstrained to mention his contrey, and to honor the same for bringing forth so valiant a champiõ to wrastle in the cãpe of this world vnder the bãner of *Christ*, truely we will performe the same, neither without good consideration. for who so euer knoweth Pagas, no obscure citie of Lycia, it was there, that this yong man was borne. he after his returne from schoole, and the study of prophane literature applied at Berytos, not pleased with the conuersation of his father (who then gouerned that whole contrey) neither with the conuersation of his kinsfolks with whome he liued, because they framed not their liues after the rule of piety: being pricked with the instinct & motion of the spirite of God, & inflamed with a certaine naturall, nay rather celestiall & true loue of sincere wisdome, cast in his mind to consider of weyghtyer matters, then this fayned & counterfeite glory of the world beares vs in hande. laying aside therfore all the sweete baites of fleshly pleasure, he forsooke & fled away priuely from his friends and families, not weping at all the want of necessary prouision, but casting his whole care & confidence vpon God, was ledd no doubt by the deuine spirite as it were by a strynge into the city of Cæsarea, where the crowne of martyrdome, beynge the reward of godlines, was prepared for him. for whilest that he liued among vs, he profited in holy scripture, during that short terme of his life, more then any man coulde thinke, and practised such discipline as tended to godly life, preparing a perfect way to dye well. But touching the ende he made, who is it that beholdinge the same with single eye wyll not be astonyed? and howe so euer

Apphianus.

Pagas of Lycia.

againe he be diſpoſed which only with fame and heareſay attaineth vnto the knowledge, of his ſetled mind, his noble courage, his immouable conſtancie, and aboue all his faithfull truſt & endeuour wherby the tokens of vnfained godlines, and feruent ſpirite appeared which paſſed all the reach of mans reaſons, how can he chuſe but wõder therat? for when as in ỹ third yeare of our perſecution, vnder the raigne of *Maximinus*, the ſeconde whurlyburlie was rayſed againſt vs, and the tyrants letters then firſt of all were brought to *Vrbanus*, charging all the people of what degree or callinge ſo euer that they ſhoulde ſacrifice vnto their gods (the magiſtrats alſo throughout euery cytie buſily applying them ſelues to the ſame) and that the beadells throughout all the cytie of Cæſarea, ſhoulde by vertue of the Preſidents edict, ſummone, the fathers, the mothers, and their children to appeare at the Idols temple, and that the Tribunes ſhoulde likewiſe out of a ſcroule call euery one by his name: (by reaſon whereof there was no where but heaupneſſe, ſobbinge and ſighinge): the afforeſayde *Apphianus* (letting not one to vnderſtande of his purpoſe,) vnknowinge vnto vs which accompanyed with him in one houſe, vnknowinge vnto the whole bande of the captayne, came cherefully vnto *Vrbanus* the Preſident as he was a ſacrificinge, and boldly without any feare at all, tooke holde in his ryght hande and ſtayed him forthwith from doynge ſacrifice, exhortinge him alſo both wiſely and grauely with a certayne godly proteſtation and cheerefulneſſe of minde, thenceforth to ceaſſe and be no more ſeduced: ſayinge moreouer there was no reaſon that he ſhoulde deſpiſe the one & the onely true God, and offer ſacrifice to idols and to deuells. Such an enterpriſe the ponge man tooke in hande, beynge prouoked thereunto (as it ſeemeth vnto vs) by the deuine power of God, ſounding in the eares of all mortall men by this his fact: that the Chriſtians which ryghtly do chalenge that name, are farre from falling away from the ſeruice due vnto God the author of all goodneſſe, ſo that they not onely ſuffer and valiantly endure threates, and plagues, and puniſhments, which commonly chaunce vnto them: but thenceforth alſo pleade more boldly and yeelde an accompt of their faith more freely, their tongue neither ſtuttinge neither ſtammeringe for feare, yea and if it may any kind of waye come to paſſe, they dare reuoke the perſecutors and tormentors them ſelues from their blinde ignorance, and conſtrayne them to acknowledge and embrace the one onely God. Immediatly after, he, of whome I ſpeake (as it was moſte like to happen vnto ſo bolde an enterpriſe) was haled of the Preſidents trayne, as of ſauadge beaſtes furiouſly raging againſt him, and tormented ouer all his bodie with infinite ſtripes the which he pacientlỹ ſuffred, and for a while was clapt in priſon. Where for one whole daye and nyght he was piteouſly tormented with both his feete in the ſtockes ſtreatched farre a ſunder, the thirde daye he was brought forth before the Iudge. And as ſoone as they enioyned him to ſacrifice, he reſiſted, and ſhewed forth the greate pacience ingrafted in his minde, for the ſuffringe of all terrors and horrible puniſhments: ſo that the executioners rent his ſides with the laſhe of the whippe, not once and twiſe, but often euen vnto the bone and inwarde bowells, laſhinge him alſo on the face and the necke, vntill that his face was ſwollen with the print of the ſtripes, ſo that they which afore time knewe him well and diſcerned him by his countenance, thenceforth miſſed of their marke, and knewe him not at all. When they ſawe he woulde not yeelde for all theſe manifolde and ſundrie tormentes, the executioners at the commaundemẽt of the preſident, wrapped his feete in flaxe oyled all ouer and ſette the ſame a fire, whereof howe great, and what greuous payne he ſuffred, I am not able to expreſſe. It runne ouer his fleſhe, it conſumed the ſaue, and pearced vnto the marowe bredd within the bones, ſo that his whole bodie larded and diſtilled muche like vnto droppinge and meltinge waxe. Yet there was breath left, and life remaininge for all theſe torments, the aduerſaries and executioners them ſelues were wery'd at his intollerable pacience, which farre exceeded the common nature of man, after all this the ſeconde time he is caſt into priſon. Three dayes after he is brought againe before the Iudge, and beyng founde freely to confeſſe the ſame faith as afore-time, although by reaſon of his woundes, he was readie to yeelde vp the ghoſt, yet was he throwen into the ſurginge waues of the ſeas. If we ſhoulde make relation of the miracle which immediatly followed, peraduenture ſuch as ſawe it not with their eyes, will giue no creditt at all thereunto, and though we perſwade our ſelues, that men will hardlie beleue it: yet there is no reaſon to the contrarie but that we committe to memorie, and deliuer in writinge the hiſtorie as it was in deede, inſomuch as in maner all which inhabite Cæſarea are witneſſes to the ſame. There was no, not a childe in Cæſarea, but was preſent at this ſtraunge ſpectacle. As ſoone as they had plunged (as it pleaſed them beſt) that holie and bleſſed martyr of Chriſt in the deepe

goulphes

The cruell edict of Maximinus.

The godly and bolde enterpriſe of Apphianus.

Apphianus after often impriſoning, after ſundry horrible torments was throwen into the ſea whoſe carcaſſe the water threwe vp and layde at the gates of Cæſarea.

A cruell torment.

goulphes of the mayne sea: there rose vpon a sodaine such a stormе (not after the wonted maner of weather) and such a noyse in the ayre, (not onely ouer the sea but ouer the whole lande) whiche shooke both the earth, and the whole citie, with the violence and force therof: and together with this wonderfull and sodaine earthquake the sea caste vp before the gates of the citie, the martyrs carcasse, as if it had bene of strength not bigge inough to beare so holie a burthen. Such were the circumstances touching blessed *Apphianus*, who suffred martyrdome, on good friday, that is: the second day of the moneth Zanthicus, the 4. of the Nones of Aprill. An Earthquake.

Cap. xxiii.

The Martyrdome of Vlpianus and Ædesius.

The same time of the yeare, and in maner on the selfe same dayes, in the citie of Tyrus, there was a ponge man by name *Vlpianus*, who after most bitter stripes and greuous lashes, was wrapped together with a dogge and a serpent in a greene oxe hyde, and caste into the deapth of the sea. And therefore I thought good to place him the next martyr in order of history vnto *Apphianus*. Not long after, *Ædesius*, not onely brother in God, but also by birth and blood, naturall brother by the fathers side vnto *Apphianus*, suffred like brotherly, and in maner the selfe same torments with him: after infinite confessions of his faith: after long fettering and stocking: after sentence pronounced of the president, cõdemning him to the myne pitts & quarries in Palæstina: after his holy trade of life, led vnder the philosophicall habite, being farre more profounde in prophane literature, and better skilled in philosophie then his brother: at length hearinge the Judge, giue sentence vpon the Christians in the citie of Alexandria and raging against them beyonde all reason, shamefully entreating, some times graue and sage, and sober men, some other times deliueringe chaste matrons, and consecrated virgins, to brothell houses, to the ende they should be beastly abused: he enterprised the selfe same thinge which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously vnto the Judge, and told him to his face of the filthie and shamefull acts he had done both by worde and deede. for which bolde reprehension he suffred sundry bitter torments, with great constancie and pacience. and last of all he was throwen into the sea, enioying the like ende with his brother. so farre of *Ædesius*. And these things as I sayd before ensued not long after. Vlpianus wrapped in an oxe hyde together with a dogge & a snake is drowned in the sea. Ædesius the brother of Apphianus the martyr is drowned in the sea.

Cap. xxiiii.

Of Agapius the Martyr

In the fourth yeare of the persecution which plagued vs sore, and the twelft Calendes of December, the twentieth day of the moneth Dius beyng the fridaie, and in the same citie of Cæsarea, such an act was committed in the presence of *Maximinus* the tyrant (who then celebrated his birth day, with royall spectacles and sumptuous maskes together with the people) as may be thought worthy of memory, and the printing in marble. And because the custome then preuailed, that sundry showes (how so euer it fell out at other times) in presence of the emperours should be exhibited with princely port & maiestie to their great delight & pleasure: and that varietie full of newe and straunge deuises besides the common and vsuall maner, should then be ministred, so that some times beasts which were fett out of India, Æthiopia, & other places were let loose in cõpasse of the theatre: some other times men with lewde and wanton gestures, delited the beholders wonderfully, and the emperour also him selfe made sport and pastime: it behoued that a notable spectacle full of admiration shoulde shine in that gorgeous and princely showe. And what thinke you was that? A martyr and a witnesse of our christian religion, brought to the ringe, and readie to wrastle for the sole and syncere seruice of God, by name *Agapius*, whome (a little before) we haue reported to haue bene throwen together with *Thecla*, at the feete of wylde beasts. he beyng brought out of prison and linked with malefactors to pastime and sport the people, when that he had openly runne the race, and played the man, and that thrise, yea and oftenner to, because the Judge after sundrie threates, & sundry torments, (either pitying his case or hoping he woulde recant) reserued him to other newe combatts: at length he is agayne brought forth in presence of the Emperour, no doubt beynge appoynted for that fitte tyme, that the sayinge of our sauiour, foreshewed vnto his disciples (to wete: They should be brought before kings and princes to witnesse of him) might truely be fulfilled in him. first of all he is brought forth together with a *Mat. 10.*

*Mat.*27. In the 21. cap of this boke Agapius is ſayd to haue bene beheaded at Cęſarea, & here he is ſayde to haue bene drowned, ſo it might be, firſt beheded thē drowned but there he ſayth it was the 2. yere of the perſecution, & here the 4. which can not be. wherefore he muſt either be an other Agapius, or elſe the ſtory lyeth.

malefactor and a wicked varlet, of whome the report went, that he murthered his maiſter. Afterwards this varlet who of ryght ſhoulde haue bene deuoured of wild beaſts, was pardoned by the bountifulnes and clemencie of the Emperour, euen in maner after the example of *Barrabas* the murtherer, whome the Iewes begged of *Pilate*, condemning *Chriſt*, wherat the whole theatre reioyced and ſhouted: becauſe that he was not only graciouſly pardoned by the Emperour, but alſo reſtored to honor and fredome. But this faithfull and godly champion, firſt of all is called vpon of the tyrant, next intreated to reuoke his opinion, he is promiſed to be ſett at libertie: of the contrary he plainely pronounceth and that with a lowde voyce, that he was diſpoſed, and woulde willingly ſuffer, and that with all his hart, all the torments and plagues that ſhoulde be layde vpon him, not for any horrible or haynous crime committed by him, but for Gods cauſe and in his quarell, who was the creator of all thinges. The which he had no ſooner ſpoken but it came to paſſe, for there was a Beare let looſe at him, the which he mette face to face and yelded him ſelfe willingly to be deuoured. Laſt of all while as yet he drewe breath he was caſt into priſon, where he continewed one whole day, the thirde day he had ſtones tyed to his feete and him ſelfe throwen in the deapth of the ſea. Such was the martyrdome of *Agapius*.

Cap. xxv.

The martyrdome of Theodoſia a virgine, of Domninus and Auxentius, the death of Vrbanus the preſident.

The perſecution beyng nowe continewed vnto the fift yeare, the ſeconde daye of the moneth Zanthicus, to wete the 4. of the Nonnes of Aprill, the ſelfe ſame ſonday being the reſurrection of our ſauiour, & called the feaſt of Eaſter, againſt *Theodoſia* a virgine, a modeſt & chriſtian mayd of Tyrus, who had neuer yet ſeene the full cōpaſſe of eightene yeares, came to certaine priſoners in Cæſarea ſtāding at ẏ barre which with cōſtancy proteſted ẏ kingdome of *Chriſt*, both louingly to ſalute them, & alſo (as it is very like) to entreate thē to remēber her after their departure vnto the Lord. the which when ſhe had done (as if hereby ſhe had cōmitted ſome hainous and horrible offence) ẏ catchpoles hale hir & preſent hir before the preſident. he forth with like a mad mā, bereued of his wits ſcourgeth her bare ſides with bitter and greuous laſhes, renteth with the whip her white breaſts, & tender duggs, vnto the bare bones. In the end this holy virgine hardly drawing breath yet pacient, & chereſull inough, for all theſe puniſhments, was throwen at the cōmādemēt of ẏ preſidēt into ẏ ſwift waues of ẏ ſurging ſeas. Afterwards hauing ended with hir, he takes the other cōfeſſors in hand, & condemneth thē to the digging of metalls in Phænos of Palæſtina. After theſe thinges the fift day of the moneth Dius, after the Romaines in the nonnes of November, the ſame preſident in the ſelfe ſame citie cōdemned *Siluanus* (who as then was miniſter & had freely proteſted his faith, who alſo in a while after was choſen biſhop & dyed a martyr) together with other confeſſors, after their great conſtancy in defence of chriſtian religion, to the ſame druggery & digging of metalls. firſt he commaunded their knees ſhould be vnioynted & ſawed of, afterwards ſeared with hott yron, & then ſent to the quarries. The ſentēce was no ſooner pronoūced vpon theſe, but he chargeth that *Domninus* (a man very famous among the inhabitants of Palæſtina, for his infinite proteſtations of the Chriſtian faith, and his libertie of ſpeache in the behalfe of our religion) ſhould be bounde to the ſtake and burned to aſhes. after whoſe condēnation, the ſame iudge, a ſuttle inuentor of michiefe, & deuiſer of crafty ſleyghts contrary to the doctrine of *Chriſt*, found out ſuch puniſhments as neuer were heard of before to vexe the godly withall. he gaue ſentēce that three of thē ſhould buckle, iuſt, and buffet one an other. he deliuered *Auxentius* a graue, a godly, & a good old man, to be torne in peces of wild beaſts. other ſome, of mens eſtate, and of great ſtrength, he gelded and condēned to ẏ quarries. againe others he tormēted greuouſly and chaſticed with impriſonment and fetters. of which nūber was *Pamphilus*, of all my familiars, my deareſt friende, a man who amonge all the Martyrs of our tyme, excelled for euery kinde of vertue. Firſt *Vrbanus* made a tryall of his gift of vtterance and ſkill in philoſophicall diſcipline, next he enioyned him to ſacrifice, whome, when he perceaued to be altogether vnwillinge, and not at all to weye of his thunderinge ſpeaches, beyng throughly moued with boyling choler, and burning heate of furious rage, cōmaundes that forth with he ſhould be greuouſly and bitterly tormented. wherfore the mercileſſe and moſte cruell preſident, mangled the tender ſides of the bleſſed martyr with the longe inciſion of ſharpe raſors, at lengthe hauinge his fill, and as it were aſhamed

Theodoſia drowned.

Siluanus cōdēned to the myne pitts with others 39. cap. 13.

Domninus burned.

3. Martyrs enioyned to kill one an other.

Auxentius torne of wild beaſts.

The gelding of chriſtians.

Pāphilus had his ſides mā. gled with ſharpe raſors

ashamed of his fact, commaundeth he should be kept in the noysome stinch of the close prison, where the rest of the confessors remayned. but what maner of reward *Vrbanus* was like to enioye after this life, by the iust iudgement of God and vengeance like to light vpon him, for so great crueltie and tyranny practised vpon the saincte's of God and blessed Martyrs of *Iesus Christ*: we may easily gather by the plagues which happened vnto him in this life, which were entrances or preambles vnto eternall punishments in the life to come. for not long after this villany exercised vpon *Pamphilus*, vengeance from aboue begame on a sodaine to take holde vpon him (while as yet he gouerned) in this sorte. He who lately being placed in an highe and lofty throne pronounced sentence and gaue iudgement: he who a litle before was garded with a troope of souldiers: he who gouerned all the countrey of Palestina: he who was hayle mate, and liued checke by iole with the Emperour: euen he who was of his secretie and companion at meate: the same, by the iust iudgement of God, in one night, was not onely depriued of all so greate a porte and dignitie, shamefully and reprochefully handled in the presence of all them which afore time had reuerenced him with princely honor, proued a timorous and a cowardly captif, so that he whyned like a childe and cryed helpe, of the whole nation which he had ruled: but also founde *Maximinus* an heauy friende, a sore and cruell iudge (on whome heretofore he boldened him selfe, he bragged and boasted, vpon whome he buylded, who also was in great creditt with him. because of the crueltie he shewed vnto the Christians) so that after great shame and ignominie (being conuinced of haynous crimes and horrible treachery) he was of him condemned to dye. but this by the way. opportunitie hereafter will serue, with more leasure, largely to entreate of the endes of the other wicked, specially of such as striued against vs, & also of *Maximinus* together with his adherents.

Vrbanus for his crueltie fel into great shame & misery, in the ende he was put to death.

Cap. xxvi.

Of diuers confessors that were tormented. The martyrdome of 2. women that were virgins, and of Paulus.

IN the sixt yeare of the persecution when the sturre was great, and the smoke therof wered hott in a certayne village of Thebais called Porphyris (so named by reason of the veyne of redd marble which there did grow) there was a great number of confessors, of the which a hundreth (three onely excepted) men women and children together with tender sucklings, were sent to *Firmilianus* President of Palestina who lately succeeded in the rowme of *Vrbanus*. The which confessors, when they had protested their fayth in Christ, and trust in God, the creator, and author of all goodnes, he so handled, that he commaunded (and that through the aduise of the Emperour) not onely their left legges should be sawed asunder in the knee, sinewes, and all, with a hott glowing saw: but also their right eyes to be stickt on the point of a bodkine, the apple, eye lidd and all, to be quite digged out, & seared to the inner veynes, with an hott scalding yron: laste of all they shoulde be condemned to the myne pitts and quarryes within the same prouince, for further misery & greater affliction. Neyther was it inough for him to behold with his eyes, these whiche endured such torments, but he woulde also se before his face, such as out of Palestina (mentioned a litle before) he had enioyned to Iust one with an other, being neyther relieued at the Emperours cost and charges, neyther trayned in any such trymphant exercise, or brought vp, in any such championlike combat. They signified this not onely to the Emperours officers, but also to the face of the Emperour *Maximinus* him selfe, yelding forth signes of their most valiant constancye in Christ Iesu, both by suffering of hunger and bitter torments, all which they sustayned together with the aforesayd, and other confessors allotted vnto their number out of the sayd Cæsarea. Immediatly after these, there were others apprehended whiche assembled them selues together in the citie of Gaza to heare a Sermon, of whiche number some were alike tormented in the eye and the legge, some others had both their sides rent in peeces with greater payne. Among the which there was one, by sexe a woman, but in might, and valiantnes of minde, no lesse then man. when as in no wise she coulde away with the threats of abusing her bodye, (such an inkling had the tyrant geuen and committed the gouernement of the common wealth to cruell Magistrats) first she was scurged, then tyed to an high tree, yelding forth a pitifull shewe of the sore stripes printed in her sides. When the executioners at the commaundement of the iudge had grieuously afflicted her, an other woman deseruing farre greater commendation then such as the Grecians call Champions, (who for valiantnes and noble prowesse are highly praysed of all men) laying before her the selfe same marke of virginitie to shoote at with the former mayden, though in bewtie she excelled not, though in countenance she seemed abiect, yet in minde was she

A hundreth Martyrs tormented and sent to digging of metalls.

baliant, ſhewing greater courage within, then bewty without: miſliking therefore with this cruell dealing, out of the middeſt of the throng, ſhe cried out vnto the iudg: how long doeſt thou, thus cruelly torment my ſiſter? he boyling for anger, bidds them forthwith lay holde on her, then was ſhe brought to pleade for her ſelfe, who in playne wordes, and freely profeſſing the reuerent name of our Sauiour *Ieſu*, is firſt with fayre ſpeaches allured to ſacrifice, the which when ſhe refuſed, with force they drue her to the altare. Then ſhe behauing her ſelfe after her baliant courage, falling not a iote from her former minde, ſtoode bolt vpright, ſhouldred the altare, kicked and ſtamped it with her feete, turned it vpſide downe and ouerthrewe the altare, the fire, the fagott, the ſacrifice and all downe to the grounde. Whereupon the iudge much like a furious beaſte, boyling with coller and fiery heate of foming wrath, gaue out charge, that ſhe ſhoulde haue more ſtripes layde on her ſides, then any other afore time, and could haue founde in his heart for very madnes, to teare her fleſhe in peeces with his teeth. Before this raging tyrant could haue his will, he commaunded that this woman together wᵗ the other (the which ſhe called her ſiſter) ſhould be throwē into the flaſhing fire, ſo that their fleſhe might broyle and their bones burne to aſhes. of the which we haue to vnderſtand that the firſt was of Gaza, the ſeconde of Cæſarea, by name *Valentina*, and well knowne of many. The martyrdome which immediatly after the holy and thriſe happy *Paulus* ſuffred, I am not able for the worthines thereof ſufficiently to declare. At the ſelfe ſame moment, together with the women, and with the one and the ſame ſentence, he being condemned to dye, requeſted of the hangeman (when his heade was nowe going to the blocke and ready to be chopt of) that he woulde graunt him a litle ſpace to remember him ſelfe, the which being obtayned, firſt of all with a cleare and audible voyce he prayeth vnto God that his felowe Gentiles the Chriſtians might be reconciled vnto his fauour: he humbly requeſteth that peace and libertye might be reſtored vnto them: then for the Iewes he prayeth, that they might haue grace to turne wholly vnto God by the meanes of Chriſt: afterwards going on ſtil in his prayer, he required the ſame for the Samaritans: to be ſhort, he craued that all nations wallowing in error and ignorance ſo blinded that they could not ſee the glorious Goſpell of the ſonne of God, might at length be gathered together into one folde and embrace the true religion and godlines. neither did he forgett (by contemning or depriuing them of his prayer) the ſeely multitude whiche was rounde about him. laſt of all (o the wonderfull and vnſpeakeable mildnes and pacience of the Martyr) he prayed vnto almighty God, for the iudge which condemned him to death, for the Emperours alſo, and for the hangman which was ready to ſtrike of his heade, (in the hearing of him, and all ſuch as were preſent) that this their haynous offence might not be layde to their charge. With theſe and the like petitions, being innocent, not deſeruing death at all, he moued all that were about him to ſobbe and ſighe and to ſhede bitter and ſalt teares: he for all that, preparing him ſelfe to dye, laying moſt willingly his heade on the blocke, and his bare necke to the ſharpe edge of the glittering ſword, was martyred the 25. day of the moneth Panemus, to wete the eight of the Calends of Auguſt. And ſuch were the happy endes of theſe bleſſed Martyrs.

2. wome burned. Valentina.

The prayer of Paulus before his martyrdome.

Paulus prayed for his perſecutors.

Paulus beheaded.

Cap. xxvii.

The puniſhments of a hundreth and 30. confeſſors. The martyrdome of Antonius, Zebinas, Germanus, and Ennathas a woman. The ſtraung miracle reprouing the hardnes of mans hart.

130. Confeſſors.

NOt long after there were a hundreth and thirty baliant champions out of the contrey of Ægypt, proteſting their fayth in Chriſt and religion Godwards, whiche at the commaundement of *Maximinus*, ſuffred in Ægypt it ſelfe, the like torments of eyes and legges, with the other mentioned a litle before, of the which number ſome were condemned to the mine pitts and quarries within Palæſtina, the reſt to the mettalls in Cilicia. Wherefore together with theſe haynous and horrible treacheries, practiſed againſt the noble, & renowmed Martyrs of Chriſt, the great heate of perſecution was aſſwaged, and the flame thereof (as it ſeemed vnto vs) by reaſon of their holy and ſacred blood, was quenched, and now pardon, and freedome, and liberty was graunted vnto the confeſſors of Thebais, who were oppreſſed with druggery in the digging of the mettalls growing in that region: and we poore ſeely Chriſtians, went about to recreate our ſelues, in this calme ſeaſon of quiet peace: but he (as the deuill woulde) in whoſe hande it lay to perſecute vs, I wott not howe, neither by what motion, was againe throughly and wonderfully incen-

incensed agaynst the Christians. therefore vpon a sodayne the letters of *Maximinus* were sent to rayse persecution agaynst vs into all and euery of the prouinces. Whereupon the Presidents and the graunde captayne of the Emperours whole hoste, gaue out commaundement, by writts, by Epistles, and publicke decrees vnto the wardens throughout euery citye, vnto the gouernours and rulers of garrisons, vnto auditors, and recorders, that the Emperours edict with all speede might take effect: and charged moreouer that with all celeritye they shoulde repaire, and buylde agayne the Idoll groues, and temples of deuills, lately gone to ruine: and also they shoulde bring to passe that men, and women, their housholds and families, their sonnes and their seruants, together with the tender sucklinges, hanging at their mothers breastes, shoulde sacrifice, and in very deede taste of the sacrifices them selues: that the victuals bought, and solde in the markett, the meate in the shambles, shoulde be defiled and stayned with these impure oblations: and that there shoulde be porters assigned for the bathes to see that such as purged their filthe and bayned them selues within, shoulde afterwardes without, pollute them selues, with those detestable and cursed sacrifices. These thinges being come to this passe, and the Christians being (as it is moste like) altogether dismayed at these sadd and sorowfull plunges wherewith they were holde: and the Gentiles and Ethnicks them selues complayned of the intollerable, absurde, and toe toe shamefull a dealing (for they were cloyed with to much crueltie and tyrannye) and this lamentable season hanging euery where ouer our heades: the diuine power of our Lorde and Sauiour agayne, gaue vnto these his champions, such valiant courage of minde, and inspyred them as it were from aboue, that (being neyther compelled, neyther forced to yelde an accompt of their fayth) they shoulde voluntarily offer them selues set at nought, treade downe, and stampe vnder foote, all the terrors and threats whiche the enemye coulde deuise. Three therefore of the faythfull Christians linked together in one minde, leapt vnto the President, as he sacrificed, and with a loude voyce, exhorted him, to reforme him selfe, to reuoke his error, and to leaue his folly, affirming there was none other God but he, who was the author and finisher of all thinges: And being demaunded who and what they were? boldly made aunswere that they were Christians. whereat *Firmilianus* being vehemently moued, without any more adoe or farther punishment commaunded forthwith they shoulde be beheaded. of the which the first was a minister by name *Antonius*, the seconde *Zebinas* of Eleutheropolis, the thirde *Germanus*. These circumstances which concerned them were done the 13. day of the moneth Dius, to wete in ỹ Ides of Nouember. The selfe same day a certayne woman called *Ennathas* of Scythopolis, bedecked ẅ the glistering floure of glorious virginitie, came thither together ẅ these martyrs, she offred not her self voluntarily as they did, but was by force drawen & brought before ỹ iudge. Whereupon after stripes, after greuous & reprochful torments, which the iudge enioyned her to endure, a certain tribune by naume *Maxis*, whose office & charg was at hand a man as in appellation, so in condition very wicked: & as otherwise he was impiously and pernitiously geuen, so was he in body bigge set & wonderful strong, in behauiour beastly & toe toe cruel, & among al such as knew him, noted for an infamous person: this wicked tribune without ỹ authority of ỹ higher power, tooke in hand this blessed virgin, put of all her apparell, so that her whole body (sauing from girdle downewards) was seene all bare. this mayde he ledd throughout all the citie of Cæsarea, and with great pleasure lashed her with whipps (he was delited with the sounde of the lashe) throughout all the market place and the open streetes. The which standing at the barre, (after all those infinite torments) where the President vsed to pronounce sentence, shewing forth ỹ great constancy of her mind in the defence of her faith, the iudg commaunded she should be burned quicke. but he proceeding in cruelty and daily encreasing his sauadge woodnes against ỹ Saincts of God, passed the boundes of nature, shamefully forbidding the senseless carkasses of ỹ holy saincts to enioy solempe burial, and therefore he commaunded ỹ the dead coarses, should be kept day & night aboue grounde, to the ende wilde beasts might rent them in peeces. so ỹ ye might see, for the space of many dayes, no small number of men, obeying this cruell and vnnaturall commaundement. and moreouer some watched diligently, kenning from towres, casements, and high places (as if hereby they had done vnto God good seruice) lest the dead carkasses were priuely conueyed and stolen away. Wherfore the brutish beasts, the rauenous doggs and griping foule of the ayre, tore in peeces mans flesh, lugging here and there, their quartered members, & the whole city was euery where strawed with the torne bowells and bruised bones of the blessed Martyrs, so that they whiche afore tyme were egerly bent agaynst vs, nowe confessed playnely that they neuer sawe

The edict of Maximinus against the Christians.

Antonius beheaded.
Zebinas beheaded.
Germanus beheaded.

Maxis a wicked tribune.
Ennathas a virgine burned quicke.

a more cruell act, or a more horrible ſight then this was, and bewayled not onely the miſery and lamentable ſtate of ſuch as were thus afflicted but alſo their owne caſe, and the ignominie redounding therby vnto nature, the common parent of all. This ſpectacle of mans fleſhe, not in one place deuoured, but piteouſly ſcattered euery where, was ſubiect to euery mans eye, rounde about the walls of the towne and exceeded all that thereof may be ſpoken, and euery lamentable and tragicall ſhewe. Some reported they ſawe quarters, whole carkaſſes, and peeces of bowells within the walls of the citie. while this continewed the ſpace of many dayes, ſuch a miracle was ſeene as followeth. When the weather was calme, and the ayre cleare, and the cloudes vnder heauen (which compaſſeth all) baniſhed away: the pillers of the citie, (vpon a ſodaine,) which helde vp the great and common porches, ſwett or rather poured out many droppes of water much like vnto teares, the market place alſo, and the ſtreetes (when as there fell not a droppe of rayne) I wot not how, neither whence, ſoked with moyſture and ſprinkled dropps of water: ſo that immediatly the rumor was bruted abroad in euery mans mouth: that the earth being not able to away with the hainous and horrible offences of thoſe dayes, poured out infinite teares after a wonderfull ſort: and that the ſtones and ſenſeleſſe creatures bewayled thoſe deteſtable miſchieues, reproouing man moſt iuſtly, for his ſtony heart, his cruell minde voyde of all pitie and compaſſion. but peraduenture this ſtory will ſeeme fabulous and ridiculous vnto the poſterity, yet not vnto ſuch as then were preſent, and were fully perſwaded with the trueth thereof.

A miracle.

Cap. xxviii.

The martyrdome of Ares, Promus, Elias, Petrus Apſelamus, and Aſclepius a Biſhop of the opinion of Marcion.

THe fourteneth daye of the moneth *Apellæus* which next enſued that is about the nynetenth of the Calends of Ianuary, certaine godly men, trauellers out of Ægypt, (their iourney was into Cilicia, minding to finde ſome reliefe at Cæſarea for the confeſſors whiche there abode) were taken of the watch, which ſate at the gates of the citie & ſearched incommers. Of which men, ſome receaued the ſelf ſame ſentence as they had before, whom they went about to relieue, to wete, ỹ pulling out of their eies, the maiming of their lymmes and left legges. Three of them yelding forth a maruelous conſtancie at the confeſſion of their faith, ended their liues with diuers kindes of torments at Aſcalon where they were apprehended. One of them whoſe name was *Ares* was throwne into a great flaming fire and burned to aſhes: the other two, whoſe names were *Promus* and *Elias*, had their heads ſtroken of from their ſhoulders. The eleuenth day of ỹ moneth Audinęus, ỹ is about the thirde Ides of Ianuary, *Petrus* called alſo Apſelamus, a worshipper or religious man, borne in the village Anea which bordered vpon Eleutheropolis, being very often entreated by the iudge and his aſſiſtents, to remember him ſelfe, to pity his caſe and to tender his youthly yeares and floriſhing age: contemned their perſwaſions, and caſt his whole care vpon Almighty God, preferring that before all other thinges, yea and before his proper life: and at Cæſarea, tried by fire his faith in Chriſt Ieſu with a noble and valiant courage, much like vnto moſt pure golde. together with him on *Aſclepius* a Biſhop (as men ſayd) of the hereſie of *Marcion*, with godly zeale (as he thought,) but not with that which is according vnto knowledge, departed this life, in the ſelfe ſame burning fire. and thus much of them.

Ares burned.
Promus beheaded.
Elias beheaded.
Petrꝰ Apſelamus, burned.
Aſclepius a Marcionite burned.

Cap. xxix.

Of 12. Martyrs that ſuffred together in one day with Pamphilus, and of the martyrdome of Adrianus and Eubulus.

TIme now draweth me away to paynt forth vnto the poſteritie that noble and glorious theatre of Martyrs which ſuffred together with *Pamphilus*, whoſe name I doe alwayes honour and reuerence. They were twelue in number, and thought worthy not only of ỹ Prophetical. or rather the Apoſtolike gift, but alſo the number of the Apoſtles whoſe captayne and principall was *Pamphilus*, miniſter of the Churche of Cæſarea: a man very famous, for ſundry his vertues throughout the whole race of his life: ſinguler, in deſpiſing and contemning this preſent worlde: bountifull, for liberalitie beſtowed vpon the poore: wonderfull, in neglecting the care fixed vpon tranſitory thinges: excelling, in behauiour and Philoſophicall trade of liuing: moreouer paſſing all the men of our age, for feruent zeale and earneſt deſire and ſtudy of holy Scripture: maruelous conſtant in all his doings and enterpriſes, and alſo very ready to ayde and helpe ſuch as were of his

Pamphilus.

kinne

kinne and familiar acquaintance. other his vertues and well doinges, because it required a longer treatise, we haue lately and that largely published in a seuerall and peculier volume entitled of his life, and deuided into three bookes. Therefore such as are desirous to learne more exactly and more exquisitely to knowe his vertuous life, we referre thither, and presently we minde onely to prosecute such thinges as concerne the Martyrs which suffred persecution together with him. The seconde after *Pamphilus* that came forth to wrastle was the reuerent whore headed *Valens*, Deacon of the citye Ælia, a graue father in euery mans eye and greatly skilled in holy Scripture, if then there was any such in the worlde, he was so expert therein, that if he heard any parcell thereof by any man alleadged, forthwith was he able by rote to repeate it, as well as if then he read it out of the booke. The thirde was *Paulus*, a man wonderfull zealous and feruent in the spirite, borne in the citye Iamnia, where he grewe to greate fame, before martyrdome he endured the scorching and searing of his flesh with hott yrons, and passed through a worthy combatt at the confession of his fayth, the martyrdome of these was differred by reason of their continewance in prison two whole dayes. In the meane while came the brethren of Ægypt which suffered martyrdome together with them. these Ægyptians when they had accompanied the confessors of Cisicia, vnto the place appoynted for the digging of mettals, returned home againe. in their returne, they were taken of the watch which kept the gates of Cæsarea (which were barbarous and rude groomes) and examined who they were, and whence they came. when they could not conceale the trueth, they were layde in holde as if they had bene haynous trespassers, and had committed some horrible crime. In number they were fiue, which were brought before the tyrant, and after their examination, clapt in prison. The thirde daye being the sixteenth of the moneth Peritius after the Romaynes, about the fouretenth of the Calendes of March, these together with *Pamphilus* and the rest of his companions (mentioned a litle before) by commaundement were brought before the iudg. This iudge first of all trieth with sundry and manifold torments, with new and straung deuises, the inuincible constancy, and valiant minde of the Ægyptians. And with all he demaunded of the chiefe, & principal in this combat, what his name was, then, when as in steede of his proper name, he had named himselfe vnto him, after some Prophet or other (for this was their maner, in steede of the Idolatrous names which their parents had geuen them. to chose them newe names, they called them selues after the name of *Elias*, *Ieremias*, *Esay*, *Samuel* and *Daniel*, and expressed not onely in worde but in workes them selues, the very true God of Israel, hidd from the Iewes, according vnto the proper etymologie of their names) *Firmilianus*, hearing such an appellation of the Martyr weyed not at all the sense and signification of the worde, but secondarily asketh of him what contreyman he was. he satisfying the interrogatorie geueth a fitt name vnto the former aunswere, that his contrey was Ieruſalem, meaning in very deede the selfe same wherof *Paul* spake: that Ieruſalem which is aboue is free, which is the mother of vs all. agayne in an other place: ye are come vnto the mount Sion, and to the citye of the liuing God, the celestiall Ieruſalem, for it was this that the Martyr vnderstoode. *Firmilianus* being earthly minded enquireth earnestly and curiously where this citye was, in what contrey it lay, and with all tormented him greeuously to the ende he shoulde confesse the trueth. this Martyr hauing his handes wrested, and tyed behinde him, his feete with certayne newe and straunge kinde of engines stretched asunder, auouched constantly that he had told him the trueth. Afterwards when the iudge demaunded of him againe, what he was, and where that city was situated, made answere: that it was a contrey which onely belonged vnto the godly: that none other shoulde be partaker thereof, saue the godly alone: and that it was situate eastward where the sunne in the morning spreddeth abroad the bright beames of his light. In vttering these wordes he entred into so diuine a cogitation with in him selfe, that he forgot the tormentors which layd him on, on euery side, and seemed to perceaue no sense or feeling of the payne and punishment, as if he had bene a ghost without flesh, bloode or bone. The iudge casting doubts with him selfe, and greatly disquieted in minde, thought the Christians would bring to passe, that the city mentioned by the Martyr, should rebell and become enemy vnto the Romaynes: he began to search and diligently to inquire, where that region (by report eastward) should be. last of all when he sawe this yong man after bitter and greeuous torments, with immutable constancy to perseuere stedfast in his former saying: he gaue sentence that his head should be striken of from his shoulders. such was the mortal race of this miserable life, which this blessed Martyr did runne. The rest of his companions, after the like torments, ended their liues, with the laying of their heads vpon the blocke. In the ende, *Firmilianus*, although in maner weryed, and frustrated of his purpose, yet satisfied to the full with these infi-

Valens.

Paulus.

5. Martyrs beheaded.

Galat. 4.
Heb. 12.

nite torments and their terrible execution, turned him ſelfe vnto *Pamphilus*, and his companions. And although he had experience ſufficient heretofore of their inuincible conſtancy in the defence of their fayth, yet agayne he demaundeth whether at length they would obey and yelde vnto him. when he was reſolued of their definite ſentence and laſt anſwere, which tended to martyrdome, he gaue ſentence they ſhould be tormented and puniſhed alike with the former martyrs. which being done, a yong man, one of the ſeruants of *Pamphilus*, ſo well brought vp & inſtructed, that he might very well ſeeme worthy the diſcipline and education of ſo worthy a man, as ſoone as he perceaued that ſentence was paſt vpon his maiſter, crieth out in the middeſt of the throng and requeſteth that his maiſters carkaſſe together with his companions, after the breath were departed their body, might quietly be buried in their graues. The Iudge being affectioned not like vnto man, but to a beaſt, or if there be any other thing more ſauadg, tendered not at all ỹ yong mans youthly yeares, but forthẅ demaundeth of him whether he were a chriſtian, who, when that he affirmed plainly that he was: boyled with anger, as if his hart had bene ſtickt ẅ a knife, & charged the tormentors they ſhoulde laye on him the weyght of their handes and the might of their ſtrength. after that he was inioyned to ſacrifice, and had refuſed: the Iudge commaunded that without all compaſſion he ſhould be ſcourged vnto the bare bone, the inner and ſecret bowells, not as if he were man couered with fleſh and compaſſed in a ſkinne, but a picture made of ſtone or wood, or ſome other ſenſeleſſe metall. In which kinde of torment continewed a long time, when the iudge perceaued that he vttered no language, neither gaue forth to vnderſtand ỹ he felt any paine: & ſawe that (his body being in maner ſenſeleſſe, ſpent with laſhes & conſumed away) he tormented him in vayne: he continewed ſtill in that his hard and ſtony hart, voyde of all humanitie, and decreed forthwith that his body ſhould be burned by a litle and a litle with a ſlowe and ſlacke fire. This yong man being the laſt of them which afore the martyrdome of *Pamphilus* (who was his maiſter according vnto the fleſhe) entred into this dangerous ſkirmiſhe, departed this life before him, becauſe that the tormentors which executed the reſt ſeemed to be very ſlow. Then might a man haue ſeene *Porphyrius* (for that was the yong mans name) after triall in euery kinde of exerciſe, earneſtly and wholy bent with a wonderful deſire, as the maner is of men, to obtayne the valiant & ſacred victory: his body be powdred with duſt, yet gracious in face and countenance: haſtening to the place of execution for al his affections with vpright and noble courage repleniſhed no doubt with the ſpirite of God: attyred in the philoſophicall habit after his wonted guyſe, to wete, wearing a garment after the maner of a cloke which couered only his ſhoulders: telling his familiars with ſignes & tokens ẅ a modeſt & mild ſpirite what his wil was to be done: continewing ſtill yea when he was bounde to the ſtake, his glorious & gladſome countenance: & moreouer when the fire flaſhed about with great diſtance, and waxed extreame hott in compaſſe of him, ye might haue ſeene him with his breath on eyther ſide drawing the flame vnto him: and after theſe wordes when as the flame firſt of all toutched his bodye, which with loude voyce he ſounded out (Ieſus thou ſonne of God ſuccor and helpe me) to haue ſuffred conſtantly without any murmuring at al, all thoſe maruelous and extreame torments, euen to the laſt galpe. ſuch was the affliction of *Porphyrius*, whoſe ende *Seleucus* a confeſſor and a ſouldier ſignified vnto *Pamphilus*, who as the author of ſuch a meſſage deſerued, was without delay thought worthy to take the ſame chaunce together with thoſe Martyrs. for as ſoone as he had certified him of *Porphyrius* death, and taken his leaue and farewell of one of the Martyrs, certaine ſouldiers laye handes vpon him, and bring him before the Preſident. he as if he went about to haſten his iourney and to ioyne him a wayfaring companion with *Porphyrius* vnto the celeſtial paradiſe, commaũdeth forthwith that he ſhould be beheaded. This *Seleucus* was borne in Cappadocia, & preferred to this great honor before all the youth of the Romaine bande and before them which were of great credit and eſtimation among the Romaines, he excelled all the reſt of the ſouldiers in youthly fauour, in ſtrength, & goodly ſtature of body, his countenance was gracious, his ſpeach amiable, he paſſed for comely making, for bigge ſetting, for fayre liking, and fit proportion of the whole body. he was famous at the beginning of the perſecution for his pacient ſuffring of ſtripes in the defence of the fayth, and being depriued of the warlike dignitie which he enioyed, became a zelous follower of the worſhippers or religious men, he ſuccored and prouided with fatherly care & ouerſight for the fatherles, the ſuccorleſſe, ỹ widowes, and ſuch men as were viſited with greate miſery & affliction. wherfore God being rather delited ẅ ſuch like ſacrifices of mercy, and workes of charitye, then with ſmokye incenſe and bloody oblations, called him of his goodnes, vnto this glorious and renowmed garland of martyrdome. this was the tenth champion of the number mentioned

Porphyrius the ſeruant of Pamphilus after torment was burned to death.

Seleucus beheaded.

tioned before, which suffered death in one and the selfe same daye, whereby (as it appeareth) the great and bewtifull gate of the kingdome of heauen, being sett wide open by the meanes of *Pamphilus* his martyrdome, made an easie passage both vnto him and the others his companions to the attayning of the perfect pleasure in the celestiall paradise. *Theodulus* also a graue and a zelous father, one of *Firmilianus* the presidents familie, and in greater creditt with him, then all the rest of his household, partly for his whore heade and greate yeares (for he was a greate graundfather) and partly for the singuler good will and affection borne alwayes towards him: treading the same steppes which *Seleucus* had done before him, and committing the like crime with him, is brought before his maister *Firmilianus* the president, to pleade for him self: who being incensed with greater rage towards him then the rest of ꝑ Martyrs, deliuered him in the ende to be crucified, which kind of martyrdome after the example of our Sauiour he suffered most willingly. yet because there wanted one which might supplye the twelfe rowme among the Martyrs rehearsed before, *Iulianus* came forth. who comming from farre and as yet not entred into the wrastling place, as soone as he had hearde by the way as he came of their death and happy endes, forthwith he conueyed him straight vnto the noble spectacle and theatre of Martyrs, and as soone as he sawe with his eyes the blessed bodyes of the Sainctes lying all a long vpon the grounde, he was tickled with inward ioye, he embraced them seuerally, and saluted them after the best maner. which when he had done the catchpoles and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such thinges as were correspondent vnto his cruell nature, commaunded he shoulde be layde vpon a slowe and a slacke fire, and so burned to death. *Iulianus* triumphed and leapt for ioye, and with a loude voyce gaue great thankes vnto God, who voutchsafed him worthy, so greate a glory and reward, and in the ende he was crowned with martyrdome. he was by birth of Cappadocia, in life and conuersation holy, faythfull and very religious, and besides his fame in other things he was inspired with the aboundance of the spirite of God. such was the trayne of them which were tormented, and by the goodnes of God crowned Martyrs in the company of *Pamphilus*. their holy and happy carkasses were kept aboue grounde by the decree of the wicked president, foure dayes and foure nightes to be deuoured of the beastes of the fielde, and of the foules of the ayre. but when as miraculously neyther beaste, neyther byrde, neyther dogge drewe nighe vnto them, agayne by the grace and goodnes of Almighty God, they were caried away safe and sounde, and committed with solempne burial after the christian maner, vnto their still graues and resting sepulchres. Furthermore when the tyranny and cruelty practised against vs, was bruted abroad, and rife in euery mans mouth: *Adrianus* and *Eubulus* of the contrey Manganæa, taking their iourney towards Cesarea, for to visite the rest of the confessors, were taken at the gates of the city, and examined concerning ꝑ cause of their voyage into that contrey. afterwards freely confessing the truth they were brought before *Firmilianus*, he without any more adoe, or farther deliberation, after many torments, and infinite stripes, gaue sentence they shoulde be torne in peeces of wilde beastes. within two dayes after, being the fift day of the moneth Dystros, about the thirde Nones of March, when the citizens of Cæsarea celebrated their wakes, vpon the day of reuells, *Adrianus* was thrown at the feete of a fierce lion, afterwards slayne with the edge of the sworde and so dyed. *Eubulus* the thirde day after, about noone, in the selfe same Nones of March, being the seuenth day of the moneth Dystros, when the iudge entreated him earnestly to sacrifice vnto the Idols, whereby he might enioye their freedome according vnto lawe and order: he preferred the glorious death for godlines sake, before this fraple and transitory life: after he was torne and mangled of wilde beastes he was slayne (as his fellowe before him) with the edge of the sworde, and being the last he sealed with his bloode all the happy conflicts of the blessed Martyrs of Cæsarea. but it shall seeme worthy the noting, if at length we remember, howe, after what sorte, and that not long after the heauy hande of God lighted vpon those wicked Magistrates, together with the tyrants them selues. for *Firmilianus* who frowardly and contumeliously raged agaynst the Martyrs of Christ, suffering extreame punishment together with the other his parteners in horrible practises, ended his life with the sworde. And these were the martyrdomes suffered at Cæsarea, during the whole persecution.

Theodulus crucified.

Iulianus burned.

Adrianus beheaded.

Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

Cap. xxx.

The paſtors of the Churches for their negligence in executing of their office were puniſhed from aboue. The martyrdome of Peleus, Nilus, Patermythius, the puniſhment of Siluanus and Iohn. The beheading of Nyne and thirty Martyrs in one day.

WHat in the meane tyme was ſeene to fall out againſt the Preſidents and paſtors of churches: and after what ſort the iuſt iudgment of God, reuenger of ſinne (in ſteede of ſhepeherds ouer ſheepe, and the reaſonable flocke of Chriſt the which they ſhoulde haue wiſely and aduiſedly gouerned) made them not onely keepers of Camels, a kinde of beaſt void of reaſon, by nature crooked, and ill ſhapen: but alſo the Emperours horſekeepers, and this he did for a puniſhment due vnto their deſerts: moreouer what contumelies, what reproches, what diuerſity of torments they ſuffred of the Emperours, Preſidents, and Magiſtrats at ſundry tymes for the holy ornaments and treaſure of the Churche: what pride and ambicion raygned in many of them: howe raſhly and vnlawfully they handled diuerſe of the brethren: what ſchiſmes were rayſed among the confeſſors them ſelues: what miſchieues certayne ſedicious perſons of late ſtirred vp againſt the members of the Church which were remnants, whileſt that daply with might and mayne (as commonly we ſay) they endeuored to excogitate new deuiſes one after an other: howe that vnmercifully they deſtroyed and brought all to nought with the lamentable eſtate of bitter perſecution, and to be ſhort, heaped miſchiefe vpon miſchiefe. all theſe aforeſayd I minde to paſſe ouer with ſilence, ſuppoſing it not to be our part (as I haue ſayde in the beginning of this booke) eyther to rehearſe or recorde them, in as much as I am wholy bent and carefully minded to ouerſlipp and conceale the memoriall of them. yet if there be any laudable thinges, any thing that may ſeeme to ſet forth the word of God, any worthy act, or famous doings flouriſhing in the Churche, I take it to be my ſpeciall and bounden dutie to diſcourſe of theſe, to write theſe, often to inculcate theſe in the pacient eares of the faythfull Chriſtians, and to ſhutt vp this booke with the noble acts of the renowmed Martyrs, and with the peace whiche afterwardes appeared and ſhined vnto vs from aboue. When the ſeuenth yeare of the perſecution rayſed againſt vs was nowe almoſt at an ende, and our affayres beganne by a litle and as it were by ſtelth to growe vnto ſome quiet ſtaye, eaſe, and ſecuritye, and nowe leaned vnto the eyght yeare, in the whiche no ſmall multitude of confeſſors aſſembled them ſelues together at the myne pitts in Palæſtina, who freely occupied them ſelues in the rites and ceremonyes of Chriſtian religion, ſo that they transformed their houſes into Churches: the Preſident of the prouince, being a cruell and a wicked man (as his miſchieuous practiſes againſt the Martyrs of Chriſt doe proue him for no other) made a voyage thyther in all the haſte, and hearing of their doinges, their trade of life and conuerſation, made the Emperour by his letters priuey thereunto, paynting forth in the ſame, ſuch thinges as he thought woulde diſgrace, diſcredit and defame the good name of thoſe bleſſed confeſſors. Whereupon the maiſter of the myne pitts and mettalls came thyther, and by vertue of the Emperours commaundement ſeuereth aſunder the multitude of confeſſors, ſo that thencefoorth, ſome ſhould continew at Cyprus, ſome other at Libanus, and others alſo in other places of Palæſtina, and commaunded that all ſhoulde be wery'd and vexed with ſundry toyles and labour. afterwards he picked out foure of the chiefe of them, and ſent them vnto the iudge, of the which, two of them, were called *Peleus* and *Nilus*, Biſhops of Ægypt, the thirde was a miniſter, the fourth annexed vnto theſe was *Patermythius*, a man wonderfully beloued for his ſinguler zeale towardes all men in Gods behalfe. all whiche the Iudge requeſted to renounce Chriſt and his religion, who when they obeyed not, and ſeeing him ſelfe fruſtrated of his purpoſe, gaue ſentence they ſhoulde be tyed to a ſtake and burned to aſhes. others ſome againe of the confeſſors being not fitt, for that labour and ſeruice, by reaſon eyther of their heaupe olde age, or vnprofitable members, or other infirmities of the bodye, were releaſed and charged to dwell in a ſeuerall and ſolitary place. of whiche number *Siluanus* Biſhop of Gaza was the chiefe, who liuely expreſſed vnto all the worlde, a godly ſhewe of vertue, and a notable paterne of Chriſtianitie. this man from the firſte daye of the perſecution, and in maner vnto the laſte, duringe all that ſpace, was famous for the ſundry and manifolde conflictes he ſuffered after infinite examinations, and reſerued vnto that very moment, to the ende he being the laſt, might ſeale vp with his bloode all the conflictes of the Martyrs ſlayne in Palæſtina. there were releaſed, and partakers with him of the ſame affliction, many Ægyptians, one was *Iohn*: who alſo in ſame

Cap. 2.

Pele⁹ burned
Nil⁹ burned.
A miniſter burned.
Patermythius burned.

Siluanus.

and

& renowne excelled all the mē of our time. Who although he was blind before, yet the tormētors were so cruel, so fierce, & so rigorous, ỳ for his great constācy in professing ỳ name of Christ, they mayned with a burning sawe his left legge (as the other confessors were vsed before) and seared the aple of the eye, bereued already of the sight, with an hott scalding iron. Let no man marueil at all, at his good conuersation and godly life, though he were blinde, in so much that his maners deserued not such admiration as his gift of memorie, where he had printed whole bookes of holy scripture, not in tables made of stone (as the holy Apostle sayth) neyther in the hydes of beastes, parchement, or paper, which moth corrupteth & the time weareth awaye: but in the fleshly tables of the hart, that is, in the prudent memory and sincere vnderstanding of the minde: so that when it seemed good vnto him he was able out of the closett of his minde, as if it were out of a certaine treasury of good learning, to alleadge & repeat ỳ Law & the Prophets, sometimes the histories, at other times the Euangelists and workes of the Apostles. I confesse truely that when first I sawe the man stande in the middest of the congregation and assembly: and hearde him recite certaine places of holy Scripture I wondred at him. For as longe as I hearde his voice sounde in mine eares, so long thought I (as the maner is at solemne meetinges) that one read out of a booke: but when that I came neerer vnto him, and sawe the trueth as it was, all other stand in compasse with whole, open, and sounde eyes, and him vsinge none other but onely the eye and sight of the minde, and in very deed vtteringe many thinges much like vnto a Prophete, and excelling in many thinges many of them which enioyed their senses sounde and perfect, I coulde not chuse but magnifie God therefore, and maruell greatly thereat. We thought I sawe liuely tokens, and euident argumentes, that he was a man in deed, not after the outward appearance, or fleshly eye of man, but accordinge vnto the inner sense, and secret vnderstandinge of the minde, the which expressed in this man, though his body were mayned, and out of fashiō, greater power of his inward giftes. God himselfe reachinge vnto these men (mentioned before and continewinge in seuerall places and executinge their wonted trade of life in prayer and fasting with the rest of their godly exercises) the right hand of his mercy and succor, graunted them through martyrdom to attaine vnto an happy and a blessed ende. But the deuell, enemy and sworne aduersary of mankinde colde no longer away with them, for that they were armed and fenced against him with prayers continewally poured vnto God, but went about (as he imagined) to vexe them and to cut them of, from the face of the earth. For God had graunted him that might and power, that neither he in no wise colde be kept backe from his wilfull malice and wickednes: neither these men for their manifolde & sundry cōflicts, should be depriued of their reward & glory. For which cause by the decree of the most wicked emperour *Maximinus*, there were in one day nine & thirty martyrs beheaded. These were the martyrdoms suffred in Palæstina, during the whole tearme of eight yeares, and such was the persecution raysed against vs, which first beganne with the ruine and ouerthrowe of the churches, which also encreased dayly more and more by reason that the emperours at sundry times renewed the same, whereupon also it fell out that there were manifold and sundry conflicts of valiāt champions wrastling for the trueth in Christ: and an innumerable multitude of martyrs in euery prouince, reaching from Libya, throughout all Ægypt, Syria, & the Eastern countreys, and euery where, euen vnto the cōfines of Illyricum: And the coasts adioyning vnto the aforesayd countreys: as all Italy, Sicilia, Fraunce, and the VVeasterne coūtreis and such as reach vnto Spayne, Mauritania & Aphrike: where they were not persecuted fully two yeares, but quickely through the mercy and goodnes of God obtained peace and tranquillitie, because that the deuine prouidence of almighty God, for there faith and innocencyes sake, pitied their lamentable estate. For that which from the beginning was not remembred to happen in the Romaine empire, came now in the end to passe amongest vs beyonde all hope & expectation. The empire was deuided into two partes because of the persecutiō raised against vs. And though in some part of the world the brethren enioyed peace, yet in other regions and countreis they suffred infinite conflicts and torments. But when that at length the grace of God shewed vnto vs his louing, his mercifull, his fauorable coūtenance, and watchefull care ouer vs, then I say then, the gouernours and magistrates euen they which afore time raysed persecution agaynst vs, remembred themselues somwhat better, altered their mind & song a recantation: quenching the firie flame of persecution flashing among vs with more circumspect decrees & milder constitutions in ỳ christians behalfe. Nowe let vs record vnto the posterity the recantation of *Maximinus* the tyrant.

John a blind man of a singuler memory and rare gifts.

39 Martyrs beheaded.

The ende of the eyght booke.

THE NINTHE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. 1.

Though Maximinus went not ſeriouſly about to ſuccoure the chriſtians and to relent the perſecution, yet it profited, & Sabinus publiſhed abroade his letters in the behalfe of the chriſtians ſo that peace was reſtored.

THis recantation ſet forth by the commaundement of the emperours, was publiſhed euery where throughout Aſia and all his prouinces which thing being done, *Maximinus* the Eaſtern tyrant, moſt impious of all & chief enemy to ỹ ſeruice of God, not pleaſed wᵗ theſe proclamations in ſteade of ỹ wrytt̄e edict, commaunded his princes by word of mouth ỹ they ſhould make league wᵗ the chriſtians. And becauſe he durſt none other but obey the ſentence of the higher power, he begāne to imagine howe to conceale the decree already proclaimed & to prouid leſt that it were made manifeſt vnto the countreis of his dominiō, & by this aduiſe he commaunded his inferior magiſtrats by word & not by wryting: that henceforth they ſhould perſecute vs no more. But they certified one an other of this commaundement, & *Sabinus* who then among them was in higheſt dignity certified by epiſtle wrytten in the latine tongue, the ſeuerall preſidents of the prouinces of the emperours decree by tranſlatiō thus:

Sabinus vnto the preſidēts through out the dominions of Maximinus.

The maieſty of our Lordes and moſt noble emperours hath decreed nowe a good while agoe with great care & deuotion to induce the mindes of all mortall mē vnto the holy & right trade of liuing, to the ende theſe alſo whiche haue alienated them ſelues from the Romaine maner, ſhould exhibite due worship vnto the immortall gods: but the ſtubburnes of ſome, & the mind of all other moſt obſtinate, ſo farre reſiſted, that they could be vvithdravven from theyr purpoſe nether by ryght nor by reaſon, neyther be terrified vvith any tormēt that was laied vpon them. For as much as therefore it fell out by this meanes that many putt themſelues in great perill, the maieſty of our lieges, & moſt puyſant emperours, after their noble piety (iudging it a thing farre from their moſt noble purpoſe, for ſuch a cauſe to caſt men into ſo great a daunger) gaue me in charge that with diligence I ſhoulde write vnto your induſtry. That if any of the chriſtians be founde to vſe the relligion of his owne ſect, you neyther grieue nor moleſt him at all, neyther thinke any man for this cauſe worthy of punishment when as it appeareth in ſo long a tract of time, they can by no meanes be induced to ſurſeaſe from ſuch a pertinacy. Your induſtrie hath therefore to write to the liuetenāts, captaines & cōſtables of euery citie & village that they paſſe not the bounds of this edict to preſume any thing contrary to the ſame. The preſidents throughout the prouinces, hauing receaued theſe letters thinking this to be the true meaning of the emperour, in theſe lettres contayned, declare forthwith by their epiſtles ỹ emperours decree vnto ỹ liue tenants, captaynes and vnto ſuch as gouerned the common people of the countrey. Neither were they onely ſatisfied with the ſending of letters, but rather by the deed doing it ſelfe to bring about the emperours will, brought forth and ſett at liberty, ſuch as they held captiues in priſon for the confeſſion of chriſtian religion, yea releaſinge them alſo which for punishmentes ſake were committed to ỹ mine pitts & digginge of mettalls, for they being deceaued thought this would pleaſe the emperour. Theſe things being thus brought to paſſe, immediatly after the ſonne beames of peace ſhined brightly as if it had bene after a darke or myſty night. Then might a man haue ſeene throughout euery city, congregations gathered together, often ſynods and there wonted meeting celebrated. At theſe thinges the incredulous heathen were much diſmaied and wondering at the

Such as fell in perſecutiō repented thē of their fall.

marueloꝰ ſtraūgnes of ſo great a chaūge, ſhouted out, that the God of the chriſtians was ỹ great and onely true God. Some of our men which faithfully & manfully endured the combatt of perſecution, enioyed againe there liberty amōg all men: but others ſome faynting in the faith, of abiect mindes in the ſtorme of perſecutiō, greedely haſtened vnto their ſalue and ſought of ſuch as were

ſtrong

strong and sound, ẏ forewardnes of health and desired the Lord to be mercifull vnto them. Againe the noble champions of godlines beinge sett at liberty from the affliction they suffred in the mine pitts returned vnto their owne home, passing throughout euery city with valiant and chearefull courage, w̄ vnspeakeable ioy, and replenished with inexplicable liberty of mind. They went in ẏ voyage and returne lauding God in songs & psalmes throughout ẏ midd high wayes throughout the market places and frequented assemblies. There mightest thou haue seene them who a little before after most greuous punishments were fettred, and banished their natiue soyle to receaue & enioy their proper houses, w̄ a cherefull and mery countenance, in so much that they which afore time cried out against vs, nowe reioyced together with vs at this wonderful sight, happening beyond all mans expectation.

Cap. II.

Maximinus againe shewing his hatred against the christians forbiddeth the assemblies in churchyards and goeth about to banishe them of Antioch.

The tyrant enemy to all honesty and chiefe practiser of wicked counsell against all ẏ godly, whome wee sayde to haue borne rule in the Easterne partes not well brookinge these things: permoited them not to continewe in the same state, no not six whole moneths. Wherfore he putteth in vre euery mischiuous practise to the ouerthrowe of peace and tranquillity: first by a certaine pretense he goeth about to barre vs our liberty of meeting in churchyardes, next by sending certaine malicious men, he pricked and prouoked against vs the citizens of Antioch, that they should begg of him for a great benefitt, ẏ he would permitt no christian at all to dwell within his dominiōs. This he assayed by ẏ aduise of others, ẏ author of all which mischief, was *Theotecnus*, who solicited the cause, and egged them of Antioch forewards, a man he was of authority, an inchaunter, very spitefull and farre from the signification of his name, who then was liuetenante of that city.

Cap. III.

Theotecnus goeth about to mischiefe the christians, he incenseth the tyrant against them, and setteth vp an Idole at Antioch.

This *Theotecnus* therefore when he had vehemently impugned vs and procured euery kind of way that the christians should diligently be sought out of their dennes and apprehended for haynous robbers: and had imagined all meanes to the end we should be charged and accused: and had bene the cause of death to an infinite number, at length he erecteth the Idoll of *Iuppiter* as of the God of frendship, with certaine inchauntments and sorcerpes: and inuenteth thereunto impure ceremonyes, execrable sacrifices & detestable oblations: & causeth repoyt to be made vnto the emperour of the straunge things the Oracle seemed to vtter. This *Theotecnus* also, being a flatterer (wherwith he seemed to please ẏ emperour) rayled a wicked spirit against the christiās and sayd: God so commaunded that the christians should be banished out of the citie, and the liberties thereof, For that they were rebells and traitors to the crowne. Iuppiter philius.

Cap. IIII.

Maximinus againe raiseth persecution by his decrees.

When that *Theotecnus* first of all had done this of his owne accorde, all the other magistrats inhabiting the cities of his dominion promulgated the like sentence: & when as the presidents throughout the prouinces sawe this pleased the emperour, they egged the subiects also to do the like: & ẏ tyrant very promptly consented by his rescript vnto theyr ordinances, so ẏ againe ẏ heate of persecutiō was blowen against vs & that againe Idol priestes were ordained by the decree of *Maximinus* throughout euery city & village and moreouer high priests which specially excelled in pollicies and passed others in all thinges who also were zelous followers of their religion and bestowed greate labor about the service of them whome they worshiped. Wherefore the emperours superstition and Idolatricall minde was againe as it were a fresh incensed against vs, & that I may vtter the whole in fewe words he brought all his dominiō both magistrats & inferior subiects, to practise euery kinde of mischiefe for his sake against vs, & to thinke they requited him fully and shoulde haue great fauour as many as desired to obtaine any benefit at his hand, if they oppressed vs w̄ slaughter & executed certaine new mischiefs against vs.

Cap. v.

The heathens goe about to defame chriſtian religion fayning blaſphemyes againſt the actes of Chriſt and Pilate, and with certaine womens confeſſion extorted from them by the gouernour of Damaſcus.

AGaine they forge certaine actes as of *Pilate* and our Sauiour, full of blaſphemy againſt Chriſt, the which by conſent of the emperour they ſende abrode throughout his dominions cõmaunding by their letters ẏ ẏ ſame throughout all places both city & countrey ſhould be expounded & deliuered to ẏ youth by ſcholmaiſters, to be committed vnto memory in ſtead of their indited bulgars & exerciſed diſcipline. Theſe things being thus brought to paſſe a certaine ruler of the hoſt, whome the Romaines call a captaine, drewe from the markett place of Damaſcus in Phœnicia, certaine infamous women and brought them by threates of torments to that paſſe that after a regiſter or recorde was ſhewed they ſhoulde confeſſe them ſelues ſomtimes to haue beene chriſtians & priuey to the wicked and laſciuious actes which ẏ chriſtians committed amonge thẽ ſelues at their ſolemne meeting on the ſundayes: & what other things it pleaſed him they ſhoulde vtter to ẏ ſclaunder of our religion, the which words were regiſtred, copied and ſent to the emperoure who alſo commaunded the ſame euery where, in euery place and city to be publiſhed.

Cap. vi.

The confuſion of the captaine of Damaſcus: the commendation of certaine martys and the places where they floriſhed.

BVt this captaine in a while after procured his owne death with his proper hãd & ſuffred puniſhment due for his malicious deſerte. Then againe baniſhment & greuous perſecutiõ was raiſed againſt the chriſtians, & againe the preſidents of ſeuerall prouinces beganne vtterly to rebell againſt vs, ſo ẏ diuerſe of them which excelled in ẏ doctrine of Chriſt Jeſu, bare away the ineuitable ſentence of death. of which number were three chriſtians in Emiſa a city of Phœnicia, who of there owne accord profeſſed chriſtianity & were deliuered to be deuoured of rauening beaſtes. Among theſe alſo was *Siluanus* a byſhop, farre ſtroken in years, hauing executed ẏ functiõ of the eccleſiaſticall miniſtery ẏ ſpace of forty years full. About ẏ time *Petrus* who notably gouerned ẏ churches of Alexandria, excelling all other godly biſhops, for his vertous lif & godly exerciſe of preaching, for no other cauſe thẽ you heare without hope of any reward, ſodainly & vnaduiſedly by ẏ commaundement of *Maximinus* was beheaded: & together wt̃ him after ẏ ſame maner, many Ægyptian biſhops were executed. Againe *Lucianus* a notable man, for his continency of lif, & for his ſkill in holy Scripture highly cõmended, being an elder of ẏ church of Antioch was brought to Nicomedia in which city ẏ emperour thẽ abode. & after he had exhibited vnto the emperour (enemy to all goodnes) an Apollogie in defence of ẏ doctrine which he taught & where with he bare rule, was caſt into priſon and ſhortly after executed. This *Maximinus* in ſhorte ſpace exerciſed ſo great a tyranny & crueltye towards vs, that the later perſecutiõ ſeemed farre more greuous vnto vs then the former.

Three chriſtians deuoured of beaſts Siluanus martyrd. Petrus. b. of Alexandria beheaded. Lucianus martyred.

Cap. vii.

The Edict of Maximinus againſt the chriſtians and the calamities which enſued after the publiſhing thereof and daunted the braggery of the tyrante.

IN the midds of euery towne (which before was neuer ſeene) ẏ decrees of cities & beſids them ẏ copies of ẏ imperiall edicts engrauen in braſen tables were nayled vp. And children in ſcholes ſounded euery day *Ieſus* & *Pilate* & other what ſo euer for farther contumely cold be forged. It ſeemeth very expedict, for this place to annexe the coppy of the edict, which *Maximinus* nayled to pillers ſo that the inſolent & arrogant temerity of this man: his ſpite towards God: his euidente contumacy: and againe ẏ vigilãt iuſtice of God againſt impious perſons, which immediatly ouertooke him according vnto the celeſtiall wiſedome of God, may be reuealed: wherewith he beinge prouoked though he imagined not miſchiefs very long againſt vs, yet at that time he confirmed them with publique edicts. The coppy whereof was thus:

The coppy of Maximinus tranſlated edict, ratifying the decrees publiſhed againſt vs and borowed of that which was nayled to a poſt at Tyrus.

Maximinus againſt

At length the weake reſiſtãce of mans mind laying a ſide & ſcattering all obſcurity & miſt of error

error which hitherto possessed the witts as wel of impious & miserable mē, wrapped in the pernicious darknes of ignorāce, hath beneable to discerne, that the same is gouerned by the prouidēce of the immortal gods, embracīg goodnes, the which thīg may not be expressed, how acceptable, hovv pleasing, & gratfull it vvas vnto vs, and hovv greate a tryall it shevved of your godly will, vvhē as also afore time euery mā knew your disposed diligēce & piety towards the immortal gods, whose faith is made manifest, not by naked & fruteles words, but by firme & wōderful vvorks. vvherfore your citie may iustly be called the seate of the immortal gods, & by many exāples it is apparēt hovv she florisheth hauīg the celestial Gods present with her. For behold, your citie laying aside all the thīgs which specially cōcerned her, & despising the thīgs vvhich chiefly should haue bene sought for her vvealth, vvhen as she perceiued, that cursed vanitie, agayne to creepe & like cōtēned & couered sparcles of fire by blowing againe to sēd forth mighty flames, immediatly without further deliberatiō you hauīg recourse vnto our grace as vnto the metropolitane of all deuine worship haue made supplicatiō for remedy & ayde: the vvhich soūd mind, it is manifest the gods for your trusty seruice, haue ingraffed in you. He therfore I meane the most hygh & mighty *Ioue*, vvho ruleth your most renovvmed citie, to the end he might deliuer your cōtrie gods, your wiues, your childrē, your houshould gods & houses frō all vtter corruptiō, hath inspired your minds with this wholsome coūsell, shewing & declaring how excellēt, & notable a thing it is to embrace the religion & sacred seruice of the immortall gods with devv worship. who may be found so bereaued of all his witts vvhich cānot vnderstād this thing to happē vnto vs by the fauorable care of the gods, that neither the earth denieth the seede she receaued frustratīg the hope of the husbād mē by vaine expectatiō: neither is that shew of wicked warr on earth strēgthened without offēce: neither doth the noisome tēperature of the aire dispatch with death the corrupt bodies: neither is the sea swollē with vnportunate winds, ouerflowen the banks, neither do the stormes which fall downe vnloked for, sturr vp pernicious tēpest: neither is the earth which is fostrer & mother of all, drowned in her owne bottomles gulfs by terrible earthquakes: neither the moūtaines setled on earth swallowed vp by rēting of the earth asūder: al which euils yea greater thē these, who knoweth not often to haue happened heretofore. Yet all these things came to passe, because of the meere folly of those wicked mē, whē as that shamefull spot ouershadowed their minds & welnigh as I may so terme it, preuailed euery vvhere. Againe a litle after he addeth: Let them behold the wide & broade field, the florishing corne, and ouerflovving eares, the pleasaunt medowes clothed with herbes & flowers moistned vvith shoures from heauē, & the weather become tēperate & calme. againe let al reioyce, because that the might of the most potēt & sturdy *Mars* is pacified through your seruice, sacrifices & worship. let thē reioyce because that therfore cōstantly we enioy quiet peace, & as many as left that blind error & returned vnto the right & best minde, may the rather be glad for that they are deliuered frō that sodaine storme & greuous disease, & hēceforh attained vnto the sweetnes of a pleasaūt life. But if they persist in that execrable vanitie, our will & pleasure is (according vnto your requeste) that they be seuered & banished farre from your city & the bordering regions, that your citie by this meanes after your laudable industry beīg made free frō all impurity may busily occupy her selfe according vnto her disposed minde in offeringe of sacrifices with dew honor of the immortall gods. & that you may throughly vnderstād how gratefull your requeste in this behalfe hath bene vnto vs (yea without intreaty or great sute) volūtarily our most prōpt mind to promote good endeuers hath grāted vnto your deuotiō, that what gift so euer of our boūtifulnes ye liste, ye craue it of vs in cōsideration of this your godly purpose. & that this thīg may be accōplished forthwith, aske & haue, which being done, shalbe a perpetuall testimony vnto your citye of piety towards the immortall gods, & shalbe a proofe vnto your sonnes & posteritie, how that you haue bene vvorthely revvarded by our goodnes for this your desire to leade a right life. Whē these things were nailed to pillers throughout euery prouince they bereaued vs of all hope of better succes, as much as lieth in mā, so ꝑ welnigh accordīg vnto ꝑ deuine sayīg of *Christ*, The elect thē selues (if it cold possiblye) had bene offēded at these thīgs. but whē as in maner ꝑ hope of many lay for dead, immediatly while they were yet in their iorney, which were authorized to publish in certaine places ꝑ foresayd edict: God ꝑ defender of his church, not only resisted ꝑ insolēt outrage of this tyrāt, but shewed vnto ꝑ world his celestiall ayde in our behalfe. For showres & rayne in winter season, ceased frō their wōted streames in watrīg ꝑ earth: & famine vnloked for oppressed thē, after this ensued ꝑ pestilēce & a certain greuous disease, in forme of a botch, termed for ꝑ feruēt burning therof

Christians.

He cōmendeth the superstition of the Tyrians, & their cruelty against the Christiās

A sclaunder.

Mat. 24.

a carbuncle. this ſpredding it ſelfe ouer the whole bodie, brought ſuch as therwith were infected into doubtfull daunger of their liues, but ſpecially taking them about the eyes, it blinded an infinit number both of men, women and childzen. Moreouer there roſe warre betwene the tyrant and the Armenians, who vnto that time from the beginning were friendes and fellowes of the Romaines. Theſe Armenians when as they were Chriſtians and carefull about the ſeruice of God, the tyrant (enemie to God) endeuoured to conſtraine them to do ſacrifice vnto idols and deuills, & in ſtede of friends he made them foes, in ſtede of felows, enemies. Theſe things ſodainly meeting together in one and the ſame time haue quelled the boaſting of the preſumptuous tyrant againſte God, wherwith he gloried that neither famine, neither peſtilence, neither warre, fell in his time, for that he carefully worſhipped idols and impugned the Chriſtians.

Cap. viii.

Of the grieuous famine and peſtilence in the tyme of Maximinus, & of the godly affection which the Chriſtians ſhewed to their heathen enemies.

THeſe things running in a heape and together, contained foreſignes of his death. for he together with his army was ſore vexed with the warres againſt the Armenians, and the reſt I meane the inhabitors of his cities ſore pined away with famine & peſtilence, ſo that one meaſure of wheate was ſolde for two thouſand & fiftie Atticks. An infinite number dyed through out the cities, but more throughout the cõtries and villages, ſo that nowe the ſundry and auncient ſiſed valuations of huſbandmen were in maner quite done awaye for becauſe that all ſodainely through want of foode & grieuous maladie of the peſtilence were periſhed. Many therfore ſought to ſell vnto the welthier ſort, for moſt ſclender foode, the deareſt things they enioyed. Others ſelling their poſſeſſions by peeces fel at length into the miſerable peril of extreme pouertie, others gnawing the ſmall ſhreded toppes of greene graſſe and withall confuſely feeding on certaine venemous herbes vſed them for foode, whereby the healthie conſtitution of the bodie was periſhed and turned to poyſon. diuers noble women throughout the cities, driuen to extreme neede and neceſſitie went a begginge into the contrey, ſhewing forth by their reuerend countenance and more gorgeous apparell an example of that auncient and free maner of feeding, certaine others whoſe ſtrength was dryed vp by tottering to and fro, wending and ſlyding much like carued pictures without life, for that they were not able to ſtand fell downe flat in the middeſt of the ſtreets, groueling vpon the grounde, with their faces vpwarde and ſtretched out armes, makinge humble ſupplication that ſome one woulde reache them a little peece of breade, and thus lying in extremitie, ready to yeelde vp the ghoſt, cryed out that they were hungrie, beyng onely able to vtter theſe wordes: others which ſeemed to be of the wealthier ſort, amazed at the multitude of beggers, after they had diſtributed infinitely they put on an vnmercifull and ſturdye minde, fearinge leſt they ſhortly ſhoulde ſuffer the like neede with them that craued. Wherefore in the myddeſt of the market place and throughout narrowe lanes the deade and bare carcaſſes lay many dayes vnburyed and caſt a longe, which yeelded a miſerable ſpectacle to the beholders. Yea many became foode vnto doggs, for which cauſe chiefely ſuch as lyued, turned them ſelues to kill dogges, fearing leſt they ſhould become madd and turne them ſelues to teare in peeces and deuoure men. And no leſſe truly did the plague ſpoyle euery houſe and age, but ſpecially deuouring them whome famine through want of foode could not deſtroy. Therfore the ritche, the princes, the preſidents, and many of the magiſtrats as fitt people for a peſtilent diſeaſe (becauſe they were not pinched with penury) ſuffred a ſharpe and moſt ſwift death. All ſounded of lamentation, throughout euery narrowe lane, the market places and ſtreetes, there was nothing to be ſeene but weeping together with their wonted pipes and the reſt of minſtrels noyſe. death after this ſort waging battaile with double armour, to wete, with famine and peſtilence: deſtroyed in ſhort ſpace whole families, ſo that the dead carcaſſes of two or three were ſeene borne to the graue in one funerall. Theſe were recõpences for the bragging of *Maximinus*, & the edicts which he publiſhed againſt ỹ Chriſtiãs throughout the cities, when as by manifeſt tokens it appeared vnto all men how ſeruiceable & godly the chriſtians were in al things. For they alone in ſo great an ouerflowing of miſchiefe ſhewed forth true compaſſion, and ſtudious curteſie, euery day ſome buſily occupyed them ſelues in curing and buryng the deade, wheras infinite were otherwiſe deſpiſed of their owne friends: others gathering together throughout the whole city, into one heape and place, the multitude of them which were in great daunger by reaſon of famine, diſtributed breade vnto all: to the end they myght make

The Chriſtians alone were endued with compaſſion.

that

that benefite manifest & famous vnto all men, wherby they might glorifie ỳ God of the Christiās, & cōfesse that they alone were godly in deede, and found by their workes to be the only worshipers of God. These things being thus brought to passe, the great & celestiall God defender of ỳ Christians, which by the aforesayd calamities shewed his wrath & indignatiō against mortall men for because they had vexed vs aboue measure, made the bright countenance of his prouidēce towards vs, placable & cōfortable, so that therby peace shined with great admiratiō vnto vs like light vnto such as sate in darknes, & made manifest vnto all men that God him selfe is the continewall ouerseear of our affaires, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth againe tractable and mercifull vnto such as trust in him.

Cap. ix.

The victory of Constantinus against Maxentius, the Edict of Maximinus in the behalfe of the Christians.

Wherfore *Cōstantinus* whome we haue termed emperour, sonne of an Emperour, godly of a most godly mā, & gracious in all things, being raised vp by the highest king ỳ god & sauiour of all, against these most impious tyrants, waging battaile with thē by law of armes and boulstred with the ayde of God, ouerthrewe miraculously *Maxentius* at Rome, and foyled him vtterly. *Maximinus* also in the east, suruiuing a litle after his departure out of this life, dyed a most shamefull death procured by *Licinius*, who thē as yet had not raged against vs, nether turned him selfe to persecute the christians. but the forsayde *Constantinus*, who was first in honor and possession of the empire, tendering ỳ Romaines estate, whome the tyrant oppressed, made supplication vnto the celestiall God & his word, euen to *Iesus Christ* the sauiour of all ỳ world for aide & succour, to the end he might deliuer vnto the Romaines the libertie they enioyed from their forefathers, and girded him selfe to battaile together with his whole host, while that *Maxētius* in the meane space trusting more in his magicall arts, thē in ỳ good will of his subiects, durst not march forwards to meete him, no not out of ỳ towne walls, but fortified euery place, euery coast and city with innumerable multitudes of armed souldiers, infinite garrisons full of sleight placed here and there on euery side throughout all Italie & the other contries of his dominion. wherfore *Cōstātinus* the emperour being ayded from aboue, set vpō the first, the second, & third band of the tyrāts host, valiantly ouercame all, & so cōquering ỳ chiefe part of Italy draweth nowe nigh to Rome. & lest he shold be cōstrained for ỳ tyrāts sake to assault the Romaines, God draweth forth very far without the gates of ỳ citie the tyrant him selfe as if he had beue bound with certaine chaines & setteth forth & cōfirmeth againe, that auncient power against impious persons, incredible and fabulous peraduēture vnto many: but vnto ỳ faithfull, certaine & ingraffed in holy scripture, wōderfully with the eyes thē selues to be beheld, (in trueth it selfe) of all (and that I may speake in fewe wordes) both faithful & infidels. euen as therfore vnder *Moses* & that auncīēt & godly nation of the Hebrewes, he ouerthrew the chariots of *Pharao* & his host, & couered with the waues of the sea the chosen horsmen, & drowned the souldiers in the running streames of the read sea: so *Maxentius* and his armed souldiers, and whole troope descended like a stone plunginge into the deapth of the water, when as he went about to auoyde and flie away from the power of God (by whome *Constantinus* was assisted) and to passe ouer ỳ water, ỳ which he had carefully ouerlayd with cockboats, like bridges linked together and prepared to his owne destruction. wherfore then also it might haue bene said, He made a pitt & digged it vp, & fell him selfe into the destructiō he made for other, for his trauell shall returne vpon his owne head, & his vnrighteousnes shall light vpō his owne pate. *Exod.14.* *Psal.7.*

For the bridge which was made vpō ỳ riuer being ouerthrowen, ỳ passage was hindered, & the boates forth with together with the men in thē suncke into the bottome, & first of all ỳ most impious tyrāt him selfe, next his gard which were w̄ him, according vnto ỳ foresaying of holy scripture, plunged like lead into ỳ depth of ỳ rūning streame. so ỳ very well, this victory being obtained by ỳ helping hand of God, ỳ selfe same which of old was sayd against ỳ impious tyrāt, though not in word yet in dede euen as they which were w̄ *Moses* the great seruāt of God, might haue bene song and sayde after this sort: Let vs singe vnto the Lorde, he is gloriously magnified, he hath ouerthrowen the horse and rider in the sea, he is become my helper and defender, so that I perishe not. And who is like vnto thee o Lorde amonge the Gods, who is like vnto thee. glorified in the saīctes, wonderfull, & gloriously bringing straunge thinges to passe. *Exod.15.*

When *Constantinus* had songe by his workes these & others to the like purpose vnto God the prince whose power reacheth ouer all

and author of ꝑ victorie he came conquerour to Rome, where immediatly with cheerefull countenance and from the hart he was receaued of all both men, women, and children, ſenators and other noble perſonages, and of all the people of Rome with gladſome ſhouts and vnſpeakable ioye, as a deliuerer from oppreſſion, defender of the city, and general benefactor vnto all. but as one hauing the ſeruice of God engraffed within him, not moued with theſe triumphant acclamations, neither puffed vp with prayſes, yet priuey well inough to the ayde of God, commaunded immediatly the banner of the Lords paſſion ſhould be ſet vpon the ryght hand of his picture, ſo they ſet it vp in the moſt famous place of Rome, holding in his right hande the holſome ſigne of the croſſe, in the which he commaunded this ſuperſcription to be ingrauen in Romaine letters. In this wholſome ſigne, the true conizance of fortitude, I haue deliuered our citie from vnder the tyrants yoke, & haue ſett the ſenate and people of Rome at libertie, reſtoring them to their auncient honor and renowne. Moreouer whē as *Conſtantinus* him ſelf & alſo *Licinius* ꝑ Emperour together with him, (who as yet was not fallen to tyrannie and madnes, whereof afterwardes he was guiltie) both together pacified God the author of all goodnes: with one minde and will they make a lawe in moſt abſolute and ample wiſe in the behalf of the Chriſtians: they ſend notice alſo vnto *Maximinus* who as yet ruled in the eaſt, howe wonderfully God wrought with them, and the victorye againſte the tyrant and the lawe it ſelfe, and the friendſhip hypocritically he pretended towards them. but he like a tyrant acknowledging theſe thinges to be moſt true, became very ſorowfull, next, leſt he ſhoulde ſeeme to yelde vnto others, and againe about to ſwarue from the edict, for feare of them which had ordayned this lawe, as of his owne accord and authoritie he gaue forth vnto the preſidents of his dominion this edict neceſſarily in the behalfe of the Chriſtians, in the which craftely againſt him ſelfe he fayneth the things that neuer were done by him.

A coppie of Maximinus the tyrants epiſtle in the behalfe of the Chriſtians.

Maximinus in the behalf of the Chriſtians.

An impudēt lye. he ſhewed no ſuch curteſie.

Iouius Maximinus, Auguſtus vnto *Sabinus* ſendeth greting. I hope it is well knowen vnto your wiſdome and to all mortall men, our lieges and lordes *Diocletian* and *Maximinian*, our fathers, to haue notably decreed, whē as they ſaw in maner all men laying aſide the ſeruice of the gods, and ioyning them ſelues to the Chriſtian nation; that as many as ſeuered them ſelues from the ſeruice of the immortall Gods, ſhoulde be called againe vnto the religion of the gods with vndoubted paynes and puniſhments. I truely firſt of all when that happely I came into the eaſt & vnderſtoode of many men which might haue profited the cōmon wealth, and were banished by the Iudges for the aforeſayd cauſe, gaue this to euery Iudge in charge: that none of them thenceforwards ſhould deale ſeuerely with them of their prouinces, but call them backe with faire ſpeaches & exhortations vnto the worſhip of the Gods. When theſe thīgs then according vnto our will were accomplished, it fell out that none of the eaſterne partes, eyther was baniſhed or found obſtinate, but by reaſon that nothing was greuouſly or ſeuerely practiſed againſt them, they might be reuoked vnto the ſeruice of the Gods. When as the laſt yeare proſperouſly I came to Nicomedia, and there made my abode, the citizens of Nicomedia came vnto me together with the images of their gods, crauing earneſtly that in no caſe I ſhoulde permitt ſuch a nation to inhabite their contrey. But foraſmuch as I knewe very many men of that religion to dwell in thoſe parts, I framed them an anſwere in this ſort: that I liked well of their petition, but I ſawe that all did not requeſt the ſame. Wherefore if any continewed in that ſuperſtition, (our will was) that euery one ſhould be left to follow the free purpoſe of his will, ſo that they would acknowledge the ſeruice of the gods, in like ſort they ſhould enioye the ſame city together with the citizens of Nicomedia and the other cities alſo, which made the like requeſt vnto me, that not one of the Chriſtians might dwell among them. It was needefull that I ſhould anſwere them friendly and louingly, the which all the auncient Emperours obſerued and is of the gods them ſelues approued, through whome all mortall men and the gouernment it ſelf of the common wealth doth ſtande. It pleaſed vs then to ratifie ſo great a requeſt made vnto vs in the behalfe of the ſeruice of their hygh God. Wherefore though chiefely heretofore alſo we haue written vnto your wiſdome & commaunded the like, that nothing ſeuerely were done againſt them of the prouince which went about to ſuccour ſuch a nation, but ſhoulde paciently be obeyed, and that they ſhould ſuffer contumelies and vexations neither of the officials neither of any other whatſoeuer. I haue thought good by theſe my letters to admoniſhe your prompt minde,

minde, that with fayre speaches and exhortations you bringe them of our dominions to acknowledge the carefull prouidence of the Gods. Wherfore if any of his owne accorde thinke good to acknowledge the seruice of the Gods, such a one is worthie to be embraced: but if some will cleaue to their peculier religion, lette them do it at their free will and pleasure. Your wisdome hath therefore to obserue that which is decreed of vs, that none henceforth haue this power giuen him to oppresse with contumelies, ratling speaches, & shaking troubles, our louing subiects, sithen that as it is written before, it behoueth vs rather with faire speaches and milde exhortations to reuoke them vnto the seruice of the immortall gods. And to the ende this our commaundement be knowen of all our prouincials, our will is that you publishe by proclamation directed from your selfe, that which is commaunded by vs. When *Maximinus* being constrained of necessitie & not of his owne accord had cõmaunded these things, for all this was he not of all men thought true in his dealing, either worthy of trust, for because that afore time after the like graunt, he shewed a turncoate, a wauering mind, & a lying mouth. There durst none of vs gather a synode together or medle with publique affaires, for these letters licenced not this: but onely commaunded: that we should not be afflicted with any violence or contumelie, it commaunded not that conuenticles should be made, that churches should be buylt, or the rest of our wonted ceremonies should be retained. although *Constantinus* & *Licinnius* princes of peace and piety, had written vnto *Maximinus* that he should graunt these things and permitted the same vnto all their subiects by Edicts and decrees: yet the most wicked woulde not hitherto haue remitted his tyrannie, had not he by deuine iudgement bene compelled and brought at length against his will to this passe. for such a trouble beset him as followeth.

Cap. x.

Maximinus wageth battayle with Licinnius, and is ouercome, he rageth against his inchaunters, he publisheth an Edict in the behalfe of the Christians, at length dyeth miserably.

When as he was no longer able to sustayne the weyght of the Empire, which vnworthely he had chalenged vnto him selfe, but went about his affaires otherwise then became him, through want of skill beynge voyde of a moderate minde required in an Emperour, and vnaduisedly puffed in minde with ouerflowinge arrogancie and pride: he presumed to ware stately against his fellowe Emperours, farre excellinge him in lynage and learninge, in worthinesse and wisdome, but especially against him which passed all other in wisdome and pietie towardes the true God, and to chalenge vnto him selfe the maiestie of the chiefe Emperour. He became so furious and madd that he broke the league made with *Licinnius*, and raysed an irreconciled battaile. In short space therfore with all might, he molested in maner euery cytie, and hauing gathered all his host together, and mustred a multitude of many millions of souldiers, he marcheth to battayle and directeth the forefront of his bande against him, trustinge in deuils whome he tooke for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmishe it selfe, he is destitute of Gods helpe, and God the one and the onely ayder & succourer of all mẽ, giueth the victory to *Licinnius*: & first of all the force of armed souldiers wherin he trusted fayleth him, afterwardes he was left alone, destitute of all companie, forsaken of the souldiers that were about him which fled vnto the cõquerour, the vnhappy man put of quickly the imperiall attire not pertayning vnto him, timorous, cowardy, and effeminate, he ioyneth him self to the multitude and flyeth away, and hiding him selfe in fields and villages, he hardly escaped the hand of the enemy, while by all meanes he sought to saue his life, in very deede notably approuing the holy scripture, & shewing for manifest trueth where it was sayd: There is no king that can be saued by the multitude of an host, neither is any mightie man deliuered by much strength. A horse is counted but a vaine thing to saue a man, neither shall he deliuer any man by his greate strength. Beholde the eye of the Lorde is vpon them that feare him, and vpon such as trust in his mercy that he may deliuer their soules from death. After this sort the tyrant subiect to most vile shame and reproche came to his owne coasts, and first of all being stroken with rage & madnesse, he slewe many priests and prophets of their gods, whome before he had suspected, and by the procurement and trust of whose oracles he had taken armour vpon him to wage battaile: as inchaunters & deceauers, which also had villanously betraied his person. afterwards whẽ he had glorified the God of the Christians, and ordayned a most perfect and absolute decree in the behalfe of their

Maximinus wageth battaile with Licinnius.

Psal. 33.

libertie, ſodainly vexation ended his life, ſo that there remained no time afterwards for him to deliberate the lawe which he publiſhed was thus.

The coppie of Maximinus the tyrants conſtitution in the behalfe of the Chriſtians tranſlated out of Romaine letters into the Greeke tonge.

Cap 10. in the Greeke. Maximin in the behalfe of the Chriſtians. He diſſembleth with his ſubiects.

The Emperour *Cæſar, Caius, Valerius*, mighty, lord of Germanie, lorde of Sarmatia, gratious, fortunate, puiſſant *Auguſtus*. It is requiſit that without ceaſing we prouide for the profitt of our prouincials & by all meanes that we be willing to exhibit thoſe things vnto them whereby they may obtaine ſuch things as may chiefly profit thē. The things which auaile for publique profit & cōmoditie, the aduātage of the cōmō wealth & pleaſing vnto euery mā, we are well perſwaded that there is none but knoweth thē very well, that euery one hath recourſe vnto that vvhich is done, & that euery wight in the world vnderſtādeth of our affaires. whē as afore time it came to our knowledge, that for the ſame cauſe (for the which it was cōmaūded by *Diocletian* & *Maximinian*, our progenitors of famous memory, the ſynodes & aſſēblies of the chriſtians ſhould be cutt shorte) many were troubled & ſpoiled by the officials, & the ſame as yet we perceaue to be further practiſed againſt our louīg ſubiects, whome chiefly as reaſō requireth we ought to prouide for, whoſe ſubſtāce was takē away. by our letters ſent vnto thē preſidēts throughout euery prouīce of our dominiōs the laſt yere we haue decreed: that if any were diſpoſed to cleaue vnto ſuch ceremonies, or to addict thē ſelues vnto the obſeruatiō of that religion, it might be lawfull for thē without offēce to follow their owne wil, & that they ſhould be hīdred or forbiddē by no mā. our pleaſure was moreouer that without feare & ſuſpitiō they ſhould vſe that ſeruice which pleaſed euery mā beſt. Neuertheles you can not be ignorāt of this, that certaine iudges deſpiſed our decrees & made our ſubiects vncertaine of our edicts, & to haue done it of ſet purpoſe, that they might the lōger abide in thoſe rites which pleaſed thē better. That therfore hereafter all ſuſpiciō, doubt & feare may be remoued, we haue decreed to publiſhe this edict, wherby it may appeare manifeſt vnto all mē that it may be lawfull for thē as many as will follow that opinion & religiō, by this our gracious gift & letters patēts, as euery one liſteth & is delited, ſo to vſe that religiō which him pleaſeth, & after his owne maner to exerciſe the ſame. Beſides this alſo is permitted vnto thē that they may būyld places of praier for the lord. laſt of al that this our gyft may be the greater, we haue voutchſafed to decree that alſo: that if any houſe or manours heretofore belōging vnto the chriſtians title, by the cōmaundement of our auncetors haue paſſed vnto the crowne, either preſently enioyed by any citie, either otherwiſe ſoulde, or giuen to any man for a reward, all theſe we haue cōmaūded, they ſhould be reuoked, to the aunciēt right of the chriſtiās, wherby all may haue experiēce of our pietie & prouidēce in this behalfe. Theſe wordes of ꝑ tyrāt, not one yeare being fully paſt, followed ꝑ edicts which againſt ꝑ chriſtiās were ingrauen in pillers, & to whome a litle before we ſeemed prophane, impious, & the plague of all mankind, ſo ꝑ he forbad vs to dwell not only in ꝑ cities but alſo in ꝑ fields, yea & in ꝑ deſert: by ꝑ ſame mā, edicts & iniunctiōs are decreed nowe in ꝑ behalfe of the chriſtians: & they which of late were in perill of fire & ſword, & the rauenous deuourīg of beaſts & foules of ꝑ aire before ꝑ tyrāts face, & ſuffred all ſort of paines & punihmēts, & miſerable ends of this life as prophane & impious perſōs: vnto thē now it is permitted, opēly to exerciſe & vſe ꝑ chriſtiā religiō, & to buyld places for praier vnto the Lord, againe ꝑ tyrāt affirmeth this vnto thē ꝑ they may enioy certaine rights & priuiledges. whē he had proclaimed this his protеſtatiō therfore in ꝑ ende he receaued this, in ſtead of recōpence, ꝑ endurīg ꝑ leſſer tormēt which by right he ſhold haue ſuffred, he being ſtrickē of God w̄ a ſodaine plague frō aboue, ſhould die in ꝑ ſecond ſkirmiſhe of ꝑ battaile. he dyed not as captaines in warre fighting mānfully in battaile for their cōtry, for vertue & their friends, are commōly wōt to endāre couragiouſly a glorious death: but like an impious perſō & a rebell to God (his army as yet lyīg in ꝑ field, & he tarying at home & in ſecret) he ſuffreth dew punihmēt, being ſtrokē with a ſodaine plague of God ouer all his body ſo ꝑ he was vexed w̄ great torments & griefes, pyned away with hūger, fell downe frō his bed, his fleſhe altogether waſted by inuiſible fire ſent from aboue, ſo ꝑ it conſumed, dropped away, & loſt al ꝑ faſhiō of ꝑ old forme, whē as there remained nothīg vnto him ſaue onely the bare bones like a paynted image, dryed vp of a longe time. Neyther did the beholders take his bodie for other then the ſepulcher of the ſoule, buryed in a body that was nowe dead, and all together conſumed. When that as yet he burned more vehemently then the boyling bathes are wōt, out of ꝑ inward cloſets of ꝑ marow, his eyes lept forth & paſſing their bounds left him

The death of Maximinus the tyrant. God plagued Maximinus. Famine. Inward burning. Flewme.

Blindneſſe.

him blinde. but he breathing as yet in these torments making his confession vnto the Lorde, called for death, and at length confessing himselfe to haue suffred these thinges iustly, and in steede of reuengment, for the madnesse he presumed and practised against *Christ Iesu*, gaue vp the ghost.

His last confession.

Cap. xi.

After the death of Maximinus, the Christian affaires beganne to be in better estate. the executors of Maximinus tyrannie are punished. Constantinus and Licinnius are proclaymed Emperours.

When *Maximinus* had thus departed this life, who alone continewed of all the tyrants the vtter enemy to all pietie and godlines: the churches through the grace of almighty God were buylded againe and erected from the fundations: the Gospell of *Christ Iesus* shining vnto the glory of the vniuersall God, receaued greater libertie then aforetime: but the impietie of the sworne enemies to godlinesse was subiect to extreme shame and ignominie. For the sayd *Maximinus* was declared by publique edicts the firste most deadly enemie of all the Emperours, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument so euer of letters or proclamations stoode throughout euery citie to his or his childrens honor, they were partly worne and throwen from aloft vnto the pauement, partly so ouerlayd & darkened with so blacke a colour, that they became vnprofitable for publique sight. Likewise the pictures, as many as were erected to his honor, being throwen downe after the same sort, and defaced, were sett forth to the laughter and derision of such as woulde vse them both ignominiously and contempteously. Afterwardes all the ensignes also of others that were enemies to pietie and christian religion were taken downe, all the persecutors as many as fauored *Maximinus* were executed, specially such as by him were honored in the heade cyties, and to the ende they might flatter him, hated more deadly our doctrine and religion, of which sort of people *Peucetius* was one, whome before all other he esteemed for most honorable, most reuerend, and of all his friends best beloued, twise, and the thirde time Consull, and had appointed him the chiefe gouernour in all his affaires: next was *Culcianus* enioying the authoritie of euery degree and office, who also hauinge shedde throughout Ægypt the bloode of an infinite number of Christians, was of greate fame: besides others not a fewe through whome chiefly the tyranny of *Maximinus* preuayled and tooke encrease. Moreouer also veugeance lyghted vpon *Theotecnus*, not forgetfull of the things he had committed against the Christians, who because of the image & idol he erected at Antioch became famous, and was also made president by *Maximinus*. *Licinnius* after his comming to Antioche, to the ende he might finde out the inchaunters which had foully deceaued him he punished with torments the prophets and priests of the late erected image, & made inquisition in what sort they cloked ẏ deceate. When as they driuen by torment could not conceale ẏ trueth, they reueled the whole secretie to be a deceite wrought by the subtletie of *Theotecnus*. Wherfore he rewarded all with punishment dewe for their desert, and first of all *Theotecnus* him selfe, afterwards the other cōpaniōs of inchauntments when he had first diuersly tormented thē, he executed to death. After all these the next turne lyghted vpon the children of *Maximinus*, whome he had made companions of the imperiall honour, of the pictures and publique ensignes. Last of all the kinsmen of the tyrant, who afore time by their insolencie oppressed all men, together with the aforesayde tyrant now suffred punishment with vtter shame. For they receaued not the discipline, they knewe not neither vnderstoode they the admonition which speaketh in holy scripture: Putt not your trust in princes, nor in any child of man, for there is no help in them. VVhen the breath of man goeth forth he shall returne againe to his earth, in that daye all his thoughts and deuises shall perishe. The impious persons after this sort being bereaued of their liues, the empire stood very stable voyde of all enuie vnto *Cōstantinus* and *Licinnius* alone. These men (when as before all things they had wiped out of this life the enemies of God) ioyfully possessinge benefits and graces from aboue, shewed forth the studie of vertue and of godlines, pietie and thankfulnes of minde towards God, by a constitution published in the behalfe of the Christians.

The ignominy that befell Maximinus after his death.

The executors of tyrannie are plagued.

Peucetius a wicked magistrate.

Culcianus a wicked magistrate.

Theotecnus

Inchaunters & idolatrers punished.

Maximinus children, and kinsmen, receaued theyr deserts.

Psalm. 146.

Cōstantinus & Licinnius Emperours.

The ende of the nynth booke.

THE TENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

The thankefulnes of the Chriſtians for the peace graunted vnto them from aboue after the great ſtorme of perſecution.

He begineth with thankes vnto God for the peace after perſecution.

MAny and infinite thankes be geuen in all thinges vnto God almightie and kinge of all kinges, and to *Ieſus Chriſt* the ſauiour and redemer of our ſoules, throughe whome we wiſhe vnto vs continewally the preſeruation of ſuch thinges as concerne peace, both from outward vexations, as alſo firme and immouable inwardly in our minds. Seeing that hitherto we were furthered by thy prayers, and nowe hauing finiſhed nyne bookes of the eccleſiaſticall hiſtorie, we annexe the tenth and dedicate it vnto thee, moſt holy *Paulinus*, ſealinge and ſhuttinge vp the whole worke with the publiſhinge abroad of thy prayſe. Iuſtly therfore we place heere in a perfect number the abſolute and ſolemne ſermon gratulatorie of ỹ repayring of the churches, obeying no doubt herein the holy ghoſt commaunding after this ſort: *Pſalm.98.* Singe vnto the Lorde a newe ſonge, becauſe he hath done marnelous things. with his owne ryght hād & with his holy arme hath he gotten him ſelfe the victory. The Lord hath ſhewed his ſaluation: in the ſight of the heathen hath he openly declared his ryghteouſnes. Inſomuch that theſe wordes of ỹ Prophet require a new ſong, of duety then we muſt haue a ſonge in our mouth, becauſe that after vgleſome and darke ſpectacles, after thunderinge and terrible threates, we haue bene thought worthie nowe to ſee ſuch thinges, and to celebrate ſuch ſolemnities, ſuch as I ſaye before vs manie iuſte men and Martyrs of God haue deſired to ſee vpon earth and haue not ſeene, to heare and haue not hearde. But they paſſinge very ſpeedely, haue poſſeſſed farre more myghtie ioyes, beynge taken awaye into the heauens them ſelues vnto the celeſtiall Paradiſe and to deuine dayntyes: but we confeſſinge theſe preſent thinges to be greater then we deſerued, do honor aboue meaſure the grace of Gods greate goodneſſe. We honor him iuſtly, reuerencinge the ſame with all the myght of our mindes, and teſtifyng truely accordinge vnto the prophecies written where it is ſayde: *Pſalm.46.* Come and ſee the vvorkes of the Lorde, vvhat maruelous thinges he hath done vpon earth, he maketh the vvarres to ceaſſe vnto the endes of the vvorlde. He breaketh the bovve, bruyſeth theyr armour, and burneth theyr chariots vvith fyre. Reioycinge therefore together in this ſorte becauſe of theſe thinges which in vs manifeſtly are fulfilled, we wyll ioyne this booke to the other former treatyſes. For the whole rable of the hatefull perſons and enemyes to God was wyped awaye, and ſo ſodaynly taken out of the ſight of men, that agayne the worde of God was fulfilled, ſayinge: *Pſalm.37.* I ſavve the vvicked lyfted vp and exaulted lyke the ceders of Libanus, and I paſſed by and beholde he vvas not, I ſought his place and it coulde not be founde. This daye beynge lyghtſome and cleare, caſte ouer with no darke cloudes, hath ſhyned to all the churches of Chriſt throughout the worlde, with the ſonne beames of celeſtiall bryghtneſſe. Neyther dyd any forepenner enuie at our ioyfull aſſemblyes, or at the enioyinge of the ſame gracious benefites, but all mortall men beynge deliuered from tyrannicall oppreſſion, had libertie to communicate with vs in the thinges gyuen vs from aboue.

Cap. II.

The heathens are gladd of the Chriſtians ſucceſſe, the churches are repayred, and the Emperours ſhewe themſelues liberall and bountifull.

The

The heathen being deliuered & ridd of ẏ former mischieues, confessed diuersly ẏ the only true god was ẏ defender of the godly christians. but vnto vs there was an vnspeakable ioy, which with incessant hope did depend of Christ the anoynted of God, yet a certaine diuine gladnes inspired all, seeing the places a litle before destroyed by the impietie of the tyrants, to be raysed vp as it were out of a long and deadly calamitie, and the temples againe from the foundations to be erected vnto an vnmeasurable height, and to receaue greater bewtie then euer they enioyed before their destruction. Moreouer the most puysant Emperours by their often constitutions published in the behalfe of the Christians, haue amplified and enlarged the things graunted vs by the free boũtifulnes of God, vnto the Bishops also there came fauorable letters from the Emperour, dignities were bestowed, summes of money and presents were sent them, the coppy of which letters translated out of the Romayne into the greeke tongue, it shall not be amisse in his proper place to annexe it vnto this present history as vnto a certayne piller, to the ende they may be committed to the memorie of all posteritie to come.

The temples builded agayne.

Cap. iii.

Of the dedication of the temples then euery where celebrated, and their festiuall orations.

When the wished and desired sight was seene of vs, to wete the celebrating of the dedications, throughout the cityes, and consecrations of oratories lately buylded: the meeting of Bishops: the comming together of them which being farre seuered asunder, dwelt in forreyne contreyes: the loue of nation towards nation: the knitting together of the members of Christ, closing into one harmonie. so that according vnto the foreshewing of the Prophet signifying mystically before, the thing which should come: bone was ioyned to bone, ioynt to ioynt, and what so euer other thing the saying of the Prophet though darkly, yet truely foretold vs. One power of the diuine spirite wrought in all the members: all had one minde, and the same readinesse of fayth: the celebration of the diuinitie amonge all was one: Moreouer the orderly seruice of such as gouerned the Churches and publique ministration of the holy thinges appoynted of them for the purpose: comely rites and ceremonies of the Churches were celebrated, here, with psalmodies and other songes of praise deliuered vs from aboue, there, with diuine and mistical ministration as the secret pledges of the Lords passion were solemnized, and withall men and women of euery age, with all might that in them lay, with cheerfull minde and will, in prayer and thankesgeuing, honored God the autor of all goodnes. to be short, the gouernours of the Churches as many as were present with solemne Sermons euery one as much as in him lay, set forth and extolled the solemne meeting and assemblies. There went vp into the pulpitt one among all the rest, counted very sage, expert in the worde of God, well exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in the gathering together of the members and vniting of the congregations, whome many learned clerkes and famous Bishops heard with quiet and attentiue eare. This preacher therefore in the presence of *Paulinus* a Bishop that passed all other for rare and singuler gifts: by whose meanes and procurement also the famous temple of *Tyrus* in Phœnicia was buylded with moste gorgeous furniture vttered this Sermon in such sort as followeth.

Confecrations and the dedications of temples.

Ezech. 37.

An vniforme consent of the Christians.

Cap. iiii.

A solemne Sermon in prayse of the buylding of the Churches, but expressly directed vnto Paulinus Bishop of Tyrus.

O ye friendes and priestes of the most high God, which are bewtified with holy robes and the heauenly crowne of glory: with the sacred oyntment and priestly atyre of the holy ghost: and thou the ornament of the newe holy temple of God, which art honored of God him selfe with wisedome of auncient yeares, yet hast brought to passe noble deedes and enterprises with fresh and flourishing vertue, to whome God him self comprehending the whole world hath graunted this great honor, that thou shouldest build and repaire on earth this house, vnto Christ the onely begotten and his first begotten word, vnto his holy and noble spouse whome one may very wel call ether a new *Beseleel*, chief builder of Gods tabernacle, or *Solomon* king of a new and more mighty Ierusalem, or else a new *Zorobabel*: which hast purchaced farre greater glory vnto the temple of God

He prayseth Paulinus the Bishop.

Beseleel. Solomon. Zorobabel.

then it had before: and O you the ſucklinges of the holy flocke of Chriſte, the houſe of good literature, the ſchoole of wiſedome, the honeſt and godly audience of pietye: It was lawefull for vs of olde to laude God with hymnes and ſonges, which haue hearde out of holy Scripture the maruelous wonders of God, and the miraculous bountifulnes of the Lorde ſhewed towards mankind being to this ende inſtructed that we ſhould ſay: O God vve haue heard vvith our eares, our fathers haue declared vnto vs the vvorkes thou haſt vvrought in their dayes of olde: but nowe haue we learned it not by hearing, neither by rehearſall and rumor of the high arme, and heauenly hande of our God and high King, but by deedes, and (as I may ſo ſay) with the eyes them ſelues, beholding the thinges of olde to be certayne and true, we may ſing an other hymne of victory and to good purpoſe ſhoute and ſaye: like as vve haue hearde ſo haue vve ſeene, in the citye of the Lorde of hoſts, in the citye of our God: I meane in an other citye, then this lately buylded and erected vnto God, vvhich is the Churche of the liuing God, the piller and grounde of all trueth, of the which a certayne other teſtimony of holy Scripture thus happely reporteth: Glorious thinges are ſpoken of thee, o thou citie of God. In ſo much as then we are gathered by the benefitt of Almighty God through the grace of the onely begotten vnto this Churche, let euery one of vs here preſently aſſembled together prayſe and laude God, and with all crye and ſaye: I vvas glad vvhen they ſayd vnto me vve vvill goe vp into the houſe of the Lorde. and agayne, Lorde I haue loued the bevvty of thy houſe, and the place vvhere thine honour dvvelleth. And not onely he which ſitteth but alſo altogether, with one ſpirite and with one minde honoring the Lorde, let vs then ſinge and ſaye: greate is the Lorde and vvorthy to be prayſed, in the citye of our God, euen vpon his holy hill. for he truely is greate and his houſe greate, highe wide and bewetifull in compariſon of the ſonnes of men. greate is the Lorde vvhiche alone doth vvonderfull thinges, greate is the Lorde doing greate thinges, vnſearcheable things, glorious and excellent things, vvhereof there is no number. great changing moments and times, remouing and ordayning things, rayſing the poore out of the duſt, and lifting the needy out of the myre, he hath depoſed the mighty from their ſeates, and exalted the meeke out of the earth, he hath filled the hungry vvith good things, and hath broken the armes of the proude. thus hath he confirmed the memory of the thinges rehearſed of olde not onely to the faythfull, but alſo vnto the Infidels: it is the Lorde of all, the maker of the whole worlde, the Almighty, the moſte excellent, the one and the onely God, which doth wonderfull and greate thinges, vnto whome we obediently doe ſinge a newe ſonge euen vnto him vvhich alone doth maruelous thinges, becauſe his mercy endureth for euer: vvhich ſmote great Kings & ſlevv mighty Kings, becauſe his mercy endureth for euer: becauſe that vvhen vve vvere brought lovve the Lorde vvas mindefull of vs, and deliuered vs from our enemies. with theſe prayſes let vs not ceaſe to celebrate God the vniverſall father, but alſo the ſeconde perſon, author of all goodnes exhibited vnto vs, the bringer of the knowledge of God, the teacher of true pietye, the rooter out of the wicked, the diſpatcher of all tyrants, the gouernour of our whole life, let vs (whoſe caſe was lamentable) honour him ſounding continewally with mouth and minde, I meane our Sauiour Jeſu. for he alone the onely moſt excellent ſonne of the moſt excellent father, according vnto the will of his father, wherewith he loued man, moſt willingly like a paſſing cunning Phiſicion for the health of the pacients, tooke vpon him our nature whiche laye as it were in a bottomleſſe pitt of perdicion, the beholding of whome in this caſe was very greeuous, and the handling vnpleaſant: and of the miſeries of others he heaped vnto him ſelfe greate miſeryes, he ſaued not onely ſuch as were ſicke with ſore botches and feſtered woundes: but alſo ſuch as laye amonge the deade, he him ſelfe by him ſelfe hath deliuered vs from the moſte darke dungeons of death. there was not ſo much power geuen to any other in heauen whiche coulde without offence and vndoubtedly miniſter the ſaluation of ſo many caſtwayes, but he alone tooke vpon him our perdicion, ſubiect to many greeuous paſſions, he alone tooke vpon him our troubles, he alone tooke vpon him the punishments due for our impietye, and he ſaueth vs whome he founde not onely halfe deade, but to be abhorred, nowe ſtincking in the graues and ſepulchres them ſelues, heretofore & preſently alſo with the carefulneſſe of his good wil, beyond all other mens expectation, yea and ours to: and deliuereth vnto vs the greate aboundance of his fatherly goodnes being our quickner, our day ſtarre, our greate Phiſicion, our Kinge and Lorde the Chriſt of God. When all man kinde was then ouerſhadowed, with the nighe all cloudy and palpable darknes, with the wilines of ſeducing deuills, and the working of ſpirites hatefull to God, he alone appearing vnto vs, looſed with the ſunne beames of his heauenly light the knobbye fetters

of

Pſal.44. *Pſal.48.* *1.Timoth.3.* *Pſal.87.* *Pſal.122.* *Pſal.26.* *Pſal.48.* *Pſal.113.* *Luc.1.* *Pſal.106.* *Pſal.107.* *Pſal.136.* *Pſal.105.* *Eſay 53.*

of our sinnes: but nowe after that for so greate saiour and bountifulnes, spyte being greeued with all goodnes, and the deuill him selfe busily going about all mischiefe, onely not bursting for griefe, hath rayled cruell warre agaynst vs with all his deadly might, and firste after the maner of a madd dogge, whiche gnaweth with his teethe the stones flong at him, and poureth out the rage of reuengement vpon the dartes whiche haue no life: he sett vpon the stones of the oratoryes and the senseleſſe buylding of the houses with sauadge woodnes, to the ende he might bring in as he supposed a waste desert of Churches: agayne he sent out cruell murmurs and poysoned speaches partly by the threats of wicked tyrants, and partly by the decrees of prophane Princes: moreouer fowing out his death he hath infected with his venemous and deadly poyson the soules which he caught in his snare, and slewe them with the damnable sacrifices of dead images, and rayled agaynst vs all sortes of beastes couered with mans skinne and all kinde of crueltie: agayne the Angell of greate counsell, the greate graundecaptayne of God, after sufficient wrastling, the whiche the moste valiant souldiers of his kingdome endured throughly with inuincible pacience and sufferance, had ofttimes shewed him selfe, he destroyed the hurtfull and noysome thinges and brought all to nought, as if they neuer had bene named, but vnto him selfe he made all acceptable and peculier, aboue all glorye, not onely among all men, but among the heauenly powers them selues, the sunne, the moone, the starres, all heauen and earth together. so that nowe which otherwise neuer any where came to passe, the most excellent Emperours, considering the honour they receaued of him, haue detested the sight of dead images and troden vnderfoote the vnlawfull seruice of deuills: they haue sett at nought the seducing of olde tyme receaued of the Elders: they haue knowen one onely God, the common benefactor of all: they of them selues confessed Christ the sonne of God supreame Kinge of all: vpon pillers they haue intitled him a Sauiour: for euerlasting memorie they fastened his vertues and victories agaynst the wicked in the middes of the citye whiche had dominion vpon earth vnto the imperiall armes, that Iesus Christ our Sauiour alone of all the men from the beginning of the worlde, yea of the heade Princes of the whole worlde, was honoured not as a common Kinge, created of men, but adored as the naturall sonne of the vniuersall God and God him selfe, and not without iust cause. What Prince of all them that euer were, brought so much power, that by the appellation of his name he shoulde fill the eares and mouthes of all mortall men throughout the whole worlde? What Kinge hath ratified so godly and so wise lawes decreed by him that they might sufficiently and durably be read to the hearing of all men from the endes of the earth to the boundes of the whole worlde? Who hath wyped away the barbarous and sauadge maners of the Gentiles with his louing and tractable lawes? who euer since the beginning of the whole worlde, being impugned of all men hath shewed power passing the reache and strength of man, so that he seemed dayly to florishe and through out all his whole life to waxe yong? who hath ordayned and planted a nation not hearde of from the firste beginninge, not secrete in some corner of the earth, but throughout the whole compasse vnder heauen? Who hath so fenced his souldiers with the bright armour of godlines that they were founde in their fighting agaynst their aduersaries of courage harder then the Adamant stone? What King after his decease so gouerneth, and warreth, and erecteth signes of victories against the enemyes, and filleth euery place, coast and contrey as well of the Grecians as Barbarians with his princely pallaces and consecrated temples? as these ornaments and dedicated iewells of this temple are gorgeous, whiche being royall and notable in deede, are worthy of wondering and admiration and as it were certayne and manifest tokens of our Sauiour (for nowe also: he spake the vvorde and they vvere done, he commaunded and they vvere created, for who will withstande the beckning of the worde of God the supreme King and gouernour of all) which require speciall rest and conuenient leasure that they may diligently be considered and expounded, wherof also proportionally the readines of the workmen is to be weyed, in presence of him whom we celebrate with diuine prayses, whiche considereth the spirituall temple of vs all, and beholdeth the house builded with liuely and growing stones which being soundly and securely layed vpon the fundation of the Apostles and Prophets hath Iesus Christ him selfe to the corner stone, whome the wicked head builders of mischiefe haue reiected not onely of that building which now is auncient and hath no longer continewance: but also of that presently consisting of many men, but the father hath allowed him for heade of the corner of our common Church, both then and now also. Therefore this liuely Churche of the liuing God buylded of our selues, I doe call that chiefe bestrye seruing for the worde of God, whose inwarde chauncells not seene of many, holy indeede

Satan the enemy of mākinde & worker of all mischiefe.

Christ aideth the comfortlesse.

The ornaments of the temple, and the meaning thereof. *Psal.* 33. *Psal.* 148.

and moſt holy places, who by beholding of them euer durſt preſume to explicate? yea who coulde beholde the inner parts of the halowed porches, but the onely greate high Prieſt of all to whome onely it is lawefull to ſearche the ſecretes of euery reaſonable ſoule? peraduenture it may be poſſible for ſome one or other of his equalls to enioye the ſeconde place next after him, to wete, for the Preſident and Captayne of this warrefare, whome the chiefe and greate highe Prieſt him ſelfe hath ordayned a ſhepeherd of this your holy flocke, enioying the ſeconde honour of theſe holy thinges, taking in charge your people by lott and appoyntment of the father as his ſeruant and interpreter, like a newe *Aaron* or *Melchiſedech* likened vnto the ſonne of God, remayning and preſerued by him for euer by the prayers in common of you all. vnto this man therefore onely be it lawefull next after the chiefe and greateſt highe Prieſt to ſee and to beholde, if not the chiefe thinges, at leaſt wiſe the ſeconde cloſſet of the inner contemplation of your ſoules, when he hath exactly ſifted euery one of you by experience and prolixitye of time, and when as with his owne induſtrye and care he hath enſtructed all you of the worlde, in honeſtye and the doctrine which is according vnto godlines, and hath bene made mighty, aboue all others, to ſett forth with workes agreeable to his calling that doctrine, which by aide of the diuine power he hath gotten. the chiefe therefore and our greate highe Prieſt, the thinges vvhiche he ſeeth the father doe, the ſame likevviſe (ſayth he) doth the ſonne: but this man ſecondarily, euen him ſelfe, beholding with the cleare eyes of the mynde the firſte as a teacher, whatſoeuer thinges he ſawe him doe, vſing as it were the firſt framed paternes, the portracture of them as much as laye in him to the like reſemblance, as a workeman he wrought the thinges whiche you ſee with your eyes, differing not a iote from that *Beſeleel*, whome God him ſelfe endued with the ſpirite of wiſedome and vnderſtanding, and other induſtrye and ſkylfull knowledge, whome he called and ordayned the workeman of the buylding of the temple by formes of the celeſtiall types. after this ſorte this man, garniſhing and bewtifying whole Chriſt, the worde, the wiſedome and light in his minde, it may not be tolde with what courage of minde, with what plenteous and vnſaciable power of the minde, and with what greate liberalitye of you all and earneſtly contending with largeneſſe of giftes, leſt by any meanes you ſhoulde ſlyde away from his purpoſe: he hath ordayned this moſte renowmed and moſte excellent temple of the highe God, as a viſible paterne agreable with nature, reſembling ỳ better inuiſible temple. This quyre, worthy to be ſpoken of, though firſte of all it were couered through the wiles of the aduerſaries with the ſincke of all filthines, he deſpiſed not, neyther pealded vnto the cruell ſpyte of them whiche were authors of that miſchiefe, for if his pleaſure had bene to haue paſſed vnto ſome other place, (a thouſande others had bene eaſily ſought in this citye) he had founde greate eaſe of his labour, and had bene rid of ſo much buſines. but firſte of all he ſtyrred vp him ſelfe to this worke, next all the whole people being ſettled with readineſſe, and made of all as it were one will, firſte he tooke this labour in hande: to the ende that he might ſpecially reſtore her that was deſtroyed by the enemye, whiche afore tyme had endured greate trauells, and before our tyme the ſame perſecution whiche we ſuffered, I meane the Churche like a mother deprined of her children, he thought good that ſhe altogether with vs ſhoulde enioy the magnificency of our gracious God. for as much as the great ſhepeherd hath vouchſafed to gather into one folde his children, the beaſtes and wolues driuen away, and euery ſorte of cruell and ſauadge creatures put to flight, the iavves of the Lions he hath broken, as the holy Scripture doth teſtifie, he hath alſo moſt iuſtly reſtored agayne the very folde of his flocke, that he might ſtill the enemye and auenger, and reſiſt the rebellious enterpriſes of the wicked agaynſt God. and nowe they are not hated of God, no more were they then. but after that in ſhorte ſpace they moleſted, and were alſo moleſted them ſelues, they ſuffered puniſhment due for their deſert, and were vtterly deſtroyed them ſelues, their friendes and families, ſo that the prophecyes written of olde in holy Scripture they haue in very deede confirmed, where among other things the holy Scripture truely pronounceth theſe things of them: the vvicked haue dravven their ſvvord, bended their bovv that they may ſhoote at the poore and needy, and ſleye the pure of harte. their ſvvorde ſhall pearce their owne harte, and their bovve ſhall be broken. and agayne: the remembrance of them is perished vvith a ſounde, and their name haſt thou vviped avvay for euer and euer. and vvhen they vvere in miſery they cryed, but there vvas none to deliuer them. vnto the Lorde, and he hearde them not. they ſtumbled and fell, but vve roſe and ſtand vp. and this that was foretold of them (Lord in thy citye thou ſhalt bring their likeneſſe to nought.) is nowe in all mens ſight founde true.

Iohn.5.

Beſeleel.

The clenſing of the polluted temple.

Pſal.

Pſal.8.

Pſal.37.

Pſal.9.
Pſal.18.

Pſal.73.

but

but they after the maner of the giauntes, goinge about to warre with God, purchaced vnto them selues suche an ende as berewed them of theyr liues: but the that was desolate and bewailed amonge men, obtained such an ende of her pacience in God, as is nowe to be seene, that accordinge vnto the prophecye of *Esay* it may be cried vnto her: Reioyce thou drie desert, let the vvildernes be glad and florishe like the lily, the vvast places shall bring forthe and reioyce. You loose handes and dissolute knees ye shall be strengthened. Comforte your selues, you faynt harted, you shall be strenthened feare not. Behoulde our God hathe restored iudgement and vvill requite. He vvill come and saue you. For sayth he the vvaters shall flovve in the deserte and the valleyes in a thyrsty lande, and the dry lande shall be turned into marishe, and the fountaynes of vvaters into drye lande. And these thinges of olde time foretolde by wordes were grafted in holy Scripture, but the things nowe brought to passe, are not onely deliuered vnto vs by heresay but by workes themselues. This desert destitute of water, this widowe and desolate (whose gates with axes like timber in the woodes they haue hewed downe, For they haue broken her in peeces vvith axes and hammers: Whose bookes they haue destroied, And burned vvih fiere the Sanctuary of God, for they haue throvven to the grounde the tabernacle of his name: vvhose grapes they haue gathered as many as passed this vvay & throvven dovvne her hedges, the vvhich the vvilde bore out of the vvoode hathe rooted vp, and the vvilde beaste of the fielde deuoured) By the wonderfull workes of Christ, presently where it pleased him is become like the lily. For then by his commaundement accordinge vnto the prouidence of the father she was chasticed (VVhome the Lorde loueth he chasticeth, he scurgeth enerye childe vvhome he receiueth) and after due measure conuerted, she is commaunded to reioyce from a bone & now florisheth like the lily & breatheth vnto all mē an holy sweete smelling sauor. for sayth he the vvater shall flovve in the desert, they to wete which are holy, of the sauinge fountaine of newebyrth. And now that whiche a while agoe was desert is turned to marishe, and the well springe of the water of lyfe issued out into thyrstie lande. And to say the truthe, the handes before loose are strengthened, these workes also which we presently beholde are greate and famous tokens of the wonderfull power and handy worke of God. Moreouer the knees of old withered and weakened, hauinge recouered theyre strength and wonted paces, doe enter the right and highe way of deuine knowledge and hasten vnto the flocke of the high sheepherde. But if theyr mindes haue bene amazed with the threates of sundry tyrantes, neither hath the worde of saluation contemned the cure of them, but healinge them notably, leadeth them vnto heauenly comforte, saying Comfort your selues you faint harted be strong feare not. and because it behoued this wildernes wrought for God to enioy these benefits, this our newe and passing Zorobabel, endued with that readines of mind he is of, to geue eare, obeying the sayings of the prophets, after that bitter captiuity and abhomination of desolation, despised not this deade carcase, but before all thinges pacifying God the father with prayers and supplications together with the consente of you all: & taking him for a helper and fellowe worker which alone quickeneth the deade, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gaue her a stole, not wherewith she was cladd of old but that which she learned againe of holy scripture which testificth thus: And the later glory of this house shall passe the former. Wherefore enlarging this quire with farre greater rowme, he hath fortified the outer compasse of the whole buylding with a wall, that it might be a most safe hedge of all the whole worke: next he hath erected a great porch, reaching very high eastwardes vnto the sunne beames, so that vnto them which stande a farre of without the halowed walls it pealdeth a cleare shewe of the artificiall worke contayned within them, and with all turning, or entising the countenance of forayners touching the fayth vnto the first entrance, so that none passe by, which is not pricked in minde first with the remembrance of the former desolation past, next with the sight of this wonderfull worke (vnto such as were hoped and wished for) a pricke paraduenture to draw men and by the beholding thereof to entice mē to enter in: them also who already are entred within the gates he suffreth not with foule and vnwashed feete to drawe nigh vnto the inner partes of the most holy places. For making a separation with great distance betwene the temple it selfe & the first entrance he hath bewtified this place on euery side with foure ouerthwarte porches, and after the forme of a quadrangle he compassed them about one euery side with highe pillers, the distance whereof he hathe shutte with latice like nets, made of wood and measured after the breadeth of the place, the open middle he left free that the gorgeous skie mighte be seene, and that it might yeld the aere tempered with the bright

Esay. 35.

Psal. 74.

Psal. 80.
Prouerb. 3.
Heb. 12.

Esay. 35.

The wall of the church.

The porch.

A space betwene the Sanctuary & the porche.

beames of the ſunne. Hither hath he referred pleadges of holy purgations, to weete welſpringes lying ouer againſt the temple which with great plenty of water graunte licence of purifying vnto ſuch as enter into the holy cloyſteres. The firſt exerciſe for ſuch as enter perteyneth vnto euery one bewty & brightnes, to wete the waſhing of their handes & clenſing of their body, but vnto thē that deſire the knowledge of the chiefe principles of our religion a fitte manſion place to continewe. Moreouer when he had wonderfully garniſhed the light of theſe he proceeded on & made the entraunces of the temple wide open, as yet wᵗ more artificiall porches wrought within ſide. And againe he placed three gates of the one ſide ſubiecte to the ſunne beames, the which he made to excell, wᵗ the midd diſtāce of both ſides, by reaſon of the biggneſſe and breadth thereof, the which alſo he notably ſett forth with bowes of braſſe, linked with iron and ſundry kinds of carued worke, and ſubſtituted them vnto it as gardinge ſouldiers vnto a queene. After this maner he added the ſame number of porches vnto the galeryes on euery ſide of the whole temple, and ouer thē from aboue he inuēted ſundry ſalles of greater lights vnto the whole houſe & the ſetting out or fronte of thē he hath diuerſly wrought ouer, with carued timber. But the princely pallace he hath fortified wᵗ more precious & more gorgeous ſtuff, bling for this more plēteous liberality of expēces. It ſeemeth vnto me herein a thing ſuperflous if ẏ I would deſcribe the length & breadth of this houſe, theſe gorgeous ornaments, the vnſpeakable greatnes, ẏ glittering ſhew of the worke, the height reaching vnto ẏ heauens, & if that I would extoll with ſpeach the precious cedre trees of Libanus hanging ouer, the which holy Scripture haue not paſſed ouer with ſilence, ſaying: The trees of the Lorde vvill reioyce, and the cedres of Libanus vvhich the Lord hath planted. To what end ſhall I entreate more curiouſly of the moſt wiſe and chiefe deuiſed diſpoſition of the building, and againe of the excellent ornature of euery ſeuerall parte, when as the teſtimony of the eyes them ſelues paſſeth and excludeth that knowledg which pearceth the eare. But this man hauing finiſhed the temple and the moſt high ſeates for the preſidents honor, againe hauinge placed the vnderſeates in a paſſing good order, and laſt of all the moſt holy place, the alter beinge ſett in the middeſt: agayne he ſo compaſſed theſe things wyth wooden rayles wrought vp to the toppe wyth artificiall carupnge, that many might not come therein, yeldinge a wonderfull bewty to the beholders. Nether hath he negligētly ſtrawed the pauement. This he gorgeouſly bedecked with marble ſtone & now conſequently he tooke in hād the vtter partes of the temple, he builded ſeates and goodly chapels one ether ſide very artificially and ioyned thē to the temples ſide, he beat out windowes & coopled them to the doores of the middle temple, the which things alſo our *Solomon* an earneſt maintainer of peace, & builder of this temple hath brought to paſſe, for ſuch as yet want the ſacrifice & ſprinklings done by water and the holy ghoſt. So that the prophecy aboue mentioned, conſiſt no longer in words but is accompliſhed in deede it ſelfe. For as yet, as it is moſt true, The later glorie of this houſe paſſeth the former. For it behoued and moſt meete it was, In ſo much that the Lorde had bene in agony & had once embraced death for her, and after his paſſion, the foule body (which for her ſake he putt on) being tranſlated vnto brightnes and glory, and the fleſh it ſelfe after diſſolution, ledd from corruption to incorruption: that ſhee in like maner ſhoulde enioye the gracious goodnes of our Sauiour. Although ſhe had promiſſes of the Lord himſelfe of farre more excellēt gifts, and deſireth inceſſantly to obtaine a greater glory of newe birth at the reſurrection of the incorruptible body, together with the glitteringe brightnes of the Angelicall quire aboue in the heauens & pallaces of God, with Jeſus Chriſt him ſelfe the chiefe benefactor and Sauiour in the world to come: yet in the meane ſpace, in this preſent life, ſhe which of old was a widowe and ſolitary nowe adorned by the grace of God with theſe flowres and become in deede like the lily, according vnto the ſayinge of ẏ prophete ſhe hath put on her weddinge robe & is compaſſed about with a crowne of bewty & as it were inſtructed by *Eſay* to daunce for ioy. let vs heare of her how ſhe ofreth with reuerence, thanksgeuing vnto God the king with the voice of praiſe when ſhe ſayeth: Let my ſoule reioyce in the Lorde. For he hath putt vpon me the garment of ſaluation, & couered me vvith the mantell of righteouſnes. He hath bedecked me like a brydgrom vvith a crown & like a bryd vvith ornamēts: for euē as the earth multiplieth her flovvrs and like as the gardene ſhooteth forth her ſeedes, ſo hath God cauſed righteouſnes and praiſes to florishe before all the heathen. With ſuch ſayings doth ſhe triumphe, but heare with what words, the brydgrome, the celeſtiall word, Jeſus Chriſt himſelfe doth anſwere her, the Lorde himſelfe ſaying: Feare not becauſe thou vvaſt confounded, neyther be thou aſhamed becauſe thou haſt bene ſett at nought. The Lord hath not called thee as a vvoman forſaken and faynt harted, neyther as a vvoman ha-

Welſpringes cockes or cundits.

Gates.

Porches. Windowes.

Pſal. 104.

The floore or pauement

Eſay. 61. The church reioyceth.

Eſay. 54.

ted

ted from her youth vp, sayth thy God. A litle vvhile haue I forsaken thee, & in great mercyes will I pitie thee: whē I vvas a little vvhile angry I turned my face from thee but in great mercies will I pardon thee sayth the Lord thy redemer. Awake, awake, thou that frō the hād of the Lord hast dronke the cupp of his wrath. Thou hast dronke of, and emptied cleane the cupp of destructiō, the cupp of my wrath. There was not of all thy sonnes whome thou hast begotten not one lefte to cōfort thee, not one vvhich might hould thee vp with the hand. behold I haue taken the cupp of destruction out of thy hand, euen the cupp of my wrath & henceforth see thou drinke of it no more & I will putt it into theyr hand vvhich vvrongfully troubled thee & vvhich haue humbled thee to the dust. Avvake, avvake. putt on thy strength, put on thy glory. Shake from thee the dust arise & sitt vp. plucke out thy necke from the collar. lift vp thine eyes and looke about thee & see thy sonnes gathered about thee. Behold they are gathered together & come vnto thee. As truely as I liue sayth the Lorde, thou shalt putt them all vpon thee as an apparell, and gird them vnto thee as a bride doth her ievvels. as for thy land that hath layen desolate vvasted & destroyed: it shalbe frequented of thine inhabitors & they vvhich haue deuored thee shalbe farre of. For the sonnes vvhich thou hast lost shall say in thine ears: this place is narrovve for me, prouide a place vvhere I may dvvell, and thou vvilt say in thine harte: vvho hath begotten me these? I vvas barrē and a vvidovve, but vvho hath nurished these for me? I vvas left alone, but vvhence come these vnto me? These things hath *Esay* prophecied. these things of old were grafted in holy Scripture cōcerning vs & requisit it was that somwhere we should behold ẏ truety thereof shewed in worke thēselues. Wherefore because the bridgrom, the word of God hath thus spoken vnto the spouse his most holy church, very well hath this chiefe solemnizer of the mariadge raised & restored this desert lying after the maner of a dead carcase, destitute and voyd of all hope of man, by the commō prayers of you all & the true hands stretched forth at the commaundement of the vniuersall king & by shewing of the power of Jesu Christ: & beinge raised ordained her such a one as he had learned by the description of holy scripture. This miracle then passeth & is aboue measure to be wondred at, of them specially which only make the shewe of outward things. The chiefe typs & foreshewes spirituall of these do excede all marvelous & miraculous things, ẏ intellectual & theologicall patterns, to wete the renewing & repayring of the deuine & reasonable building in the souls, ẏ which ẏ sonne of God according vnto ẏ likenes which he made of him self, made it in all things like vnto God, to wete an incorruptible nature, an incorporeall a rationall, seuered frō all earthly substāce & a selfe spirituall essence. which at the beginning ordained ẏ it should be of that which was not & made vnto himselfe & to the father, an holy spouse & a most sacred temple which he sheweth affirming manifestly when he sayth: I vvill dvvell in them & vvalke among thē. I vvilbe their God & they shalbe me people. And in deede the mind of man was perfect & purged & so prepared frō the beginning, that it might bewtifie the heuenly word and fructifie in it selfe: but it became enuious and by the motion of the malicious deuell, subiect of his owne accorde to passions & sett on malice that it was forsaken of God, and destitute of his helpe, vnarmed, sett forth and left to the snars of them which of old haue spited & envied at his saluation, ouerthrowen by the terrours & sleyghtes of the inuisible and spirituall enemyes, hath fallen with suche a fall as maye not be recouered, so that not one vertuous stone cleaued to an other in it, but lay all prostrate vpon the earth and dead, bereste of the naturall vnderstanding of God. And beinge fallen which was made after the likenes of God, no wild boze out of the wood as is visible among vs, rooted it vp: but some pernicious deuell and spirituall wild beaste which haue sett it a fire with theyr passions as with the fyrye darts of theyr malice: burned with fire the true Sanctuary of God: & throwen to the earth the dwelling place of his name & troddē it, thus miserably lying ouercast with a great heape of earth for euer to dispaire of saluation. But the holy word of saluation, carefull hereof, obeing the bountifullnes of his most gracious father, reuenged him of the sinners with punishmente due for their desert. First of all then by takinge away the liues of the most impious and pernicious of all, the moste greuous and hated tyrauntes of God, he purged the whole worlde with the industry of the most godly princes: next he brought vnto the open face of the world, men well knowen of him dedicated and consecrated vnto him of olde in godly life and protected by him, thoughe in secrete (the troublesome times then drawing nigh) them againe hath he honored sufficiētly with plenteousnes of his spirit, and by the meanes of these hath he wiped and clensed the soules a litle before infected, oppressed with all kinde of filthe, and heapes of impious decrees, with reprehensiue leasons of Discipline as it were with diggінge and deluinge instrumentes, and spades, and the

Esay. 51.

Esay. 52.

Esay. 49.

2. *Corinth.* 6.

company of your minds garniſhed and made glorious he hath deliuered vnto this moſt wiſe captaine and beloued God: who otherwiſe preuailinge in iudgemente and induſtry of inuention knowing and diſcerning the diſpoſitiō of the ſoules commited to his charge, beginning as I may ſay from the firſt day to build hath not yet vnto this day reſted, one while framinge in you all gliſtering gold, an other while, tried, and purified ſiluer and precious ſtones, to the end he may accompliſh a freſh, in you by workes themſelues the ſacred and myſticall prophecy which is thus read:

Eſay. 54. Behold I vvyll make thy vvalls of precious ſtone and thy fundations of Saphires, thy bulwarks of Iaſper thy gates of Cryſtall and thy borders of choſen ſtones. Thy children ſhall be taught of God. I will geue all thy children plenteouſnes of peace and in righteouſnes ſhalt thou be groūded. Therefore building in righteouſnes he hath proportionably ſeuered ẏ powers of the whole people, by ſome, compriſing the only outward wall, he hath fortified the fayth that is void of error. But this people being many & great in nūber is not fitt to reſemble the buylding of a more excellent worke. Vnto ſome he committed the entrances of the houſe, geuing them in charge to watch the dores and to guide ſuche as enter in, who not vnworthely are ſhewed to be the porches of the temple, Some he hathe firmely ſett about the inner court with chiefe pillers after the maner of a quadrāgle and to the chiefe bulwarks he hath referred the Scripture of the foure Euangeliſts. Againe ſome he hath coupled with fortreſſes one eyther ſide about the princely pallace, which as yet are nouices in the faith they both increaſe and proſper, yet ſett farther of from the inward holy cōtemplation of the faithful. Of theſe hath he taken the incorrupt ſoules, purified with the deuine fountaine after the maner of gold, & others hath he ſett vp with pillers, farre mightier then thoſe outward, out of the inner writings of myſticall Scripture, and ſett them forth liuely to miniſter light. The glorious doctrine of the high & ſupreme king, that is, of the one and onely God, hathe adorned the whole temple, with one porche and the ſame very notable. He hath atributed the ſeconde bewtifull brightnes vnto the power of Chriſt, and to the power of the holy ghoſt, and euery where vnto the power of the Father, as for ẏ reſt he hath expreſſed the excellency of euery trueth, both plentifull and manifold throughout the whole houſe, euery way forth and one euery ſide he hath buylded a great a princely and a noble houſe full of light throughout, with liuely, ſeaſoned, ſure, and choſen ſtones of the ſoules. He hathe bewtified the inner and vtter partes with the moſte flouriſhing atyre of continency and temperance, in ſo muche as they conſiſt not onely of ſoule and mind but alſo of body. There are alſo in this temple thrones and infinite vnder ſeates and receptacles in all thoſe ſoules, wherein the graces of the holy Ghoſt haue their abode, ſuch as of olde appeared vnto them which had their conuerſation with the holy Apoſtles, of whom alſo clouen tongues were ſeene as if they had bene fire, and reſted vpon ech one of them. but whole Chriſt him ſelfe hath faſtened his ſeate in him which gouerneth all, in others ſecondarily next after him placed, rateably as euery ones capacitie can compriſe the dimenſiōs of the power of Chriſt and his holy ſpirit. The vnder ſeates are both Angels and ſoules of certayne men, euen of ſuch as are committed vnto euery on for inſtitution & cuſtodies ſake. The noble, the great and onely altar, what other thinge is it than the moſt holy place & ẏ ſincerity of the prieſts ſoule which is common to all, at ẏ right hand of which altar ſtandeth the great high prieſt of all, Ieſus himſelfe the only begottē ſonne of God, which directeth vnto the father of heauen and the vniuerſall God, that ſweete ſmellinge perfume, the vnbloody, and ſpirituall ſacrifices of prayers, receaued of all with ſwift eyes and ſtretched out armes, & firſt of all he himſelf with adoration, and alone exhibiteth due honor vnto the father and next prayeth, that he wil be vnto vs all pacified and gentle, firmely and for euer? This greate temple, which is in the whole worlde vnder the ſunne, the great workeman of all euē the word of God hath ordained: and againe he hath finiſhed vpon earth this ſpirituall likenes of them which clime ouer the ſame circular forme of the heauens that the father, might be honored and worſhiped through him of euery creature and reſonable thinges on this earth: againe he hath made the ſuper celeſtial hoſte and the ſhewes of theſe thinges there to be ſeene: to be ſhort that Ieruſalem which they call newe, and Sion the celeſtiall mounte and ſupernaturall cytye of the liuing God, in the which infinite ſolemne troups of Angels & the church of the firſt begotten which are writtē in heauen, do honor with ſecret and vnſearchable prayſes, our maker and the generall prince of all whome no mortall man can worthely ſett forth. For the eye hathe not ſeene and the

1. Corinth. 2. eare hath not heard, neyther hathe the hartę of man conceaued the things vvhich God prepared for them that loue him, Where of we nowe partly beinge thought worthy, both men, women, and childzen, all together as well ſmale as great, with one ſpirit and with one ſoule, lett vs not ceaſſe

with

with thankesgeuinge, to celebrate the author of so greate benefits bestowed vpon vs, VVhich hath mercy on all our sinnes, and cureth all our maladyes, vvhich hathe redemed our life from destruction, he crovvneth vs in loue and mercies and filleth our desire vvith goodnes. For he hathe not dealt vvith vs acordinge vnto our sinnes, neyther revvarded vs accordinge vnto our iniquities. For looke hovve farre the east is from the vveast, so farre hath he sett our sinnes from vs. And euen as a father tendreth his sonnes, so hathe the Lorde tendered suche as feare him. Ponderinge therefore in our mindes these thinges alwayes hereafter, and settinge before our mynde the author and solemnizer of this presente feaste, of this ioyfull and renowmed daye, yea daye and night, euery houre and as I may so saye vnto the last gaspe, embracinge and reuerencinge him with all the mighte of our minde, and nowe rysinge: lette vs humblye beseeche him with the greate voyce of our earnest desires, that he kepe and defende vs in his sheepe foulde vnto the ende, and that he alwayes gouerne the peace, whiche he him selfe hathe graunted, neuer to be broken, alwayes immoueable, in Christ Iesu our Sauiour, to whome be glory world without ende. Amen.

Cap. v.

The edicts of Constantinus and Licinnius touching Christian religion and the libertie thereof.

GO to nowe lett vs proceede on & annexe the coppies of the imperiall edicts of *Constantinus* and *Licinnius* translated out of the Romayne into the Greeke tongue as followeth: VVeyinge vvith our selues that of olde the liberty of religion vvas not to be hindered and that euery one had licence after his minde and vvill: vve haue presently commaunded that euery one shall handle the holy affayres at his pleasure, and that the christians shall retayne the fayth of theyre former opinion and vvonted seruice. But in as much as manifolde and differente opinions doe rise by reason of that edicte in the vvhich suche a licence and liberty vvas graunted: vve haue thought good to lay dovvne manifestly the thinges vvhereby paraduenture diuerse of them vvere restrayned from such an obseruation. VVhen as vvith prosperous successe I *Constãtinus* emperour & I *Licinnius* emperour came to Millayne, and enquired of the thinges vvhich made for the cõmodity & profit of the common vvealth, these amõgst many other thinges seemed expediẽt, yea before all other vve purposed to decree, vvherein the reuerẽce & seruice due to God is cõprised, that is to say, by the vvhich vve might graunt vnto the christians alltogether free choise to embrace vvhat seruice & ceremonies pleased thẽ best, to the end the Godhead of the cælestiall affayres novv euery vvhere receaued might in some parte be reconciled vnto vs & to all our subiects, Thẽ according vnto this our pleasure vve haue decreed vvith sounde & most right iudgemẽt, that licence & liberty be henceforth denied vnto none at all, of choosing or folovving the christian seruice or religion, but that this liberty be graunted vnto euery one to addict his mind vnto that relligion, vvhich he thinketh fitte for him, to the ende that God may graunt vnto vs his vvonted care and goodnes. It vvas necessary for vs to signifie vnto thee this our pleasure, to the end the opinions contayned in our former letters sent vnto thy vvisedom in the behalfe of the Christians may altogether be taken avvay, & that the opinions vvhich seeme very foolishe and farre from our clemencies liking may be cutt of. and novve vvhosoeuer freely and firmely is thus disposed to retayne the christian religion, let him do it vvithout all molestation or greuance. These thinges haue vve determined to signifie fully vnto thy carefullnes, that thou mayst knovve vs to haue graunted vnto the christians free and absolute licence to retayne their ovvne religion, & because that vve haue graunted absolute liberty to vse their obseruance & religion, if so please any it manifestly auayleth for the trãquility of our tymes that euery one haue liberty to chuse and vvorship vvhat God please him best. This haue vve done lest ought of our doinges seeme preiudiciall vnto any seruice or religion: and this besides other specially vve thought good to decree concerning the christians, that they enioy their places vvhere afore time they vvere accustomed to frequent, vvhereof in our former letters sent vnto thy vvisdome, there vvas an other order concerninge the former time: that if any had bought them ether of our treasury or of any other, they should vvithout all delayes or doubtes restore them vnto the christians, vvithout siluer & vvithout any other demaunde in recompence for it. And if any (hauing obtayned the same by gift graciously bestovved vpon him by our goodnes) demaunde ought

The copy of the Imperiall edicts trãslated out of the latine into the Greeke & out of the Greeke into Englishe.

in theyre names for recompence lett, them haue recourſe vnto the liuetenante and iudge of the place that conſideration be had of them by our benignity, all vvhich, vvithout any delay thou ſhalt by thine induſtry require, to be graunted vnto the chriſtian ſociety. And becauſe the ſayd chriſtians are knowen, not onely to haue enioyed the place of theyr meetings and aſſemblies but alſo certaine others peculier, not to euery one priuately, but belonginge by right vnto theyr proper perſons: ſee that thou commaunde all thoſe according vnto the decree mentioned before, to be reſtored vnto the chriſtians, that is to euery theyre ſociety and Synode, all delay ſett aparte, obſeruinge in the meane tyme the aforeſayd maner, that if any as we haue ſayd reſtore thē without receauing of reward they may aſſure themſelues to ſuffer no domage through our gracious bountifullnes. In all theſe aforeſayd ſee thou imploy great induſtry in the behalf of the ſayd chriſtian ſociety, to the ende this our decree may ſpeedely take place & that in this behalfe we prouidē by our clemency for the common & publique peace & trāquility. by this meanes as it is aforeſayd the goodnes of God towards vs the which we haue diuerſly tried already, ſhall continewe at all times immoueable. And to the ende the drift of this our conſtitution and goodnes may be made manifeſt vnto all men, it ſhalbe expedient that theſe our wrytings be euery where proclaimed and brought vnto the knowledge of all our louing ſubiects leſt that the conſtitution of this our gracious goodnes be hid from any man.

The coppy of an other Imperiall conſtitution, by the which it is ſignified that this gift concerneth the Catholicke Churche.

Conſtātinus & Licinnius the Emperours vnto Anilinus proconſul of Aphrick.

VVe greete you welbeloued *Anilinus*. The order of our gracious goodnes is this. we will that the thinges which belong vnto others by right be not onely not hindred: but alſo with ſpeede reſtored. wherefore our pleaſure is that as ſoone as thou haſt receaued theſe letters, If any of the things which belong vnto the catholicke church of the chriſtians throughout euery city or in any other place be occupied by the citizēs or by any others: thou ſee the ſame immediatly reſtored vnto their churches. we haue already heretofore decreed the ſame: that the poſſeſſiōs belonging vnto the churches afore time ſhould be reſtored to theyr right. In as much as then thy wiſe dome perceaueth this to be the manifeſt cōmaundemēt of our conſtitutiō, prouide that if ether gardens or houſes or other poſſeſſiōs whatſoeuer haue belonged vnto the title of their churches all the ſame be ſpeedely reſtored vnto them againe, to the ende we may vnderſtand that thou haſt diligently obeyed this our commaundement. Farewell moſt honorable & our deare friend *Anilinus*.

The coppy of the Emperours epiſtle by the which he ſummoned a Synode of byſhops to meete at Rome for the vniting and reconciling of the churches

Conſtātinus the emperour vnto Militiades byſhop of Rome.

Conſtantinus the emperour vnto *Meltiades* byſhop of Rome and *Marcus* ſendeth greeting. In ſo much as many ſuch epiſtles are brought vnto me from *Anilinus* liuetenant of Aphrick, in the which it is ſayd that *Cecilianus* byſhop of Carthage is reprehended in many things of diuers his collegs cōmorant in Aphrick, & this ſeemeth vnto me very greuous, that ther ſhould be foūd in theſe prouinces (the which the prouidence of God hath allotted peculiarly vnto my diſcretion) a greate multitude of people prone vnto the worſe & diſagreeing, & that among byſhops there ſhould be variance: it ſemed good vnto me that *Cecilianus* himſelfe together with the ten byſhops which ſeeme to reprehende him and tenne others whome he thought neceſſary in the behalfe of his cauſe, doe ſayle vnto Rome: that there in preſence of you all, together with *Reticius*, *Maternus*, and *Marcus*, your collegs, whome therefore I commaunded to haſten to Rome he may be heard, to the end you may be enſtructed what things agree beſt with the moſt religious lawe. And that you may haue full intelligēce, touching all theſe thinges, I haue ſent vnderneath my letters vnto your ſayd collegs the coppy of the letters ſente from *Anilinus* vnto me. The which being read your fidelity may proue how the aforſayd matter may exquiſitly be ſifted and ended after the rule of equity. Your induſtry is not ignorant but that I attribute ſo much reuerence vnto the catholicke church, that I woulde haue you ſuffer in any place no ſchiſme or diſſention at all. The diuinity of the great God kepe you (moſt honorable) many yeares.

The

The coppy of the emperours epistle by the which he commaunded a second Synode to be summoned for the remouinge of the dissention and debate risen betwene the byshops.

Constãtinus the emperour vnto Chrestus byshop of Siracusa.

Constantinus the emperour vnto *Chrestus* byshop of Syracula sendeth greeting. Heretofore truely vvhen as some vvickedly & peruersly vvent about to seuer themselues from the religion of the sacred and celestiall povver, and from the catholicke opinion, I purposing that such contentions of theyrs should be cut of, haue wrytten & ordained, that certaine byshops shoulde be cited from Fraunce & againe that they should be called from Aphricke which of the other part contẽtiously & stifly striue among thẽselues (the byshop of Rome also being present) to the end whatsoeuer this dissention nowe raysed seemeth to be, it might in theyr presence with great industry & diligence be sifted out and redressed. But in so much as, (as it commonly cometh to passe) diuerse of them, being negligent, forgetfull of their owne saluation & the reuerence due vnto the most holy opinion ceasse not as yet to dilate theyr enmytie, & being altogether vnwilling to consent vnto the sentence already geuẽ, they definitiuely affirme that few of thẽ brought forth theyr sentences and iudgements & before they had narrowly sifted out all that was to be enquired, to haue stepped forth toe swiftly & to hastely toe geue iudgement. of all these things, this came to passe that they whose part it was to maintaine brotherly vnity & concord, shamefully yea vvickedly disagre amõg thẽ selues & minister an occasiõ of moccage vnto men whose minds are farre alienated from the most sacred religiõ. VVherefore I must be carefull that, that which should volũtarily haue bene appeased after that iudgemẽt was geuen: nowe at length in the presence of many be ended & finished. Because that we haue commaũded diuerse byshops out of sundry prouinces to meete in the Calends of August at the city of Orleance, we thought good to wryte vnto thee that thou (takinge of the famous *Latronianus* liuetenant of Sicilia, an ordinary vvagan & together vvith some tvvo of them, of the seconde order, vvhome thou shalt thinke good to choose, moreouer vvith three seruants vvhich shalbe able to serue thee in thy iourney) hasten within the compasse of the same days vnto the sayd place, that by the meanes of thy faythfull industry, vvith the peaceable and vniforme wisedome of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching & repininge (all beinge heard which may be sayd of ether partes varyinge amonge them selues whome we haue likewise commaunded to be present) may novve at length be closed vp with religion, and fayth, and brotherly concorde that ought to be required of vs all. The almighty God kepe thee in health many yeares.

Cap. vi.

A coppy of the Emperours epistle by the which he graunted money vnto the Churches.

Constãtinus vnto Cecilianꝰ byshop of Carthage. Pholes according vnto Epiphaniꝰ is a weyght otherwise called Talantiũ and the same is too solde the one containing 312. poũdes & six ounces: the other weying 208. pence. it is vsed of Suidas and Augustine de ciuit. Dei lib. 22. cap. 8. for a halfpeny.

Constantinus the emperour vnto *Cecilianus* byshop of Carthage sendeth greetinge. In so much as it pleased vs to minister some thing for expences sake vnto some certaine ministers of the approued & most holy religion, throughout euery the prouinces of Aphricke Numidia & Mauritania: I haue sent letters vnto *Ursus* the renowmed liuetenant of Aphricke & signified vnto him that he shoulde cause three thousande pholes of siluer to be tolde vnto thy fidelity. Therefore as soone as thou hast receaued the sayd some of money, see the same distributed vnto all the aforesayd, accordinge vnto our writt sent by *Osius*. If thou perceaue ought to be wantinge, so that our vvill herein tovvardes all may not be accomplished, demaunde of *Heraclas* our tresoror as much as assuredly thou thinkest lackinge. This I gaue him in charge vvhen he vvas present, that if thy fidelitie required any money of him, he shoulde without any more adoe deliuer the same vnto thee. And for as muche as I vnderstande that some troublesome persons were disposed to peruerte by some lewde corruption, the people of the most holy and Catholicke Churche: I geue thee to vnderstande that I gaue forth such iniunctions in presence of *Anilinius* the liuetenante and *Patricius* the gouernoures vicegerente, that amonge all other thinges they should specially haue due regarde hereof, and that they should in no wise permitte such a thinge, to fall out. vvherefore if thou perceaue some such men to persist in this theyr folly, without any more a doe haue recourse vnto the sayde iudges and

make them priuey thereof, that they conſider of theſe as I charged them vvhen they vvere preſent. The diuinity of the great God long preſerue thee.

Cap. vii.

A coppy of the epiſtle by the which he fraunchiſed the byſhops from payinge taxe or tribute.

Conſtãtinus vnto Anilin⁹ gouernour of Aphrick.

WE greete you moſt honorable *Anilinus*. Becauſe that diuerſly it appeareth, if that the religion wherein great eſtimation of holynes is maintained be ſett at nought, greate dangers vvill enſue to the publicke affayres: and againe if the ſame be orderly handled & maintained, greate proſperity and ſpeciall felicity will followe vnto the Romaine empire and the affayrs of all men, the goodnes of God exhibiting the ſame: it ſeemed good vnto vs that thoſe men which labor in this godly religion, with due holynes and diligent obſeruatiõ of this lawe, ſhall receaue recõpence of their trauels. wherefore our pleaſure is that they of the prouince cõmitted to thy charg which in the catholick church where *Cecilianus* gouerneth, miniſter in this holy religion, whome we commonly tearme clergie men, be wholy free & exempt from all publicke burthens, leſt by any error or curſed ſvvaruinge they be withdrawen from the ſeruice due vnto God. But rather may occupy themſelues about theyr profeſſion without any moleſting at all, who while they accõplishe the great miniſtery of the holy ſeruice, doe ſeeme to profitt very much the publicke affayrs. Farewell moſt honorable *Anilinus*. To be ſhort, ſuch things hath the deuine & celeſtiall grace of our Sauiour at the appearinge thereof graunted vnto vs: ſuch greate benefits were beſtowed by reaſon of our peace vpon all men: and thus wẽt our affayres in ioy and ſolemnyties.

Cap. viii.

The ingratitude of Licinnius towards Conſtantinus, and his cruelty towardes the Chriſtians.

THe ſight of theſe things was intollerable for ẏ deuel, enemy of honeſty, & worker of malice to behold. neither in like ſort did ẏ things which happened vnto the forſayd tyrants, ſuffice *Licinnius* better to aduiſe him ſelfe. Who while he enioyed a proſperous raygne & the ſecond honor next after the emperour *Conſtantinus* the greate, and was hyghly reuerenced for his affinytye and kynrede with *Conſtantinus*, layinge aſide the example of good princes, imitated the wickednes and impietie of cruell tyrants: & whoſe tragicall lyfes he ſawe ended before his face theſe mens cenſures wold he followe rather then continew in the fauoure and friendſhip of the better. wherefore being moued agaynſt his deare friende in all things with the pryckes of enuy, rayſed againſt him a wicked and a very ſore battaill, neyther tendering the lawes of nature, neither mindful of proteſted othes, neither of blood, neyther of the couenauntes paſſed betwene them. Yet the renowned emperour, that he might ſhewe him the tokẽs of true friendſhip & hartie good will, enuied not at his kinred, neither denyed his company in honorable wedlocke with his ſiſter: yea he voutchſafed to make him partaker of his fathers kinred and the emperiall blood: & to be ſhorte he had graunted him as to his alliance and fellowe emperour authority ouer the whole empire, & cõmitted vnto him no ſmall part of the nations ſubiect to the Romaine empire, for to gouerne and rule. He likewiſe practiſing the contrary, inuented dayly all kinde of wiles againſt him that was of higher power, & deuiſed all ſubtle ſleyghts to recompence his deare friend euel for good. where fore in the beginning to cloke his conſpiracy he fayned friendſhip, & often in the meane ſpace guilfully & deceatfully by his laying of waite he hoped eaſily to bring to paſſe ẏ which he deſired. But God being the friend & fauorer & keeper of *Conſtantinus* brought to light the wayte layde for him in ſecret & in hugger mugger. For truely the power & the ſtrong armour of piety is of great force both to reuenge the enemy and to preſerue proper health: ſo that the moſt godly emperour beinge ſtrengthened therewith eſcaped the manifold ſleyghts of the curſed enemy. But *Licinnius* when he perceaued that his ſecret conſpiracy framed not after his mind, for that God reuealed vnto the godly emperour, all his guyle and deceate, when he coulde no longer cloke his rebellion, he rayſeth open warres: & withall when he purpoſed to geue battaill vnto *Conſtãtinus* he went about to impugne almighty God himſelf, whome he knew to be worſhiped of *Conſtãtine*. Afterward he endeuored to impugne by a litle litle & ſecretly the ſaincts vnder his dominion, who neuer moleſted

Licinni⁹ had maried Conſtantinus ſiſter.

nor

nor endomaged his empire, neither hurt him any kinde of way at all. and to bring this to passe, he was sore pricked & geuen to do mischiefe of his proper malice ingraffed in him. Wherfore neither laying before his eyes the remembrance of them which persecuted the christians before him, neither of them whome he had chastized & executed for committing of impietie, but renouncing his right witts he embraced open madnes, and purposed to impugne in steade of him that was holpen, God him selfe the helper of *Constantinus*, and first of all he banished all the Christians from his court, depriuinge him selfe (seely wretche) of their praiers which they made vnto God for him, the which also they were wont to make for all men after their cõtrie discipline. Afterwards he commaunded that the souldiers appoynted in the citie should be depriued and spoyled of their honor & dignities, vnlesse they would do sacrifice vnto deuills. These were small things in respect of greater practises which he committed. To what end should I rehearse the things which the enemy of God cõmitted seuerally and by peeces: howe the most vniust, made vniust lawes, who by his iniunctions gaue commaundement that no charitie by any man shoulde be extended towardes them which were afflicted in prison: neither cõpassion should be had on them which in fetters were like to perishe for famine, neither was it lawfull for any to be honest or to practise charitie, which were bound by the lawes of nature to pitie their kinsfolkes? and that lawe was in deede to shamefull and most cruell exceedinge all paciencie of nature, vnto the which there was a penaltie annexed, that such as had ministred of their charitie, were punished alike with them vnto whome it was ministred, and such as had shewed any kindnes towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinnius*. To what purpose shal repeate his practises touching marriage, and his innouations touching deade men, whereby he presumed to abolishe the auncient lawes of the Romaines well and wisely ordained: and brought in certaine barbarous and cruell lawes in deede very vniust and vnlawfull, and infinite fained leasings, the which he deuised against the nations subiect to his dominion, sundry taxes of golde and siluer, surueying of lands, gainfull penalties vpon the men throughout the contrey which then liued not, but of olde were released: and to be short the enemy of all goodnes, deuised forswearing of the lande to such entent and purpose against them which had done no harme, and doyng away of noble and honest personages, whose youthly & tender wiues being seuered from their husbands he deliuered to seruants of his to be contumeliously and shamefully handled, & many maried wiues, virgines and maydens, hath he shamefully abused (though he being nowe in his latter dayes, and as it were at deaths doze) to the satisfying of his lecherous and beastlie lust. to what end shal I vse many words in this matter, when as the excesse of his later doings, made the former which were small, to seeme in maner nothig. Wherfore his later madnes assaulted the bishops, he tooke thẽ in so much they were worshippers of almightie God, to be enemies to his doings, whome he tooke in hand, though not openly, for feare of the superior, yet againe in secrete and deceatfully, and slew through wiles diuers of the best approued gouernours. The maner of that slaughter he vsed, was straunge and neuer heard of before, his practises about Amasia & the other cities of Pontus, exceede all that passe in crueltie: where he ouerthrewe some of the churches of God euen to the pauements, shut vp others, lest that any in them should assemble after the wonted maner, and performe the seruice dew vnto God. neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplicatiõ vnto God, and did all for the godly Emperour *Constantine*, & for this cause he brake out into a furious rage against vs. Moreouer the flattering presidents supposinge in this behalfe to gratifie the mischieuous tyrant, tormented some of the bishops, as lewde persons are punished, led them forth, and punished without cause such as had committed none euill as if they had bene murtherers: wherof some endured a more straunge death, their bodies cutt in many small peeces, as bouchers do vse, and after this cruell and horrible spectacle, throwen into the bottomlesse goulfe of the surginge sea, to become foode for fishes. While these things were a doyng, againe the flight of godly men beganne, and againe the fieldes, and againe the deserts, the woods and mountaines receaue the worshippers of Christ. When these things in this sort preuailed with the wicked tyrant, he thought thencefoorth to rayse persecution agaynst all, and had brought his purpose to passe (for there was nothing to hinder him from this hainous offence) vnlesse that God which fighteth for the soules of his seruãts, had speedely forestopped & preuented his malicious enterprise, and had brought forth with a mightie arme in defence of the quarell his seruant *Constantinus* a defender of all the godly, as it were a great lyght in a darke and thicke misty night.

Cap. ix.

Conſtantinus after that he ouercame Licinnius enioyed the empire alone, fauored the Chriſtians, and reſtored peace.

God from aboue graunted vnto this man, this deſerued frute of godlineſſe, to wete victorie and triumphant ſignes againſte wicked perſons, and brought ſubiect the vngracious tyrant together with all his counſellers and friends euen groueling at the feete of *Cõſtãtine*, For when he was fallen into extreme folly, the godly emperour & furtherer of chriſtiã religion, perceauing that he was no longer to be borne withall, weyed this matter wiſely, & mingling the ſeueritie of iuſtice with the clemencie of his nature, thought beſt with voluntarie mind, to deliuer from iniury ſuch as were oppreſſed by the tyrant. And to the ende he might ſaue many, he went about to cutt of a few hurtfull & peſtilent perſons. For when as *Conſtantinus* in times paſt had vſed clemencie and pitied him, which was worthy of no compaſſion at all, therby *Licinnius* enioyed no great commoditie for that he forſooke not his malice, but rather encreaſed his rage againſte the nations ſubiect vnto him, for them, to wete, being oppreſſed & wearied by the ſauadge beaſt, there remained no hope of ſaluation. Wherfore the defender of pietie ioyned the hatred of the euill with the loue of goodnes, & together with his ſonne *Criſpus*, the moſt clement emperour he went forth to battaile, and ſtretched forth his helping hande vnto all that were oppreſſed. Theſe therefore together, the father and the ſonne, bling for guide and helper God the ſupreme king and the ſonne of God the ſauiour of the whole worlde, hauinge both on euery ſide ſcattered the armies of the enemies of God, and all the aduerſaries in that conflict by the power of God, (euen as they wiſhed) being foyled and ouerthrowen: they gott an eaſie and a ſpeedy victorie. Immediatly then, ſooner then the word vttered, they which yeſter nyght and the day before breathed out preſent death and threatning thunderbolts of fiery perſecution were not afterwardes remembred, no, not as much as once by name, their tytles and honors had deſerued ſhame and ignominie, and *Licinnius* him ſelfe ſuffred the ſelfe ſame things a like, the which he ſawe with his eyes to chaunce vnto the wicked tyrantes his predeceſſors. For he admitted no correction, neither aduiſed him ſelfe by the ſtripes of his kinſfolkes, but treadinge with them the ſame path of impietie, is brought by iuſte iudgement into the ſame downefall. and thus was this man proſtrated. *Conſtantinus* then beyng renowmed for euery rare vertue and godlineſſe, being alſo chiefe conquerour: together with his ſonne *Criſpus* the moſt godly emperour, like vnto his father in all things, tooke the eaſterne and the Romaine empire of old time one, & brought ſubiect to their peace from the Eaſt euery where throughout both parts of the world, North and South, euen vnto the fartheſt place of the VVeſt. All the feare of them by whome they were afore time oppreſſed was taken away, and wiped from of the face of the earth, they celebrated ſolemne and royall feaſts. All was repleniſhed with the bryght beames of ioye and gladneſſe, and they which afore time full ſadly beheld eche other, now they do it with gladſome countenance and cheerefull eyes, they honored before all thinges (for ſo they were inſtructed) the ſupreme kinge, next the godly emperour together with his ſonnes beloued of God, with daunces and hymnes throughout townes and contries. Moreouer all olde iniurie was forgotten, neither was there mention of any mans impietie at all, but the enioyinge of preſent proſperitie, and the expectation of goodneſſe to come. The conſtitutions of the victorious emperour, full of clemencie and lawes containing manifeſt tokens of bountifulneſſe and true pietie, were euery where proclaymed. Thus therefore all tyrannie beyng rooted out, the empire ſitte and dew for *Conſtantinus* and his ſonnes was preſerued firme and free from all enuye, who, wyping away all impietie of their predeceſſors in lyfe, and enioying meryly all the benefits beſtowed from aboue, haue ſett forth by their lawes, decreed in the behalfe of the Chriſtians, the ſtudy of vertue, and loue, and pietie towards God, with thankfulneſſe of minde.

The ende of the tenth booke of the Eccleſiaſticall hiſtory of Euſebius Pamphilus Biſhop of Cæſarea in Palæſtina.

THE ECCLESIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS

COMPRISED IN SEVEN BOOKES, BEginning where Eusebius left, & ending a hundreth and forty yeares after:

VVRITTEN in the Greeke tongue aboue a thousande yeares agoe, and translated by

M. H.

Tho. Kennedy his Book

Charles Honyman His Book

John Straughan his Book

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers.

1576.

THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVTCHING THE LIFE, AND HISTORIE OF SOCRATES.

IN ſo much that I finde not in any one writer either auncient or otherwiſe howſoeuer, a ſufficient treatiſe or ample diſcourſe of the life and hiſtory of *Socrates Scholaſticus*: I thought good for the Chriſtian readers ſake to cull here and there ſuch proofes as may bring him the better acquainted with this learned Hiſtoriographer, leſt that vpon the ſodayne he conceaue of him any ſiniſter opinion or miſliking not knowing, either who, whēce or what doctrine he wrote of. I do gather by his owne hiſtory that he liued in the time of *Damaſus* Biſhop of Rome, and floriſhed in the tyme of *Chryſoſtome* Biſhop of Conſtantinople, about 412. yeares after Chriſt. of this opinion is *Volaterran* where he writeth: *Socrates* wrote the Eccleſiaſticall hiſtory vnto the tyme of *Chryſoſtome*, when as it is moſt like he floriſhed him ſelfe. but his owne wordes in my iudgement are playner where the time is exactly layd downe in this ſorte: Our whole hiſtorye (ſayth he) being deuided into ſeuen bookes, compriſeth the compaſſe of one hundreth and forty yeares, beginning at the firſt yeare of the two hundreth and firſte Olympiade vvhen *Conſtantine* was proclaymed Emperour, & ending in the 2. yeare of the two hundreth eight & twentyeth Olympiad being the 17. Conſulſhip of *Theodoſius* the Emperour. *Theodorus Zuinger* calleth *Socrates*, Piſtorienſem presbyterum, miniſter of Piſtoria in Italy: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that tyme and wrote in like ſorte the Eccleſiaſticall hiſtory) miniſter of Piſtoria. I doe not ſee how either of them being Grecians coulde be miniſter of any the latine or weſt Churches. *Sozomenus* was of Salamina an Ile hard by Athens where he wrote his hiſtorye in the Greeke tongue: *Socrates* was of Conſtantinople the which *Volaterran* doth confeſſe, nay his owne words doe teſtifie the ſame where he writeth in this ſort: I of mine owne part (ſayth *Socrates*) in ſo much I leade my life here at Conſtantinople, where I was borne, bredd and brought vp, no maruell though I write more at large of the famous acts done within this citye: partly ſeeing that I ſawe moſt of them with mine eyes, and partly alſo in ſo much they are more famous and thought farre worthier of memory then many other Acts. *Nicephorus* that fabulous Hiſtoriographer doubteth not to ſclaunder him with the hereticall ſect of Nouatian, when as no ſuch thinge can be gathered by the workes of *Socrates*. he dreameth that in ſo much he had familiaritie, and commendeth diuerſe of the Nouatian Biſhops for many their rare and ſinguler vertues, therefore without all peraduenture (ſayth he) he was a Nouatian. I reade that *Origen* was of a long tyme in one houſe together at bedd and borde with an olde hereticke whoſe name was *Paulus:* I ſee that *Euſebius* highly commendeth the heretick *Tatianus* for his booke againſt the Gentiles, he extolleth alſo *Bardeſanes* the Syrian, who was a Valentian hereticke: I finde that *Dionyſius* Biſhop of Alexandria reuerenced wonderfully the perſon of *Nepos* the Chiliaſt, he doubted not to affirme that his ſoule was in reſt: yet as we may in no wiſe call *Origen* an heretick for his familiaritye with *Paulus:* neyther *Euſebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardeſanes*, neyther *Dionyſius* a Chiliaſt for extolling of *Nepos*, no more may we call

Socrat. lib. 6. eccl. hiſt. cap. 12.
Volater. li 19. Anthropolog
Socrat. li. 7. cap. 47
Theodor. Zuinger. Volaterr.
Socrat. li. 5. cap. 23
Niceph. lib. 9. cap. 13. lib. 11. cap. 14.
Euſeb lib. 6 cap. 2.
Euſeb. lib. 4 cap. 27. 28.
Euſeb. lib. 7 cap. 23.

Socrates a Nouatian for his familiaritie with *Auxanon* and prayſing of the Nouatians. where he commendeth the Nouatians, where he maketh report of *Auxanon*, where alſo he excuſeth him ſelfe, his wordes are theſe: I haue learned moreouer (ſayth *Socrates*) that *Eutychianus* a man of ſyncere religion floriſhed about that time, who though he were of the Nouatian ſect, yet did he many ſtraunge things. I will reueale him that reported me his doings, neyther will I cloke or conceale that at all, though therefore I may ſeeme to incurre ſuſpicion or the reprehenſion of diuers perſons. It was *Auxanon* a prieſt of the Nouatian Church. In an other place he commendeth the Nouatians for embracing the Nicene Creede, for ioyning with the true Chriſtians agaynſt the Arian heretickes: who woulde not in like ſorte commende them for the ſame? he ſayth further that almoſt they had bene at vnitie with the true Catholicks, had not the fault bene in the Nouatians them ſelues. What other thing is this then commending of them for well doing and reprehending of them for ill doing? is he therefore to be termed a Nouatian? This *Nicephorus* ſticked not in like ſorte to call *Euſebius* an Arian, who as it is well knowen vnto the whole worlde was at the councell of Nice, wrote the creede & condemned *Arius* with his owne hand. ſure I am of this, that toutching the hiſtory, this *Nicephorus* hath patched together out of *Euſebius*, *Socrates*, *Euagrius* & other auncient writers: if euery birde tooke her fether from him there woulde be nothing left of his owne parte but fables. *Tritenhemius* wrote reuerently of this author in this ſorte: *Socrates* by byrth a Grecian, a learned and an eloquent man, a notable Hiſtoriographer, of great fame by reaſon of his profounde ſkill: wrote a volume containing the Eccleſiaſticall hiſtory from the raygne of *Conſtantinus magnus* the firſte Emperour of that name vnto the raygne of *Theodoſius iunior*. I finde by tranſlating of him the doctrine ſounde, the ſtile familier, the ſtory faythfull: in commending he obſerueth a meane, in reprehenſion modeſt, in confutation earneſt and zealous in defence of the trueth: the autor him ſelfe learned, his iudgment graue, & his writings of great antiquitie.

Socrat.li.1.cap.9. "

Socrat.li.2.cap.30. "

Socrat.lib.1.cap.5.lib.2.cap.17.

Tritenhemius li.de eccl.ſcrip. "

The

THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

CAP. I.

The proëme of the booke. He beginneth his history where Eusebius ended.

Socrates in this his first booke contayneth the history of 31 yeares, being the whole raigne of Constantine and the ende of 340. yeres after Christ. Where Socrates beginneth his history.

EVsebius syrnamed *Pamphilus*, comprysing wholly in tenne bookes the Ecclesiasticall history, continewed the same vnto the tyme of *Constantinus* the Emperour. in the which tymes the heate of persecution kindled by *Diocletianus* agaynst the Chrystians was quenched. The same author wryting the lyfe of *Constantine*, passed ouer very lightly the practises of *Arius*. for that he chiefly endeuored to publishe the prayses of the Emperour, & exquisitely to set forth with maiestye of wordes the oration wherewith he might highly commende him, rather then diligently to describe the actes of that tyme. We therefore, purposing to wryte the thinges which happened in the Church since that tyme, wil beginne where *Eusebius* left, not minded with curious and lofty style, but playnely to sett forth onely the thinges which eyther we haue founde faythfully recorded, or else haue bene shewed vnto vs by such as sawe them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the maner howe *Constantinus* the Emperour became a Chrystian, we will speake somewhat hereof, and herehence take our beginning.

CAP. II.

Howe Constantinus the Emperour became a Christian.

Diocletian Maximinian.

WHen as *Diocletian* and *Maximinian* by syrname *Herculius*, had by vnyforme consent deposed them selues of the emperial scepter and embraced a pryuate kinde of life: when as also *Maximianus* otherwise called *Galerius* raigning together with them had taken his iourney into Italy, and appoynted two Emperous, *Maximinus* to rule the East, and *Seuerus* to gouerne Italy: *Constantinus* is openly proclaymed Emperour in Britanny to succeede his father *Constantius* which died the first yeare of the two hundred seuenty and first Olympiad, the flue and twentyeth of Iulye. but at Rome *Maxentius* the sonne of *Maximianus Herculius*, is chosen of the pretorian souldiers not to gouerne the empire but rather to practise tyranny. Not long after, *Herculius* inflamed againe with desire of rule, went about to dispatch his sonne *Maxentius*, but ẏ souldiers hindred his purpose, in the ende he died at Tarsus a city of Cilicia. *Seuerus* the Emperour which was sent to Rome by *Galerius Maximinianus* to take *Maxentius*, was of the souldiers betraped and put to death. Last of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinnius*, by originall a Dane, his old fellowe souldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the Romaines ill fauordly, he oppresseth them and sheweth him selfe rather a tyrant then an Emperour towards them, he farre passeth the boundes of shamefastnes abusing the spouses of noble personages, sleying many with the sworde and putting in vre other such like lewde practises. *Constantinus* the emperour being certified hereof deuised with him selfe which way possibly he might ridd the Romaynes from vnder this greeuous yoke of seruitude and dispatch the tyrant out of this life. deliberating thus with him selfe, he forcasted also what God he were best to cal vpon for ayde to wage battel with the aduersary. he remembred how that *Diocletian* which wholy dedicated him selfe vnto the seruice of the heathenish Gods, preuayled nothing thereby, also he perswaded him selfe for certayne that his father *Constantius* who renounced the idolatry of the Gentiles ledd a more fortunate life, musing this doubtfully with him selfe, and taking his iourney with his souldiers I wott not whither, a certayne vision appeared vnto him, as it was straunge to beholde, so in deede incredible to be spoken of. about noone, the day somewhat declining, he sawe in the skye a lightsome piller, in forme of a crosse, wherein

Maximinus. Seuerus. Constantin⁹.

Maxentius.

Licinnius.

The tyranny of Maxenti⁹.

The signe of the crosse

was ſeene of Conſtantin⁹ in the aëre.

theſe wordes were ingrauen: In this ouercome. the which viſion ſo amazed the Emperour, that he miſtruſting his owne ſight, demaunded of them that were preſent, whether they perceaued the viſion: which when all with one conſent had affirmed, the wauering minde of the Emperour was ſetled with that diuine and wonderful ſight. The night following in his ſlepe he ſeeth Chriſt which ſayeth thus vnto him: frame vnto thy ſelfe the forme of a croſſe after the example of the ſigne which appeared vnto thee, and beare the ſame agaynſt the enemies as a fitt banner or token of victory. he being fully perſwaded with this oracle, commaundeth the victorious ſigne of the croſſe (which as yet is reſerued in the pallace of the Emperour) to be made, and therewith proceedeth forewards in his affayres with greater courage and promptnes of minde. and ioyning with the enemy right ouer againſt Rome, about the bridge commonly called Bulbia, he gott the victory, for *Maxentius* being drowned in the riuer, died. it was the ſeuenth yeare of his raigne when ẏ he ouercame *Maxentius*. after theſe thinges when as *Licinnius* his fellow Emperour and his brother in lawe, hauing maried his ſiſter *Conſtantia*, ledd his life in the Eaſt: *Conſtantinus* enioying ample benefitts receaued at the handes of God, ſhewed him ſelfe gratefull in offering of thankes and prayſes vnto the author of all goodnes. his practiſes were theſe: to deliuer the Chriſtians from perſecution, to call agayne the exiled vnto their natiue ſoyle: to ſett at liberty ſuch as were in priſon: to reſtore agayne the goods confiſcated: to build againe the Churches that were ouerthrowen: all which things he accompliſhed with great promptnes of minde. in the meane while *Diocletianus* which had reſigned the empire departed this life at Salon a city of Dalmatia.

Chriſt appeareth to Conſtantine in his ſleepe.

Maxentius died about the yeare 318.

The godly ſtudy of Conſtantine.

The death of Diocletian Anno Dom. 318.

Cap. III.

How Conſtantinus fauoring the Chriſtians, and Licinnius perſecuting them, wage battell one agaynſt the other.

Conſtantinus the Emperour fixing his whole minde vpon ſuch thinges as ſett forth the glory of God, behaued him ſelfe in all things as a Chriſtian, erecting Churches from the ground and adorning them with goodly and gorgeous conſecrated monuments: moreouer ſhutting vp the temples of the heathens, purging and publiſhing vnto the world (in the way of deriſion) the gaye images gliſtering within. but *Licinnius* famous among them for his fond opinion in gentiliſme, hated the Chriſtians, who for all he durſt not openly perſecute for feare of *Conſtantine* the Emperour, yet in ſecrete he menaced and diſpatched many Chriſtians. but in proceſſe of time he endeuored openly to afflict them. This perſecution was prouincial, for it was kindled there only where *Licinnius* made his abode. after theſe things, practiſing in other things alſo ẏ part of a tirant, being fully perſuaded that *Conſtantine* was not ignorant hereof, and knowing full well ẏ he was greatly offended with him for it, he haſteneth to cleare him ſelfe, flattering and fayning to ioyne with him in league of friendſhip binding him ſelfe with an oth neuer to perpetrate any tyrannicall acte, and not onely ſwearing but withall forſwearing him ſelfe, for he ceaſed not from tyranny, neither relented from raiſing againſt the Chriſtians the greeuous ſtorme of perſecution. he forbad the Biſhops by decree that they ſhould not conferre at all with the Gentiles, to the ende the religion of the chriſtians might nether take roote, nether be raiſed at al. Then was the perſecution rife in euery mans mouth and in deepe ſilence, ſecret in worde yet open in deede. the perſecuted members of Chriſt endured intollerable paine of their bodies and ſuſtained great loſſe of their ſubſtance. * Whereby he incenſed greatly the Emperour *Conſtantine* againſt him, ſo that they breaking the league of fayned friendſhip which was betwene them, became deadly foes. Not long after they waged battel & meting oft by ſea & by lande, in the ende at Chryſopolis a city of Bithynia, to wete at the docke or hauen of Chalcedon, *Licinnius* was ouercome and yelded him ſelf vnto *Conſtantine*. He taketh him aliue, he dealeth curteouſly with him, he ſlayeth him not, but enioyned him to dwell in Theſſalonica, and there to leade a quiet and a peaceable life. it was but a ſmall time that he liued in peace, for immediately after, he gathered an hoſt of Barbarians and endeuored by fighting agayne to reuenge his former foyle. the which when *Conſtantine* had vnderſtoode he commaunded that he ſhoulde be put to death, at whoſe commaundement he was diſpatched. *Conſtantinus* nowe hauing the vpper hande and publiſhed Emperour & King, endeuoreth forthwith to amplifie the Chriſtian affaires and that diuerſly by his meanes alſo the Chriſtians liued in great peace and tranquillitye, but after this peace there enſued warres and deadly hatred amonge the Chriſtians them ſelues, what it was, how it beganne, and the maner of it we will declare.

* Cap. 4. in the Greeke.

The humanitye of Conſtantine.

Licinius was put to death for his periurie & breaking of league Anno Dom. 327.

Cap.

Cap. iii.

Cap. 5. in the Greeke.

The contention betwene Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the ministery.

After *Peter* Bishop of Alexandria which suffred martyrdome vnder *Diocletian*, *Achillas* succeeded in the Bishoprieke. After *Achillas*, *Alexander* in the time of the aforesayd peace was chosen Bishop. who leading a quiet and a peaceable life brought the Church vnto an vnity, and on a certayne time in presence of the Priestes which were vnder him and the rest of the clergy he entreateth somewhat more curiously of the holy trinitie and the vnitie to be in the trinitie. *Arius* then being one of the Priestes placed in order vnder him, a man very skilfull in the subtelties of sophisticall logick, suspecting the Bishop to haue brought into the Church the erroneous doctrine of *Sabellius* the Aphrick, & being kindled with the desire of contention, sett him selfe opposite agaynst the opinion of *Sabellius* the Aphrick, and as it seemed directly against the allegations of the bishop, saying: if the father begatt the sonne, then had ỳ sonne which was begotten a beg mning of essence: hereby it is manifest that there was a time when the sonne was not, and the consequent to followe necessarily that he had his essence of nothing. * When he had with this straung kinde of doctrine concluded & layd downe this position, he prouoked many to reason hereof, so that of a small sparcle a great fire was kindled. for this noysome pestilence beginning from the Churches of Alexandria spredd it self throughout all Ægypt, Libya, & the vpper Thebais, yea passed moreouer through the rest of the prouinces and cities. many others also embraced the pestilent opinion of *Arius*, of which number chiefly *Eusebius* (not he of Cæsarea) but an other which afore time was b shop of ỳ church of Berytus, but then craftely crept in to be Bishop of Nicomedia a city of Bithynia, clane fast vnto him. which thinges when *Alexander* had both hearde and seene done with his eyes, was very much moued thereat, and summoning together a counsell of many Bishops, he depriueth *Arius* and such as fauored h s opinion of the priestly order: and wrote vnto the seuerall Bishops throughout the cities in this maner.

Peter. Achillas. Alexander.

Arius contraryeth his Bishop and ordinary.

The original of Arius heresie.

* Cap. 6. in the Greeke.

Two Eusebius, the first was writer of the former history. the 2. Bishop of Nicomedia, & an Arian.

The epistle of Alexander Bishop of Alexandria.

TO the welbeloued and most reuerend brethren fellow ministers with vs throughout the churches wheresoeuer. In so much as we are commaunded by holy Scripture to retaine the bonde of vnity & peace, it is requisite that we vvrite & signifie one to another the things that seuerally happen among vs, to the ende that if one suffer or one reioyce, vve all may suffer together or reioyce together. Novv in our church there are risen certaine men vvhich transgresse the lawes: which impugne Christ: which leade men into Apostasie: whome a man may rightly suppose & iustly terme the forrunners of Antichrist. I was disposed truely to be silent and not to blason at all so haynous an offence if peraduenture by any meanes possibly this blemish might haue bene wiped away from among them which alone fel from the church, lest that straying abrode into straung places it might infect vvith the filth therof the eares of simple & seely soules. but in as much as *Eusebius* novv Bishop of Nicomedia, supposing the vvhole state of the church to be vnder his iurisdiction, and seeing vvith him selfe that he is to be charged of none for leauing the Churche of Berytus, and for that he greedily gaped after the Churche of Nicomedia, and in that he is become the patrone and ringleader of these Apostatas, going about to publish letters into all prouinces, highly extolling them that he may plung certayne of the ignorant sort into an extreame pestilent heresie altogether contrary to Christ him selfe: I thinke it necessary (seeing the like is vvritten in some parte of the lavve) no longer to be silent. but to declare vnto you all the vvhole matter vvhereby ye may not onely knovve them vvhiche fell from the trueth, but also their detestable doctrine and the circumstance of their heresie, and also if peraduenture *Eusebius* doe vvrite vnto you that you geue no eare vnto him. for he hauing concealed for a season his olde festred corruption of minde, and novve disposed to renevve the same, fayneth to further their cause by his epistels. but in very deede he shevveth plainly that these his practises be directed to the furtherance of his ovvne cause. such as fell from the Church vvere these: *Arius*, *Achillas*, *Æithales*, *Carpônes*, a seconde *Arius*, *Sarmates*, *Euzoius*, *Lucius*, *Iulianus*, *Menas*, *Helladius*, *Gaius*, and together vvith them also *Secundus* & *Theònas* vvhich sometime vvere called Bishops the things vvhich they published abroade contrary to holy Scripture were such: that God vvas not alvvayes a father, but that there vvas sometime vvhen he vvas no father:

The blasphemies of Ari-

us and his complices.

and that the vvorde of God vvas not from euerlaſting, but had his beginning of nothing. For that God vvhich is, made him vvhich vvas not, of that vvhich is not, for vvhich cauſe there vvas a tyme, vvhen he vvas not. that the ſonne vvas a creature and made, neyther like vnto the father in ſubſtance, neyther the true vvorde of the father by nature, neyther his ttue vviſedome, but made metaphorically the worde and the vviſedome, & the ſame to be made by the proper worde of God and by the wiſedome which is in God, in the which God made all thinges and him toe. for vvhich cauſe he is of a changeable and diuerous nature as all other reaſonable creatutes be. that the vvorde is ſtraung, diuerous and ſeuered from the vviſedome of God. that the father can not be expreſſed by the ſonne, that the ſonne knovveth not the father fully neyther abſolutely, neyther can perfectly diſcerne him. and that the ſonne perceaueth not the ſubſtance of the father as he is, but that he was made for our ſakes, that God by him as by an inſtrument might create vs, and that he had not bene, had not God bene moued to create vs. One at that tyme demaunded of them vvhether the vvorde of God coulde be chaunged as the deuill vvas chaunged? and they vvere not afrayd to anſvvere: yea, it may be. for that he is of a chaũgeable nature and begotten, he is mutable. *Arius* therefore and his adherents vvhiche vttered theſe thinges and impudently auoutched them together vvith all ſuch as fauour the like fonde opinions: VVe together vvith other Bishops of Ægypt and Libya in number vvelnighe a hundred meeting for the ſame purpoſe, haue pronounced to be helde of all men for accurſed. *Euſebius* and his adherents endeuer to mingle falſehoode with the trueth, & pietye with impietye, but they shall not preuaile, for trueth getteth the victory & light hath no fellowship with darknes, no agreement betwene Chriſt & Belial. who euer hearde of the like practiſes? & who preſently if he heard the like woulde not wonder as at ſtraung thinges, and ſtoppe his eares leſt the dregges of ſo deteſtable a doctrine should annoy the ſenſe of hearing? what man hearing *Iohn* affirming: *in the beginning was the worde*, will not forthwith condemne theſe which ſay: there was a tyme when he was not? or who is it when he heareth in the Goſpell: *the onely begotten ſonne and by him were all thinges made*, that vvill not deteſt theſe, vvhich affirme that the ſonne is one of the creatures? and hovve can he reſemble the thinges vvhiche vvere made by him? or hovve can the onely begotten (as their opinion is) be numbred vvith all other liuing creatures? or hovve is he made of nothinge vvhen the father ſayeth: *My harte hath endited a good matter.* and: *Before the morning in the wombe haue I begotten thee?* Or hovve is he in ſubſtance different from the father, being the *Perfect image and brightnes of the Father?* and vvhen as he him ſelfe ſayeth: *He that hath ſeene me, hath ſeene alſo the Father.* or hovve can it be if the onely ſonne of God be the vvorde and the vviſedome, that there vvas a tyme vvhen that he vvas not? it is as if a man shoulde ſaye: God ſometyme vvanted both vvorde and vviſedome. or hovve is he chaungeable and mutable, vvhen as he reporteth of him ſelfe: *I am in the Father*, and *the Father is in me*. alſo: *I and the Father be both one*. and by the Prophet *Malachye* alſo: *Conſider me that I am God, and am not chaunged.* and althoughe this ſaying may be referred vnto the Father him ſelfe, yet preſently it is applyed more aptely vnto the ſonne, for in that he was borne and become man, he is not chaunged at all, but as the Apoſtle vvriteth, *Ieſus Chriſt yeſter nyght, and toe daye, and he is the ſame for euer.* VVhat therefore ledd them (I beſeache you) vnto ſo erroneous and deteſtable an opinion for to ſaye: he vvas made for vs, vvhen as the Apoſtle vvriteth: *For of him and by him are all thinges?* no maruell at all, in that they falſely reported, the ſonne not fully and perfectly to knovve the Father, for vvhen they had once determined vvith them ſelues to vvarre agaynſte Chriſt, they vtterly reiected the vvordes of our Lorde vvhere he ſayth: *as the Father knoweth me*, (ſayth the ſonne) *ſo doe I knowe the Father*. if the Father knovveth the ſonne vnperfectly, then is it manifeſt that the ſonne knovveth the Father vnperfectly alſo. but if this be impiety and open blaſphemye, and that the Father knovveth the ſonne perfectly and fully, then doth it follovve that euen as the Father knovveth his ovvne vvorde, ſo the vvorde knovveth his ovvne father, vvhoſe vvorde he is. but vvhen as at ſundrye tymes vve conuinced them vvith allegations and expoſitions out of the ſacred and heauenly Scriptures, for all that, they agayne chaunged them ſelues like vnto the chaungling & diuerouſly beſpotted beaſte Chamæleon, vvreſting vvith all might poſſible to light vpon their owne pates the ſaying of the wiſe man: *VVhen the vngodly perſon commeth to extreame impietie then he diſdayneth*. and though many hereſies ſprange before their tyme, vvhiche exceeding out of meaſure in impudencye fell out at length for all that into extreame follye: yet theſe men,

The confutation of Arius.

Iohn.1.

Pſal.44.
Pſal.109.
Coloſſ.1.
Heb.1.
Ioh.14.

Ioh.14.
Ioh.10.
Malach.3.

Hebr.13.

1.Corinth.8.

Ioh.10.

Prouer.18.

men, vvhich endeuer vvithal their gloſes to take avvay the diuinity of the vvord, dravving nerer vnto the time of Antichriſt, doe in manner declare thoſe hereſies, in compariſon of the impitie of their blaſphemous opinion, to be in the right trueth, VVherefore they vvere excommunicated & banished the church and pronounced to be held of all men for accurſed. And though vve tooke theyr fall heauyly, ſpecialy becauſe that ſometime they ſupped the ſvvete ioyce of the eccleſiaſticall doctrine and novve are fallen from the ſame: yet vve maruell not greatly at thē. For the like happened heretofore not only to *Hymenæus* & *Philetus* but alſo before them vnto *Iudas* vvhich vvas the diſciple of our Sauiour, aftervvardes a traytor and an Apoſtata. Neither are vve hereof ignorant or vnmindefull. For our Sauiour hath forewarned: take heede, leſt any deceaue you. For many vvill come in my name, ſaying: I am, and the time is novve at hand, And they wil deceaue many, goe not after thē. & *Paul* vvhē he had learned theſe things of our Sauiour, wrote: that in the latter times ſome ſhall fall from the ſounde fayth and ſhall geue eare vnto ſpirites of error. & doctrines of deuells oppugning the trueth. Novve therefore in as much as our Sauiour Ieſus Chriſt hath commaunded the ſame, and ſignified the ſame alſo vnto men by his Apoſtle, and vve truely hearing their impiety vvith our eares, not vvithout iuſte cauſe, haue (as vve ſayd before) pronounced this kind of men for accurſed, and proclaimed openly that they are cut of, from the Catholick church, & farre frō the right fayth. And vve haue certified your holynes wel beloued and moſt reuerende brethren, vvhich are ioyned vvith vs in the ſame fellovvſhip of the publique miniſtery, that, if peraduenture ſome of them ouerboldly preſume to preſente themſelues before you, ye geue no heede vnto them, neyther be perſvvaded by *Euſebius*, neyther by any other vvhoſoeuer, that ſhall vvrite vnto you in theyre behalfe. For it behoueth vs that be chriſtians to eſchevve all ſuch as open theyr mouthes agaynſt Chriſt, and ſuche as are alienated in minde from him, as enemyes of God and rotten sheepe corrupting the ſenſe of mans mind, and that vve bid not ſuch kinde of men (as Saynct *Iohn* hath commaunded) no not ſo much as God ſpeede, leſt that vve become partakers of theyre offences. Salute them vvhich are amonge you, bretherne: the bretherne vvith vs ſalute you alſo. When *Alexander* had vvritten theſe letters vnto the byſhops euery where throughout the ſeuerall cities, this peſtilente infection hereby was the more ſcattered abrode, becauſe that theſe vnto vvhome theſe letters were directed beganne to burne amonge themſelues with the ſparcles of contention and diſcorde. For ſome condeſcended and ſubſcribed vnto the letters: ſome others with all might impugned them. But ſpecially amonge all the reſt *Euſebius* byſhop of Nicomedia was prouoked to the ſchiſme and diſſention, for that *Alexander* had often in his letters charged him by name. And at that time *Euſebius* was able to do much, becauſe that the emperour then made his abode at Nicomedia, where *Diocletian* a litle before had buylded a princely pallace. For which cauſe many byſhops fauored the opinion of *Euſebius*. But he ceaſed not to vvrite vnto *Alexander* that he vvoulde lette paſſe the controuerſie rayſed betvvene them: that he vvoulde admitte againe *Arius* and his adherentes into the churche: and others alſo throughout the cities he exhorted that they ſhoulde by no meanes condeſcende vnto the vvrite of *Alexander*. whereby there roſe euery where no ſmale tumult. For then a man might haue ſeene not onely the preſidentes and chiefe rulers of the churches, inueying one againſt an other with ſpitefull and opprobrious tearmes: but alſo the laye multitude ſeuered a ſunder into two partes, the one fauoring the one ſide, the other, the other ſide. Wherefore the caſe became ſo haynous and ſhamefull, and into ſo lamentable a plighte that the chriſtian religion was openly derided of all men, euen in the publique theatres and ſolemne ſpectacles. The inhabitors of Alexandria contended very childiſhely, yea without all modeſtie about the chiefe poinctes of chriſtian religion, they ſente alſo legates and embaſſadours vnto the byſhops throughout the other prouinces, who ſeueringe themſelues vnto eyther ſide, rayſed the like contention. The Meletians who not longe before were cutt of from the churche, ioyned themſelues with the Arians. I thinke it expedient to note what kinde of men they are. *Meletius* byſhop of a certaine citie in Ægypte, beſides ſundrye other cauſes, ſpecially for that in the tyme of perſecution he had renounced the fayth, and ſacrificed to Idols, was depriued of his byſhoricke by *Peter* byſhop of Alexandria, which ſuffred Martyrdome, vnder *Diocletian*. Who beinge depriued and fauored of many for all his fonde doinges, became the ringeleader of the hereſie, amonge them, who in Ægypt, of him vnto this preſent daye are called Meletians, and hauinge no iuſte cauſe or cloke to defende his doinges, in that he preſumed to ſeparate himſelfe from the churche, made a fleeueleſſe anſwere: ſayinge that he was greatly iniuryed, wherefore he brake out into

Arius & his complices excommunicated.

2. *Timoth.* 2.

Math. 24.

1. *Timoth.* 4.

2. *Iohn.*

The meletiā heretickes ioyne with the Arians. Meletius why he was depriued by Peter byſhop of Alexandria.

raylinge ſpeaches and reuiled *Peter*. And as ſoone as *Peter*, in that heate of perſecution, had ended his life with Martyrdome, he poſted ouer his opprobrious tearmes and rayling ſpeaches to the paintinge of *Achillas* who ſucceeded *Peter* in the ſeae of Alexandria. And laſt of all he leueled the pearcinge dartes of ſpitefull language at *Alexander*, who after the death of *Achillas* was there placed byſhop. While this tumulte and diſſention was toſſed to and froe, the opinion of *Arius* was called into controuerſie, then *Meletius* with his complices tooke part with *Arius*, and together with him conſpired againſt the byſhop. But they vnto whome the opinion of *Arius* ſeemed abſurde, approued of *Alexanders* ſentence touchinge *Arius*, and affirmed the condemnation pronounced againſt ſuche as were of that opinion to be iuſte and accordinge to right. But *Euſebius* byſhop of Nicomedia, and as many as fauored the fonde opinion of *Arius*, wrote vnto *Alexander* that he ſhoulde reuoke the depriuation and digraduation paſt, and admitte into the churche, ſuche as were excommunicated and excluded the companye of the faithfull, and that they maintained no deteſtable doctrine at all. So then when of eyther ſide letters were brought vnto *Alexander* byſhop of Alexandria, the letters of both ſides were gathered together into one, *Arius* tooke ſuch as were in his behalfe, *Alexander* gathered the contrary. Here occaſion was miniſtred vnto the hereticall ſectes of the Arians, Eunomians, and Macedonians which in theſe dayes diſperſe themſelues abrode, to defende theyr damnable doctrine. For euery one ſeuerally alleageth for proufe and teſtimonye of his opinion the epiſtles of ſuche as are of his owne ſecte.

Arians. Eunomians. Macedoniás.

Cap. iiii.

Howe Conſtantinus the Emperour beinge carefull for the concorde & vnity of the churche ſent Oſius a Spanyarde vnto Alexandria to reconcile Alexander and Arius, wrytinge, alſo an epiſtle vnto both the parties

Cap. 7. in. the Greeke.

When the emperour was certified hereof he was wonderfull ſorye and ſuppoſed this ſchiſme to be his owne calamitye. Forthwith therefore he wente ſeriouſly about to quenche the heate of diſcorde kindled among them, and ſent letters vnto *Alexãder* and *Arius* by a man worthy of credite whoſe name was *Oſius* byſhop of Corduba a citye of Spayne, this man the emperour loued entierly and highely honored. Some parte of which letters I ſuppoſed not impertinent for this place, which are wholy alleaged by *Euſebius* in his bookes of the life of *Conſtantine*.

Oſius a Spaniard, byſhop of Corduba.

Conſtantine the puyſant, the mighty, and noble emperoure vnto Alexander and Arius ſendeth greetinge.

The epiſtle of Conſtantinus vnto Alexander & Arius take out of the 2. booke of Euſebius of the life of Conſtantine.

Hereby I gather the originall grounde of this controuerſie in that thou *Alexander* haſt demaunded of the elders touching a certaine place of holy Scripture yea rather touching a certaine vaine peece of a queſtion, vvhat euery ones opinion vvas: and thou *Arius* haſt vnaduiſedly blaſed abrode and ſett abroche that vvhich thou ſhouldeſt not at the firſt haue conceaued, and hauing conceaued it, thou ſhouldeſt haue paſt it ouer vvith ſilence. VVhereby this diſſention is riſen among you, the vvonted aſſembly of the church hindred, the moſt deuout people diuerſly diſtracted into ether ſide & rente a ſunder, being afore time one body cõpacted together in harmoniacal vnity. wherefore let ether of you, pardoning ech other, like of that the which your felowe miniſter not without cauſe exhorteth you vnto: and what is that? that you neyther obiecte at all, neither anſwer any obiection that concerne ſuch matters. For ſuch queſtions as no law or eccleſiaſticall canon neceſſarily defineth, but the fruteleſſe contention of idle braine ſetteth abrode, though the exerciſe thereof auaile for the sharpening of the witt, yet ought we to retaine them within the inner cloſett of our mind, & not rashly to broch them in the publique aſſembly of the vulgare people, neither vnaduiſedly to graunt the common ſorte the hearing thereof. For hovve many be there that can worthely explicate & ſufficiẽtly ponder the weyght of ſo graue, ſo intricate, and ſo obſcure a matter? but if there be any ſuch that perſuadeth himſelfe able eaſily to compaſſe and to attaine vnto it, howe many partes are there (I beſeche you) of the multitude whome he can ſufficiently inſtruct therein? and who is there in ſifting out ſo curious a queſtion that can well paſſe the perill of plunging error? wherefore in ſuche caſes we muſt refrayne from verball diſputations leſt that ether we by reaſon of the imbecillity of our witt, can not explicate our

our minde, ether our auditors when we teach by reaſon of theyr dull capacity can not comprehende the curious drift of our doctrine, whereby the people of neceſſity incurreth the daūger ether of blaſphemye or the poyſoned infection of diſcorde. wherefore both the rashe obiection, and the vnaduiſed anſwere (being cauſe of the heretical ſectes of the Arians, Eunomians, and of as many as fauor the like folly ought ere other of ech other craue pardone. Neither is there occaſion miniſtred to cōtende about the chiefeſt commaundement in holy Scripture, neither is there ſprong any new opinion touching the ſeruice of God: for you retaine the on and the ſame ſentence in ſubſtance of fayth, ſo that you may eaſily embrace the vniforme conſent of vnity & cōcorde. For it is not well that for your contention about ſo ſclender matters and trifling toyes, ſo great a multitude of the people of God through your negligence should be at ſuch diſcorde among themſelues. Yea it is ſuppoſed not onely not well, but altogether intollerable. And that in fewe wordes I may lay before your eyes ſome preſident hereof, I will reaſon with you: ye are not ignorant as I ſuppoſe that the philoſophers agree amōg themſelues, all ioyntly profeſſe one title and name of diſcipline, yet for all that, they vary and diſagree in ſome odde opinion which ſeuerally they holde, who though they diſſent by reaſon of theyr ſeuerall opinion, yet becauſe of there compacted profeſſion, they ioyne hands and holde together like birdes. If then the caſe be thus, why may it not be thought farre more expediēt that we wearing the cognizance of the moſt mighty God, euen for the chriſtian religion the which we profeſſe, ſhould be at peace & vnity among our ſelues? but let vs vveygh more diligently and conſider more deepely vvith our ſelues, vvhat I ſhall novve ſay: vvhether it be right or reaſon that for light and vayne contention about vvordes, one brother ſhould diſſent from an other, and the renovvmed peace by peſtilent diſcord through vs vvhich ſpite one an other for ſclender & vnneceſſary matters ſhould thus miſerably be prophaned and rent in peces. Theſe practiſes are rather popular & farre more agreable vvith the youthly rashenes of greene heades, then vvith the ſobriety of the graue and prieſtly perſonages. vvherefore of our ovvne accorde let vs put to flight the temptations of the deuell. And in as much as our Lord God almighty the Sauiour of all mē, hath graciouſly geuen abrode of his commō light vnto all, therefore be it lavvefull vnto me (I beſeche you) as much as in you lieth, that I being ayded vvith the helping hand of his prouidence, may happely bring my purpoſe to good effect, and that alſo I may leade his people, partely vvith often calling vpon them, partely vvith the diligent ouerſight of theyr life, & partely alſo vvith sharpe admonition, to mutuall loue & amity one with an other. And ſeing that (as I ſayd) there is but one faith amōg you, one conſent of profeſſion, one trade of life and order of lawe, the which with mutual conſent of the mind linketh and compacteth into one the vvhole body with the ſeuerall membres of the ſame: that therefore, which through your diſcorde, moued no ſmall ſturre among you, for that it concerneth not any weyghty ſubſtance of all our religiō, there is no reaſon why it should breed any diuiſion at all in mind, or diſcorde in doctrine. And this doe I ſay, not to compell you in this light and fonde queſtion, of what ſorte ſoeuer it be, altogether to condeſcende vnto the ſame ſentence, & though you diſſent among yourſelues about a matter of ſmall importance (for neither truely are we all in all things like minded, neither haue we all the ſame nature and gifte ingraffed in vs) neuertheleſſe for all that, it may come to paſſe that the ſacred vnity may ſoundlye & inuiolably be retained amōg you, & one cōſent & fellowship cōſerued betwene all. But touching the prouidēce of God let there be one fayth amōg all, one cōſent of mind, & one opinion cōcerning God. & as touching the ſleyghty & ſubtle ſifting out of theſe vaine queſtiōs, though you agree not altogether in one, yet should you haue limited thē within the boūds of your cappacity & layd them vp within the ſecrete cloſett of your minde. let the cōmon lincke of amity, let true fayth, let the honor due vnto God, & the reuerēce of his lawe dwell for ſure & certaine amōg you, ioyne hāds together, be friends one with an other, render vnto the whole multitude of the people theyr wonted familiarity, & purging your mindes of the ſpott of cōtention embrace ye againe one an other after the moſt louing & friendlyeſt maner. for oftentimes vvhē enmity is banished, amity is of more delectable force amōg frieds. let me therefor enioy the days in peace & the nights vvithout moleſtation, that the pleaſure vvhich riſeth of the pure light of cōcord & quiet life, may hēceforth inuiolably be cōſerued. If it othervviſe happē, it behoueth vs to ſobe & ſigh, & to shede many a ſalt teare. for it can not be that hēceforth we leade the reſt of our life in peace & trāquility: for it can not be that the people of God (Imeane that people which ioyntly with vs is tied to the ſeruice of god) as long as they thus iniuſtly & dāgerouſly diſagree one frō

The contention of Philoſophers.

Brethren and chriſtiās may not brawle cōtentiouſly about words.

an other, doe liue peaceably, or howe can I in this caſe quiett my ſelfe and ſetle my conſcience? And that you may perceaue the great griefe & ſorow I conceaue in my harte for the ſame, I beſeche you geue eare vnto me. Of late as I came vnto the cyty of Nicomedia forthvvith I purpoſed in minde ſpeedely to trauell tovvards the Eaſte, and vvhen I haſtened tovvards you and had paſſed the greater parte of my iourney, ſo that novve I ſeemed in maner to be with you, tydings hereof conſtrained me to alter my mind, leſt that I ſhoulde vvith mine eyes behould the thinges vvhich I verely ſuppoſed my ſelfe not able to tollerat with mine ears. Touching that vvhich remayneth, ſee that vvith your peace & concorde ye make plaine and ſett vvide open the vvay for my iourney into the Eaſt, the vvhich you haue shut vvith your debate & diſcord, kindled of the one againſt the other. And bringe ſpeedely to paſſe that I may perceaue not onely you to holde together, but alſo the whole multitude of the laye people reioycinge, and let vs all ioyntly render thankes (as our bounden duety requireth) vnto God almighty vvith conuenient laude and praiſe, for the publique peace, the common vnity, and liberty of all men.

Cap. 8. after the greeke.

Cap. v.

Conſtantinus the Emperour ſummoneth the Nicene councell, it was held at Nicæa a Citie of Bithynia for the debatinge of the controuerſie about the feaſt of Eaſter, and the rootinge out of the hereſie of Arius.

THough the emperours letters contained a wonderfull exhortation full of graue and ſobre councell, yet ỹ poyſon of diſſention had takē ſuch roote, that neither the induſtry of the emperoure, neyther the credit of the meſſenger which brought the letters colde suppreſſe it. For neither *Alexander*, neither *Arius*, tempered the madnes of their cōtentious minds for all the emperours letters. There was moreouer no ſmall contention and a greate tumulte amonge the vulgare ſorte, before the which there was an other peſtilēt kind of ſedition, ſcattered abrode into certaine particular prouinces, which greatly moleſted the quiet eſtate of the church: to weete, the ſchiſme about the time of the celebration of the feaſt of Eaſter, which then had onely poſſeſſed the Eaſterne partes, whileſt that ſome curiouſly obſerued the Iudaicall celebration of the feaſte, ſome other the generall cuſtome and maner of the chriſtians throughout the worlde. And while they thus contende about the feaſte, they communicate neuertheleſſe one with an other, and accompliſhe the ſolemnity with bitter contention of minde. When therefore the Emperour ſawe the church vehemently toſſed, by reaſon of both theſe troubleſome tumultes, he ſummoned a generall councell, and cited by his letters from euery where the byſhops to appeare and meete at Nicæa a city of Bithynia. So that many byſhops out of many prouinces and cityes came thither of the which *Euſebius* called *Pamphilus* in his thirde booke of the life of *Conſtantine* wryteth thus: There vvere gathered together into one, the chiefe miniſters of God inhabitinge all the churches throughout all Europe, Aphrick, and Aſia: there vvas one ſacred ſenate framed as it vvere by the handye vvorke of God, vvhich alſo embraced vvithin the boundes thereof both Syrians and Cilicians, & ſuch as came from Phœnicia, Arabia, Palæſtina, Ægypt, Thebais, Libya, and Meſopotamia: there vvas alſo in this Synode the byshop of Perſes, neyther vvas the Scythian abſent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Aſia, and Phrygia, miniſtred choſen men from amongeſt them. Moreouer the Thracians, Macedonians, Achaians Epirotæ, and they vvhoſe dvvellinge vvas farre diſtant came thither: of the Spaniardes alſo there vvas preſent together vvith many others in that company, * one that vvas counted notable, of greate fame and renovvne. But the byshop of the princely cytye by reaſon of his olde age abſented himſelfe, yet there vvere then preſente of his clergie vvhich ſupplied his rovvme. Suche a garlande of immortall memory, tvviſted the emperour *Conſtantine* beinge but one, through the bonde of vnity vnto the glory of Chriſt: and to the ende he mighte be founde thankefull vnto his Sauiour, he ſett vp that renovvmed ſigne of victory agaynſt the enemye, liuely reſemblinge in this our aſſemblie the Apoſtolicke quire. For it is wrytten that in thoſe tymes there were gathered together holy men of euery nation vvhich is vnder heauen, amonge vvhome there vvere Parthians, Medes, Elamits, and inhabitors of Meſopotamia, Iudæa, and Cappadocia, Pontus and Aſia, Phrygia and Pamphilia, Ægypte and the partes of Libya vvhiche is beyonde Cyren, ſtraungeres of Rome, Ievves and Proſelytes, Cretes and

The meſſenger was Oſius byſhop of Corduba in Spaine.

The firſt generall councell of Nice. Euſeb. lib. 3. de vita Cōſt.

* Oſius byſhop of Corduba as I ſuppoſe.

The byſhop of Rome was not at the councell, but ſent thither certaine of his clergie. *Act.* 2.

Arabians. But this one thinge fayled them, for all they that mette there, vvere not of the ministers of God. The number of Bishops in this assemblie vvas three hundred and ouer, but of Priestes, Deacons, Acolyts, and others vvhich accompanyed them the number coulde not be tolde. And of the ministers of God, some for their sage and sober speache, some for their grauitie in life, and patience in aduersitie, some other for their trade of liuing as meane betwene both vvere highly commended. There vvere of these not a fevv, vvho for their old yeares and auncient dayes vvere greatly honored: other some in the flower of their youth, for sharpnes of vvitt, gaue a glistering shine: certaine others vvere late practitioners and nouices in the ministerie. vnto all vvhich the Emperour commaunded that all necessaries, large and liberall foode for sustenance, should dayly be ministred. And so farre out of *Eusebius* touching that assemblie. When the Emperour had finished the triumphe solemnized in remembrance of his victorie against *Lacinnius*, he tooke his iorney vnto Nicæa. Among the bishops there assembled, *Paphnutius* bishop of the vpper Thebais, and *Spiridion* bishop of Cyprus were recounted famous. But the cause that moued vs to rehearse them, hereafter shalbe shewed. There were present also many of the laytie which were skilfull logicians, ready to defend eyther part. *Eusebius* bishop of Nicomedia (as I haue sayde before) *Theognis* and *Maris* maintayned the opinion of *Arius*. This *Theognis* was bishop of Nicæa, and *Maris* bishop of Chalcedon a cytie of Bithynia. Against these *Athanasius* deacon of the church of Alexandria, stroue manfully, this *Athanasius* did *Alexander* the bishop highly esteeme, and therefore there ensued greate enuie against him, as hereafter shalbe declared. Before the bishops mett together in one place, the logicians busied them selues propounding against diuers others certaine preambles of disputation, and when diuers were thus drawen to disputation, and allured as it were by bayte: a lay man one of the number of confessors, of a simple & syncere mynd sett himselfe against the Logicians, and tolde them thus in playne wordes: that neyther Christ, neither his Apostles had deliuered vnto vs the arte of Logicke, neyther vayne fallacies, but an open and plaine minde to be preserued of vs with faith and good workes. The which when he had spoken, all that were present had him in admiration, and helde with his sentence. Then the Logicians after they had heard the pure wordes of playne trueth quieted and setled them selues aright. So that at length by that meanes the sturre raysed by occasion of Logicke, was wholly suppressed. The day after all the bishops mett in one place, after them came the Emperour, beinge come he standeth in the middest, neither woulde he first sit downe, before he had beckened to the bishops to do the same. So greate a reuerence of person and shamefastnesse of minde did the Emperour shewe vnto those graue fathers. After that all were silent, as the opportunitie of the tyme dyd require, the Emperour as he sate in his seate made an oration vnto them, exhorting them to embrace vnitie of minde, concorde, and agreement, wherein also he counselled them to remoue from their mindes all priuate malice and grudge, which they dyd owe one towardes an other. For diuers of them had accused eche other, and putt vp the daye before vnto the Emperour libells one against the other. But he exhorted them earnestly to applye them selues vnto the purposed busynesse, which was the cause of their assemblye, and commaunded the libelles to be burned: iayninge withall this onely sayinge: that Christ commaunded hym that looketh for forgeuenesse, to forgeue likewise his brother. When that he had largely entreated of concord and peace to be preserued amonge them, he referred vnto their discretion to discerne more exquisitely of the principles of Christian religion, euen as the selfe same *Eusebius* reporteth in his thirde booke of the lyfe of *Constantine*, whose allegation may presently seeme very commodious. For thus he writeth: VVhen many thinges of eyther syde vvere alleadged, and a greate controuersie raysed euen at the entrance into disputation, the Emperour gaue pacient and peaceable eare vnto all, he receaued theire positions vvith earnest and carefull studie: some tymes he holpe in reasoninge ere other parte: vvhen that they disputed vvith heate of contention he reconciled them by little and little: he conferred vvith euery one louingly and courteously: he vttered his minde in Greeke, neither was he ignorant of that language. his speache was both sweete and pleasaunt, perswading with some, pacifying some other vvith gentle vvordes, praysing others for their sage sentences. He ceased not to reduce them all vnto concorde, vntill that he had brought them to that passe, that they all became of one mind, and concluded with one opinion touching all the thinges that euer toe fore vvere called into question, so that not onely there florished among thē one faith: but also they agreed all together to celebrate the solempne feast of Easter at one and the same tyme throughout the vvorlde. Nowe therfore the canons conclu-

Paphnutius. b. of Thebais.
Spiridion. b. of Cyprus.
Euseb. Nicomed.
Theognis an Arian.
Maris an Arian.
Athanasius.
Alexander.
Ruffinus in his first. boke cap. 3. layeth downe the circūstances of this historie more at large.
Constantine the Emperour sheweth greate reuerēce vnto the bishops.
Constantine exhorteth to vnitie, and burneth their libells. *Mat.* 18.
Euseb. lib 3. de vit. Constantini.

ded vpon by common conſent of all, were ratified by the ſubſcription of euery one, and recorded for the poſteritie. Theſe things hath *Euſebius* to like purpoſe rehearſed and left behinde him in writing, neither haue we in this place cyted them out of ſeaſon, yea we haue vſed his wordes for witneſſes and knitte them to this our hiſtorie, to the ende we geue not eare vnto ſome which haue condemned the counſell aſſembled at Nice, as though it had erred in the fayth: againe that we creditt not *Sabinus* the Macedonian, who called the men that mett there, idiots and rude perſons. For this *Sabinus* biſhop of the Macedonians, which inhabit Heraclæa a citie of Thracia, whileſt that he gathereth into one volume thoſe things which diuers councells and aſſemblies of biſhops haue committed to writing, he condemneth with opprobrious languages the biſhops which mett at Nice for vnlearned and ignorant men. not remembring that in ſo doing he cõdemneth *Euſebius* for an idiote, who publiſhed the ſame faith with the greate trvall and experience he had therein. Moreouer ſome things of ſett purpoſe he ouerſkippeth: ſome other he peruerteth: thoſe thinges which ſeemed to make for his purpoſe which tended to the marke he ſhott at, all thoſe he culled out diligently. And though he praiſeth *Euſebius Pamphilus* for a witneſſe to whome creditt may worthely be geuen, and though he highly commende the Emperour as one that preuayled very much in the eſtabliſhing of Chriſtian religion, yet for all that doth he reprehende the faith publiſhed in the councell of Nice, as deliuered by ſuch as were rude and all together vnlearned. And whome he calleth a wiſe man, and counteth a true witneſſe, the ſame mans teſtimonie of ſett purpoſe doth he reiect. For *Euſebius* reporteth that of the miniſters of God which then were preſent, ſome excelled for their ſage and ſober ſentences, ſome for their grauitie of life, and that the emperour with his preſence reduced them all vnto concorde, and linked them together in one mind and in one opinion. but of *Sabinus* if tyme do ſerue and occaſion hereafter be offred, we will ſay more.

He cõfuteth the ſclaunderous report which Sabinus made of the biſhops aſſembled in the councell of Nice.

The vniforme doctrine of faith agreed vpon & publiſhed by open cõſent of all in the generall coũcell of Nice, is this: *VVe beleue in one God the father almighty maker of all things viſible & inuiſible, and in one Lord *Ieſus Chriſt* the ſonne of God, the onely begotten ſonne of the father, that is of the ſubſtance of the father, God of God, lyght of lyght, very God of very God, begotten not made, being of one ſubſtance vvith the father by whome all things were made, both the things in heauen and the things in earth. VVho for vs men and for our ſaluation came dovvne, and vvas incarnate, he vvas made man, he ſuffred and roſe the thirde daye, he aſcended into the heauens, he ſhall come to iudge both the quicke and the deade. And vve beleeue in the holie Ghoſt. therefore they vvhich ſay that there vvas a time vvhen he vvas not, before he vvas begotten, or that he had his beginning of nothing, or that he is of an other ſubſtãce or eſſence, or that affirme the ſonne of God to be made, or to be conuertible or mutable: theſe the Catholicke & Apoſtolicke church of God doth pronounce for accurſed. This faith three hundred & eighteene biſhops haue confirmed and all conſented thereunto, and as *Euſebius* writeth they all with one voice and one minde ſubſcribed therevnto. fyue onely excepted, which allowed not of this clauſe, to wete: Of one ſubſtance, by name *Euſebius* biſhop of Nicomedia, *Theognis* of Nice, *Maris* of Chalcedon, *Theõnas* of Marmarica, and *Secundus* of Ptolemais. For they affirmed, that to be Of one ſubſtance, which hath his originall of ſome thing either by diuiſion, or deriuation, or production. By production as a budde out of the rootes: by deriuation as children of the parents: by diuiſion as two or three peeces out of a maſſe of golde. The ſonne of God by relation was after none of theſe maners, and therefore they ſayde they would not agree vnto the forme of faith confirmed in the councell of Nice. Whereupon they derided exceedingly the clauſe of One ſubſtance, and would not ſubſcribe vnto the depoſition of *Arius*.* For which cauſe the councell not only accurſed *Arius* and all his adherents, but alſo forbad him Alexandria. Moreouer by the Emperours edict *Arius*, *Euſebius*, & *Theognis* were exiled,* wherevpõ *Euſebius* & *Theognis* in a while after they were baniſhed, gaue vp a booke of their cõuerſion & repẽtãce, ſignifying withall their cõſent touching the faith Of one ſubſtãce, as hereafter in proceſſe of our hiſtory we will declare more at large. At ẏ ſame time *Euſebius* cõmonly called *Pãphilus* biſhop of Cæſarea in Palæſtina, whẽ in ẏ ſame coũcell he had a while ſtaggered, & aduiſedly pondered with him ſelfe whether it were his part to admit ẏ plattforme & definitiõ of faith: at length approued it together with the other byſhops & ſubſcribed therevnto, and ſent the ſame forme of faith in writing vnto ẏ people whoſe charge he had, expounding the clauſe of One ſubſtance, leſt ẏ any thencefoorth ſhould ſuſpect him to haue doubted

*this Nicene creede was not founde thus placed in the greeke coppy, wherfore the Greeke ſeemed vnperfect, for to what ende ſhold Socrates write: The vniforme doctrine of faith &c. is this. vnleſſe ſome thing folowed, or howe coulde he after all conclude as he doth: This faith vnleſſe there were ſomewhat interlaced. we haue therefore ſupplied the want of this vnperfect place by borowinge the coppy of this Creede writtẽ truely in the ſame words by Euſebius Pamphilus, and recited towardes the later ende of this chapter by Socrates, the which we haue preſently layde downe in different letters. *Arius accurſed with his complices. * Euſebius & Theognis being Arians, do recant.

thereof

thereof at all. The things which he wrote were after this maner. It is very like (welbeloued) that the acts cõcerning the ecclesiasticall faith cõcluded in the great & famous coũcell held at Nice, came heretofore to your knowledge, specially in that, fame spreadeth her self abrode faster thẽ the truth curiously tryed or handled of vs: yet that the trueth may not only be embraced of you by heare say, I haue thought necessary to send vnto you in writing first that forme of faith which I exhibited to the councell, next, the other published by the bishops, where they haue annexed & added certaine things to ours. The forme of our faith which thẽ was read in presence of our most holy emperour, & thẽ approued for soũd & certaine, was in this sort, as we haue receaued of the bishops our predecessors both when we were catechized, as also vvhen we vvere signed with the seale of baptisme: as we haue learned of holy scripture: as we haue beleued beĩg priest, & preached being bishop, euen so now also beleuĩg we haue made manifest our faith vnto you which is this. VVe beleue in one God the father almighty, maker of all things visible & inuisible, & in one Lord *Iesus Christ* the word of God, God of God, light of light, life of life, the only begotten sonne, the first begotten of all creatures, begottẽ of God the father before all worlds, by whome all things were made, who for our saluation was incarnate & cõuersant amõg men, who suffred & rose the third day, who ascended vnto the father and shall come againe to iudge both the quicke & the dead. we beleue also in one holy Ghost, beleuing moreouer euery one of these to be in essẽce & substãce. the father to be a father in deede, the sõne to be a sõne in deede. the holy ghost to be a holy ghost in deede, euẽ as our Lord sending his disciples to preach, said: Goe therfore teach all natiõs baptizĩg thẽ in the name of the father, & of the sõne, & of the holy ghost. Toutchĩg all which we firmly protest, that we are of this mind, that we are of this opiniõ, & haue bene, and that we minde to perseuer in this faith vntill death do seuer and part asunder body & soule, holding for accursed all cãkred heresies the which godlesse persons haue sowẽ in the world. & that you may fully perswade your selues of vs, that we haue heretofore beleued & spoken vnfainedly and from the hart toutching all the premisses, presently also vve protest, that vve both beleue aryght, and speake as vve ought of God almyghtie and our Lorde *Iesus Christ*, and vve are able vvith playne demonstration to proue, and vvith reason to perswade that in tymes past our fayth vvas alike, that then vve preached thinges correspondent vnto the forme of faith already published of vs, so that none in this behalfe can repyne or gaynesay vs. Moreouer our most holie Emperour hath testified the same to be most true, affirming him selfe to be of the same opinion, he commaunded that all should geue their assent vnto the same that they should subscribe vnto the particulers, that they shoulde condescende vnto the premises, so that this one onely clause, *Of one substance*, vvere interlaced. The vvhich he him selfe explicated in these vvordes: to be *Of one substance*, may not be taken accordinge vnto corporall affections, neyther to consist of the Father by diuision, neyther by incision or parting asunder. It may not be that an immateriall, an intellectuall, and an incorporeall nature should admitt or be subiect to any corporall passion, for it behoueth vs to conceaue such mysteries vvith sacred and secrett termes. Our most sage and vertuous Emperour reasoned of these thinges after this sort. The bishops becawse of the clause, *Of one substance*, published this forme of faith: VVe beleue in one God the father almighty maker of all things visible & inuisible, and in one Lord *Iesus Christ* the sonne of God, the onely begotten sonne of the father, that is of the substance of the father, God of God, light of light, very God of very God, begottẽ not made, being of one substãce with the father, by whome all things were made, both the things in heauẽ & the things in earth. who for vs men & for our saluation came downe, & was incarnate, he was made man, he suffred & rose the third day, he ascended into the heauens, he shall come to iudge both the quicke & the dead. And we beleue in the holy Ghost. Therefore they which say that there was a time when he was not, before he was begotten, or that he had his beginninge of nothinge, or that he is of an other substãce or essẽce, or that affirme the sonne of God to be made, or to be cõuertible or mutable: these the Catholicke & Apostolicke church of God doth pronounce for accursed. whẽ they had prescribed this forme of faith, we ceased not diligẽtly to demaund of thẽ how they vnderstoode that sentẽce, *To be of the substãce of the father*. & that: *to be of one substance with the father*. whereupõ there rose obiectiõs & resolutiõs, so that the right sẽse of the foresayd sentẽces was curiously sought out. They sayd that, to be *Of one substãce*, signified nothing else thẽ to be of the father, yet not to be as a part of the father. This seemed vnto vs very well to agree with the expositiõ of that blessed doctrine which teacheth the sonne to be of the father, yet not to be part of his substãce.

Eusebius writeth thus frõ the coũcell of Nice vnto the churche of Cæsarea in Palæstina, whereof he was bishop.

The Creede which Eusebiꝰ Pãphilus him selfe made & exhibited vnto the councell of Nice, wherevnto the bishops added the clause, Of one substãce. *Mat.* 28.

The Emperour Cõstantine cõmandeth the clause, Of one substãce, to be added vnto Eusebiꝰ Creede: he expounde th him selfe the meaninge thereof.

The Creede layd down by 318. bishops in the coũcel of Nice, the which Eusebius in these wordes sendeth to Cæsarea. Of the substance:

VVherefore vve accorded vvith this ſentence, neither reiected vve the clauſe *Of one ſubſtance*, becauſe that peace vvas placed before our eyes as a marke to beholde, and moreouer vve had ſpeciall care not to fall from the faith. In like maner vve approued *Begotten, not made*. For *Made* they counted a common vvorde vvith other creatures vvhich vvere made by the ſonne, that the ſonne had nothinge in him vvhich reſembled or vvas like vnto them, and for that cauſe he vvas not a creature like vnto thoſe vvhich vvere made by him, but of a farr more excellēt ſubſtāce thē any creature is framed, the which holy ſcripture declareth to be begottē of the father: inaſmuch as no mortall nature can either by vvord expreſſe, or by thought comprehende or attaine vnto the maner of his generation. In like ſort alſo that clauſe: *The ſonne to be of one ſubſtance with the father*, vvas ſifted and allovved, to be vnderſtode after no corporall maner, neither to haue any likelihoode vvith mortall liuing things, neither to be by diuiſion of ſubſtance neither by ſection or parting aſunder, neither by mutation of the fathers eſſence and povver, that the vnbegotten nature of the father vvas farre from al theſe thinges. And that *To be of one ſubſtance* vvith the father, ſignified no other thing, then that the ſonne of God vvas in nothing like the reſt of the creatures, but altogether like vnto the father alone vvhich begate him, neither begotten of any o-other then of the fathers ſubſtance and eſſence, vnto the vvhich thinge thus ſett forth, right and reaſon required that vve ſhould condeſcende. For vve haue knowen for ſuertie diuers auncient bishops and vvriters of greate learning and renovvne to haue mentioned this clauſe, *Of one ſubſtance* in ſetting forth of the diuinitie of the father and the ſonne. ſo farre of the faith published in the councell of Nice. vvhervnto vve all condeſcended not rashly and vnaduiſedly but according vnto the ſentences ſett forth in the preſence of the moſt godly Emperour, which were diſcuſſed, & by common aſſent approued for the cauſes afore alleadged. And withall we thought good to ratifie the forme of curſe published after the expoſition of the faith, becauſe that it forbiddeth that no man do acquaint him ſelfe vvith forreyne ſpeaches and vnwritten languages, vvhereby in maner all confuſion and diſcord is drawen and crept into the churche, vvhen as the ſacred ſcripture maketh mention no vvhere of any ſuch ſentences, to vvete: That the ſonne of God had his beginning of nothing, and that there vvas a time vvhen he vvas not. And ſuch like ſentences it ſeemed not agreable vvith reaſon either in vvordes to talke of them, or in deede to teache them. Vnto vvhich notable decree vve haue ſubſcribed, although heretofore vve neuer accuſtomed neither acquainted our ſelues vvith ſuch ſpeaches. Theſe things (vvelbeloued) vve haue neceſſarily ſent vnto you, not onely to certifie you of the cenſure concluded of vs after our curious ſifting and aſſent, but alſo to let you vnderſtande that while at the firſt the diuerſitie of reports written vnto you offended vs not a little, we perſiſted in one & the ſame mind (as it was moſt meete) euen to the laſt houre. But afterwards with ſmall adoe, we embraced without any diſquietnes at all ſuch things as were not offenſiue, when as we with tractable mind ſought out the ſenſe and vnderſtanding of the words which vvere then in controuerſie, and found them altogether agreable vvith the thinges contayned in the forme of fayth published by vs our ſelfe. **Theſe things did *Euſebius Pamphilus* ſende in vvriting vnto Cæſarea in Palæſtina.**

Begotten not made.

The ſonne to be of one ſubſtāce with the father.

Before Arius time the clauſe of one ſubſtāce was knowen.

CAP. VI.

Cap. 9. in the Greeke.

The Epiſtle of the Synode contayning their decrees, and the expulſion of Arius with his complices, ſundry epiſtles of Conſtantine the Emperour.

THe councell it ſelfe by generall conſent vvrote theſe things vvhich followe vnto the churche of Alexandria, and vnto the inhabitants of Ægypt, Lybia, and Pentapolis.

Vnto the holy (through the grace of God) and the renowmed church of Alexandria, & to the beloued brethren throughout Ægypt, Lybia, & Pentapolis, the biſhops aſſembled at Nice, and ſummoned to the greate and ſacred ſenate ſende greeting in the Lorde.

The ſynodicall epiſtle of the councell of Nice.

VVhen as by the grace of God and the commaundement of the moſte vertuous Emperoure *Conſtantine*, vvho gathered vs together from diuers cities and prouinces, the greate and ſacred councell of Nice is ſummoned: it ſeemed expedient that letters from the vvhole ſacred aſſembly ſhould be ſent vnto you, wherby you might be certified as vvell of the thīgs called into queſtiō

and

and exquisitely decided: as also of the canons therein cõfirmed. First of all the things which did concerne the impious & peruerse opinion of *Arius* & his complices, were fully handled in the presence of the most godly Emperour *Constantine*, whervpon it pleased the councell by cõmon consent of all, to pronounce his wicked opinion to be helde for accursed, and the execrable words and blasphemous sentences he vsed, saying: that the sonne of God had his beginning of nothing: that there was a time vvhen he vvas not: That the sonne of God vvas of free vvill inclined to vertue & to vice: that he was a creature, and that he vvas made, all vvhich the holy councell did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous vvordes shoulde come within hearing. Moreouer you haue heard or at least vvise ye shall heare of vs toutchinge him and his ende, lest that vve seeme rashly and vvithout cause to insulte and inueye against a man vvhich receaued dew for his desert. His impietie grew to that passe, and so preuayled, that he lead *Theonas* bishop of Marmarica, and *Secundus* of Ptolemais, together vvith him into perdition. for they vvere partakers of the same punishment vvith him. After that the grace of God had deliuered vs from that peruerse opinion, from that impietie and blasphemie, and from such people as presumed to sowe discorde and debate in the middest of such as leade a peaceable and quiet life: there remained as yet toutching the cõtumacie of *Meletius*, and such as he had aduaunced vnto ecclesiastical orders to be determined of vs, and vvhat the councell decreed toutchinge him thus vnderstande vvelbeloued brethren. The councell beyng bent to deale vvith more clemencie tovvardes *Meletius* then he deserued, (for by iust iudgement he was worthy of no pardon) decreed that he should remaine in his proper city, that he should haue no authoritie to make ministers, no authoritie to aduaũce any vnto the ecclesiasticall function, neither to appeare or present him selfe in any other region or in any other citie for that purpose, but onely to retayne the bare name and title of his office and dignitie: they decreed farther toutching such as were entred into holy orders by his laying on of hãds, that they after confirmation vvith more mysticall laying on of handes should be admitted into the fellovvship of the church, with this condition: that they shoulde enioye their dignitie & degree of the ministerie, yet that they be inferiour vnto all the pastors throughout euery prouince and churche, the vvhich the most honorable man and our college *Alexander* hath ordayned. Moreouer that they haue no authoritie to elect the ministers approued by their censures, no not so much as to nominate thẽ which are to execute the ecclesiasticall function, nor to intermedle with any thing toutching thẽ that are within *Alexanders* iurisdiction, without the cõsent of the bishop of the catholicke church. But they who through the grace of God & the meanes of your praiers were found no maintayners of schisme, but cõtained thẽ selues within the bounds of the Catholicke & Apostolicke churche, voyd of all erroneous blemishe, let these haue authoritie to consecrate ministers, to nominate such as shalbe thought vvorthie of the cleargie, and in fine freely to do all according vnto the rule & canon of the church. If in case that one of them which presently enioye the ecclesiasticall dignitie, chaunce to finishe his mortall race, thẽ one of them lately admitted into the church (so that he be found worthy, & the people chose him, so that the bishop of Alexandria consent thervnto and confirme his election) may succeede in the place of the deseased. our will is also that, that liberty be graũted vnto all others. But of *Meletius* namely it is otherwise decreede, to wete, that both for his insolent boldnes, wherewith heretofore he molested the quiet estate of the church, and also for his temeritie and wilfull ignorance openly shewed, he shoulde haue neither power, neither authoritie geuen him, for in that he is a man, he may agayne vexe the churche with the like disorder. And these decrees properly and seuerally do concerne Ægypt, and the most holy churche of Alexandria. But if any other thinge besides this be decreed and concluded vpon vvhyleſt that the most honorable lorde our fellovve minister and brother *Alexander* is present vvith vs, he beynge both president and priuye to our doinges, vvyll in presence of you all more exactly recite the vvhole vnto you. VVe sende you gladde tydinges of the vniforme consent and agreement toutching the celebration of the most sacred feaste of Easter, that by the meanes of your prayers the sturre raysed in that behalfe vvas quietly appeased. so that all the brethren vvhich inhabite the East, obseruinge heretofore the maner of the Ievves, novve vvith vniforme consent do followve the Romaines, and vs, and you, vvhich of olde tyme haue retayned vvith vs the selfe same order and maner of celebration. VVherfore reioyce partly becaufe of these prosperous affaires, and partly for the peace and vniforme agreement of all, & partly also that all heresies are abãdoned & plucked vp by the rootes,

The blasphemous opinions of Arius that cursed hereticke, toutchinge the blessed sonne of God.

This Meleti9 as Socrates sayde before cap. 3. in time of persecutiõ denyed the faith, & sacrificed to idols: therefore he was excõmunicated, and being in this takinge he tooke part with the Arians: who for cõpanie together with Arius in this councell is cõdemned

The questiõ of Easter cõcluded vpon in the councell of Nice

and embrace vvith greater honor & more feruent loue our fellow miniſter *Alexander*, but your bishop. whoſe preſence was a great pleaſure vnto vs, who in thoſe yeares tooke great paynes & labored exceedingly to reduce the affaires of your church vnto a quiet & peaceable ſtate. powre vnto God harty prayers for vs all, that the things rightly decreede & eſtabliſhed may continewe for firme & inuiolable through God the father almighty, & our Lord *Ieſus Chriſt* together with the holy ghoſt, to whome be glorie for euer & euer, Amen. It is euident by this Synodicall epiſtle, that they accurſed not onely *Arius* and his complices, but alſo the ſentences of his peruerſe opinion, moreouer that they agreed among thē ſelues touching ỹ celebration of Eaſter: that they receaued ỹ graūd hereticke *Meletius*, graūting him licence to retaine his epiſcopall dignitie, yet depriuing him of all authoritie to execute the functiō as a biſhop vſeth. for which cauſe I ſuppoſe the *Meletians* in Ægypt vnto this day to haue bene ſeuered from the church, becauſe that the councell tooke away from *Meletius* all authoritie. We haue moreouer to vnderſtād, that *Arius* wrote a booke of his opinion, the which he intituled Thalia, the ſtyle & phraſe of the booke is both wanton and diſſolute, reſembling in all poynts the bawdy ballets and rymes of the wanton poet *Sotades*. the which booke alſo the councell then dyd condenne. Neyther was the councell onely carefull by writinge to certifie of the peace eſtabliſhed, but the Emperour alſo ſignified the ſame by his letters vnto the church of Alexandria.

VVhy the Meletians are ſeuered from the churche.

The wanton booke which Arius wrote and intituled Thalia.

Conſtantinus the Emperour vnto the Catholicke church of Alexandria.

Cōſtantinus Magnus vnto the church of Alexādria.

VVe wiſhe you health in the Lord welbeloued brethren. A great & a ſingular benefite of the deuine prouidence of God is conferred on vs, in that all errour and deceate beinge quite put to flight, we acknowledge one & the ſelfe ſame faith. For henceforth there remayneth no refuge for the ſleyghts of the deuill intended agaynſt vs, vvhatſoeuer through fraude he pretended, the ſame is vvholly taken avvay. The bright beames of the trueth according vnto the commaundement of *Chriſt*, ouercame thoſe diſſentions, ſchiſmes, thoſe tumults (& as I may ſo terme it) that deadly poyſon of diſcorde. one God therfore all we both in name do adore, and in faith do beleue to be. And to the end the ſame through the forewarning of god might be brought to paſſe, I haue called together a great cōpany of biſhops vnto the city of Nice, with whome I alſo beig one of your nūber, & moſt willingly addictig my ſelfe wholly together with you vnto the ſame buſines, haue endeuored that the trueth then in cōtrouerſy might throughly be tried out. wherfore all things that ſeemed to breede occaſion of diſcord or diſſention, vvere narrovvly ſifted & ſought out. How great & what horrible blaſphemies (God of his goodnes be mercifull vnto vs) haue ſome vnreuerently vttered againſt our great ſauiour, againſt our hope and life, and impudētly not only blaſed things cōtrary vnto the ſcriptures inſpired from aboue & the ſacred faith, but alſo affirmed they beleued the ſame? For vvhen as three hundreth biſhops and aboue, men of great fame both for modeſtie of minde & ſharpneſſe of witt, had confirmed one & the ſame faith, which was founde to be a true faith by the trueth it ſelfe, and playne teſtimonies of holie ſcripture ſought out for the purpoſe: *Arius* alone was found (beyng ouercome with the power and fraude of the deuill) to fall from the ſame: and beynge prone therevnto through the peruerſitie of his minde, ſcattered and ſovved firſt of all amongeſt you, aftervvardes amongeſt vs, this poyſoned errour of perdition. VVherefore lett vs embrace that doctrine vvhich almightie God, the father of heauen hath deliuered vnto vs: let vs returne vnto our dearely beloued brethren, vvhome the wicked & impudēt miniſter of Satan hath ſeuered aſunder: let vs vvith might and mayne, and (as commonly vve ſay) vvith all the vaynes in our hart, go home agayne vnto the generall ſocietie and body of the church, and vnto our ovvne naturall members. This aboue all other things behoueth your wiſdome, your faith & holines, after the remouig frō your minds the cākred poyſō of the aduerſary, who ſet him ſelfe oppoſite againſt the trueth: that without all delaye ye haue recourſe vnto the grace and goodnes of almightie God. For that which ſeemed good vnto the three hūdred biſhops, is no othervviſe to be taken then for the ſentence of God, ſpecially in as much as the holie Ghoſt vvas reſiant in the mindes of ſo vvorthie and ſo notable men, inſpiring them vvith the deuine vvill of God him ſelfe. VVherfore let none of you ſtagger at the matter, let none of you make any delay at all, but all ioyntly vvith moſt vvillinge mindes returne vnto the moſt perfect way of trueth: that aſſoone as I my ſelfe come amōgſt you, I may together with you rēder dew thāks vnto the god whoſe eye nothig doth eſcape: becauſe that he hath

hath not onely reuealed vnto vs the true & syncere faith, but also geuen vnto vs most graciously the lone and charitie which vvas to be vvished of vs all. God keepe and preserue you vvelbeloued brethren. This the Emperour wrote vnto the people of Alexandria, signifying in playne words that the finall conclusion & definitiue sentẽce of the faith was not layde downe vnaduisedly, neither came to passe by happe hazard: but after great labour & industrie, after diligent searching and sifting out of the trueth, to haue bene published by the councell: and not some thinges to haue bene handled, some other things to haue bene omitted: but all whatsoeuer seemed necessary to be entreated of, touching the confirmation of ỹ doctrine of faith, to haue bene sufficiently discoursed: neither to haue bene firste vnaduisedly decreed, before all were curiously handled, in so much that all what so euer seemed to breede occasion of controuersie or discord, was quite plucked vp by the rootes. But (that I may vtter all in one word) *Constantine* calleth the censure of the whole assembly, the sentence of God him selfe, neither doubted he but that so great a company of bishops was vnited & linked together in one mind & in one opinion by ỹ motion & instinct of the holy ghost. Yet for all this, *Sabinus* who is the ringleader of the Macedonian heresie, wilfully and of sett purpose impugneth these thinges: yea moreouer he termeth such as mett at Nice, vnlearned and doultishe idiots: neither is he ashamed to charge *Eusebius* bishop of Cæsarea with the reprochefull spot and blemishe of ignorance, neither weyeth he this with him selfe, that such as were present at the coũcell, though they were vnlearned men (as he reporteth) yet being inspired from aboue, & endued with the grace of the spirite of God, could in no wise straye from the trueth. But let vs heare what the Emperour layde downe in other letters against the opinions of *Arius* and his complices, the which also he sent abroade vnto the bishops and congregations throughout christendome.

An other Epistle of Constantine.

CONstantinus the puyssãt, the mighty & noble Emperour vnto the bishops, pastors, & people whersoeuer. Inasmuch as *Arius* traceth the stepps of detestable & impious persons: it is requisite that he be partaker with them of the selfe same infamie and reproche. For as *Porphyrius* the svvorne aduersarie & deadly foe of deuine seruice, vvho lately published levvde cõmentaries, in the cõfutation & defiance of Christian religion, vvas revvarded according vnto his desert, and so recõpenced that within the cõpasse of these fewe yeares he was not only grieued with great reproche, & blemished with the shamefull spot of infamie, but also his impious & blasphemous works, perished & vtterly were abolished: euen so now it seemed good vnto vs to call *Arius* & his complices, the vvicked broode of *Porphyrius*, that looke vvhose maners they haue imitated, they may enioye also the priuiledge of their name. Moreouer we thought good, that if there can be founde extant any worke or booke compiled by *Arius*, the same shoulde be burned to ashes, so that not only his damnable doctrine may thereby he vvholly rooted out: but also that no relique thereof may remaine vnto the posteritie. This also we straightly cómaunde & charge, that if any man be found to hyde or conceale any booke made by *Arius*, and not immediatly bring forth the sayd booke, & deliuer it vp to be burned, that the sayde offender for so doing, shall die the death. For as soone as he is taken, our pleasure is that his head be stricken of from his shoulders. God keepe you in his tuition.

Cõstantinus vnto the bishops & people, &c.

An other epistle of Constantine.

CONstantinus the Emperour vnto the churches throughout christẽdome sendeth greeting. VVhen as I perceaued by the florishing & prosperous estate of the publicke weale, how greatly we are beholding vntò the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of dutie to foresee, that in the most holy and sacred assemblies of the Catholicke church vnder heauen, there shold one faith, syncere loue & charitie, vniforme consent & agreement touching the religion & seruice of almightie God, vnuiolably be retayned. But sithence that the same could by no other way or meanes be compassed, neither in any other sure or certaine place be setled, vnlesse that either all the bishops, or at lestvvise the greater part of them assembled together, & layde downe their seuerall censures concerning the most holy religion & seruice of God: therfore when the greatest cõpany that coulde be gott, mette together, I my selfe as one of your number, vvas present vvith them. Neyther tooke I in scorne (vvhereat novve I greatly reioyce) that I coupled my selfe vvith you in those affayres.

Cõstantinus the Emperour vnto the churches, &c

VVe proceeded ſo farre in the premiſſes, and handled all thinges ſo exquiſitely, vntill the ſentence vvhich ſeemed gratefull and acceptable vnto God the ouerſeer of all thinges, for the concorde and conſent in religion vvas openly pronounced, ſo that there remayned nothinge hereafter to be concluded vpon, vvhich ſeemed to tende or grovve either vnto diſcorde or diſagreement toutchinge the faith. VVhen as there at that tyme vve reaſoned of the moſt ſacred ſolemnitie and feaſt of Eaſter, it ſeemed good by vniforme conſent of all, that all men, in all places ſhoulde celebrate it, vpon one and the ſelfe ſame daye. for vvhat vvas there more auaylable? vvhat could there be more glorious, then that this feaſt (vvhereby vve retaine and holde faſt the firme hope of immortalitie) ſhoulde, after one and the ſame order, and after the ſame manifeſt trade, vvithout noueltie or alteration be obſerued? and firſt of all it ſeemed altogether contrary to order, that in the celebration of the ſayd moſt ſacred feaſt, we ſhould imitate the rites & maner of the Iewes, who in as much as they haue defiled their hãds with an hainous offence, reaſon it is as impure perſons their minds ſhould be holde ſnared in blindneſſe. It remayneth therefore that vve lay aſide theyr cuſtome, and publiſhe for a remembrance vnto the poſteritie in tyme to come, the celebration of this feaſte after a truer & more ſyncere inſtitution, the vvhich vnto this preſent time from the firſt day of the paſſion we haue obſerued. VVherfore let vs haue nothing common, with that moſt odious broode of the Iewes, for we are taught by our ſauiour to tread an other way the which we muſt cleaue vnto. there is layde downe a race & a limite both decẽt and lawfull for our moſt ſacred religion. let vs ioyntly retaine this with vniforme conſent (moſt honorable brethren) & withdraw our ſelues from that deſpitefull nation. For in very deede it is the greateſt abſurditie that can be, for them arrogantly to vaunt that we can in no wiſe obſerue theſe things without the ayde and helpe of their diſcipline. VVhat is it whereof they are able to ſauour aright, who after they had put the Lord *Ieſus* to death, hauing remoued the right ſenſe of their minde out of his quiet ſeate, vvere caryed not vvith the vveyght of reaſon, but vvith an intollerable vvilfulneſſe of rashe enterpriſes, vvhither ſo euer the frenſie and madneſſe that vvas ingraffed in their mindes did leade them? And in this poynte it is apparent they ſee not the manifeſt trueth, (no maruell then they erre in many things) in that they beſides the appointed time for the celebration of this feſt, within the compaſſe of the ſelfe ſame yeare do celebrate a ſecond Eaſter. VVhat cauſe then ſhall moue vs to imitate theſe men, vvhome vve ſee thus manifeſtly infected vvith the grieuons maladie of errour? vve vvill in no vviſe permit the ſame feaſt in one and the ſame yeare the ſeconde time to be ſolemnized. If that I had bene careleſſe and buſyed my ſelfe herein nothinge at all, it had bene your parte and duetie to haue imployed both your diligence, and alſo with earneſt and continewall prayer to haue craued that the right rule and ſynceritie of your minds ſhould in no wiſe participate, neither in any thing haue felowship with the vvicked vvayes of levvde perſons. Beſides all this, vve may eaſily perceaue hovve shamefull and deteſtable a thinge it is to diſſent and diſagree about ſo vveyghtie a matter, and about ſo hygh and ſo religious a feaſte. One feſtiuall daye of purchaſed freedome, to vvete, of the moſte bleſſed paſſion & bloodsheding hath our ſauiour commended vnto vs, one catholicke churche he would haue to be collected of all, whoſe mẽbers though they be many & in ſũdry places diſperſed vnder heauẽ: yet do they knit & cloſe together in one ſpirite, that is in the will & pleaſure of almighty god. I would that of your wiſdome & holines, you deepely weyed with your ſelues how diſordered, & vndecent a thing it is, vpõ the ſelfe ſame dayes, for ſome religiouſly to faſt, & for ſome others ryotouſly to feaſte it out: and after Eaſter holidayes, for ſome to feaſt, and yeld them ſelues to fullneſſe of pleaſure, for others to abſtayne, and obſerue the preſcribed dayes of faſtinge. VVherefore this is to be reformed, and reduced vnto one maner and cuſtome, this (as I am ſure you doe all knowe very vvell) is the pleaſure of God him ſelfe. And in as much as the ſame is ryghtly to be redreſſed, that vve haue nothinge common vvith murtherers of fathers, and ſuch as haue putt theyr Lorde and mayſter to death: In as much as agayne that orderly, and comelie maner retayned of all the churches throughout the vvorlde, inhabiting either the VVeſt, the South, or the North, and in ſundrie places alſo of the Eaſt, vvas to be obſerued of vs: therefore it is that preſentlie all haue thought ryght vvell thereof. I my ſelfe alſo haue taken vpon myne ovvne perſon, your tractable vviſdome, that looke vvhat cuſtome ſoeuer vvith vniforme conſent, is of force in the citie of Rome, in Italie, & Aphrick, in all Ægypt, Spaine, Fraunce and Bryttaine, Libya and all Greece, in the prouince of Aſia, Pontus, and Cilicia: the ſame alſo vvith vvilling and gratefull minds, should be ratified and approued

of

of you all. Considering of this carefully vvith your selues, that not onely the greater number of congregations lyeth in the places before mentioned: but also that it is a most godly purpose for all men ioyntly with one harte and voyce, to desire that established, vvhich right and reason requireth to be done, which also hath no fellowship with the damnable periurie of the despiteful Iewes. but that I may vtter the whole in fewe wordes, it seemed good by common assent of the whole assembly, that the most sacred feaste of Easter, shoulde be celebrated vpon one, and the selfe same daye. for it may not be that variance and dissention shoulde raygne about the celebration of so holy, and so high a feast, yea moreouer it is very commendable to condescend vnto this sentence, which is farre from all error that doth preiudice the faith, & from all fellowship with shamefull sinne. VVherefore the matter being brought to this passe, embrace this decre with willing mindes as an heauenly & most godly commaundement. for whatsoeuer is decreed in the holy councels of Bishops. the same is to be attributed to the will of God. VVherefore when you haue certified al our welbeloued brethren, of the canons of this councel, the sentence already layd downe, & the maner of celebrating the most holy feast, it is your parte to approue the same, and duely to obserue it: that as soone as I can perceaue the right disposition of you all, the vvhich of long tyme I haue desired, I may vpon one, and the selfe same daye, together vvith you all, solemnize this most sacred feaste, and ioye for your sakes: the vvhiche shall come to passe, if that I may vnderstande, that not onely the spite and outragious dealing of the deuill, through your vvell doing, ayded from aboue, is vvholly put to flyght and abandoned from amongest you: but that also our fayth by reason of peace, and concorde, doth euery vvhere notably florishe. God preserue you vvelbeloued brethren.

An other Epistle vnto Eusebius.

The epistle of Constantine vnto Eusebius Pamphilus.

CONstantinus the puysant, the mighty, & noble Emperour, vnto *Eusebius* sendeth greeting. Euen as (welbeloued brother) I haue learned of a truth, and am fully perswaded, that all Churches from the fundations, are either through negligence gone to decay, or through feare of the daũger that was like to ensue haue bene lesse repayred then they should haue bene, yea vnto this present daye, by reason of the grieuous maladye of spite, and great tyrannye exercised vpon the Saincte of God, and the seruants of our Sauiour Iesus Christ: so now liberty being restored vnto all men, and that dragon, and persecutor *Licinnius* being foyled, & the direction of ecclesiasticall affayres remoued from the disposition of the vulgar sort, by the prouidence of Almighty God & the vigilant labor of our ministery, I suppose that the power and might of God is made manifest vnto all men, & that they which fell by reason of feare, or incredulitie, or other infirmitie whatsoeuer, in as much as nowe they acknowledge the true God in deede, will repent and returne vnto the true and right way. VVherefore what Churches so euer thou doest gouerne, or other places, where other Bishops, Priestes & Deacons, of thy acquaintance, doe ouerse, our will is, that thou admonish them all, that with watchful eye, the buildings of the churches be looked vnto: to the ende that such as stande may be repayred, and also be enlarged, or else vvhere necessitie so constrayneth, they may be erected all new from the foundation. Looke what thinges are necessarily required for buildinge, see that either thou thy selfe, or some other in thy name, demaunde them of the Lieuetenants, or rulers of our prouinces. for vve haue signified vnto them by our letters, that vvith all celeritie and promptnes of minde they shall supplye the vvante of such thinges as thine holines doth prescribe. and thus vvelbeloued brother I committ thee to the tuition of Almighty God. **These thinges the Emperour wrote for the buylding of the Churches, vnto the Bishops of euery prouince, and what seuerally he wrote vnto *Eusebius* Bishop of Cæsarea in Palæstina for the coppying of holy Scripture it may easily be gathered by these letters of his as followeth.** *Constantinus* the puysant, the mighty, and noble Emperour, vnto *Eusebius* Bishop of Cæsarea, sendeth greeting. In so much that in the * citye, vvhich is called after our name, there inhabiteth a greate multitude of men (our Sauiour Iesu, and God the father, of his prouidence sending encrease thereunto) vvhich embraceth the most holy Church, to the ende all the Ecclesiasticall affayres, may in the same place dayly encrease more & more, vve haue thought good, that more Churches shoulde be erected, and buylded there. VVherefore accept vvith louing harte, vvhat our vvill and pleasure is. VVe haue thought good to signifie vnto thy vvisedome, that thou shouldest prepare fiftye volumes, or coppies of holy Scrip-

The epistle of Constantine vnto Eusebius.

* After the name of Cõstantinus Bizantium was called Constantinople.

ture, written in parchment, which shalbe both legible, hādſome, & portable, & that thou commaunde moreouer, that they be written of ſkilfull ſcriueners, exerciſed in the arte of penning. our will is, that the volumes compriſe thoſe bookes of holy Scripture, whoſe penning, and vſe, thou thy ſelfe shalt thinke moſt neceſſarily to auaile for the edifying of the Church. Our highnes hath ſent letters vnto our heade treaſuter, that he shoulde miniſter all neceſſaries for the prouiſion of theſe bookes. It is thy part then, to ouerſee with ſpeede, that theſe vvritten coppies be made ready. Moreouer by vertue of theſe our letters (as right requireth) we geue thee liberty to take vp tvvo common vvaggons, for the conueying of them thither, for ſo the vvritten coppies shal the ſooner be brought vnto vs, and ſo much the better if one of thy Deacons, be put in truſt therewith. who when as he commeth in place, shall find the proofe of our liberality. God keepe thee in health welbeloued brother.

An other epiſtle vnto Macarius.

The epiſtle of Conſtantine vnto Macarius, concerning the ſepulchre of our Sauiour foũd there, & the buylding of a Churche in that place.

CONſtantinus the puyſant, the mighty, and noble Emperour, vnto *Macarius* Bishop of Ieruſalem, ſendeth greeting: So bountifully vvas the goodnes of our Sauiour, shevved towards vs, that no tongue is able for the worthines thereof, ſufficiently to expreſſe this preſent miracle: that the pleadge or monument of his moſt bleſſed paſſion, which of late laye hidd in the bovvells of the earthe the ſpace of ſo many yeares, shoulde at length be reuealed vnto the ſeruants of God. being ſet at libertie, after conquering of the common and generall enemie: it farre exceedeth all humane ſenſe, and capacitie of mans vvitt. For if all the ſages, and vviſeſt ſorte of men throughout the vvorlde, aſſembled them ſelues together, and purpoſed to reaſon and entreate hereof, without doubt they coulde not, for the worthines thereof, ſatisfie with any circumſtance, no, not the leaſt point thereof. the fayth annexed vnto this miracle is of ſuch force, and ſo farre exceedeth the ſenſe and capacitie of mans nature: as celeſtiall, and diuine thinges, doe paſſe humane and worldly affaires. VVherefore this is alwayes my principall and onely marke to shoote at, that euen as the true fayth reuealeth her ſelfe dayly, by newe and ſtraung miracles: ſo all our mindes with all modeſtie, and vniforme readines, shoulde be fixed, and more prone, to the obſeruation of the moſt holy and bleſſed Goſpell. beſides this, that alſo (the vvhich I thinke euery man knovveth full vvell) I vvoulde haue thee fully aſſured to be my chiefe care, that the ſayd holy place, (the which by the commaundement of God, we haue purged from the foule weight of the filthy Idols, ouerlayed therevvith as it vvere vvith a moſt grieuous burthen: the vvhich place alſo vve knowe to haue bene recounted holy in maner from the beginning of the vvorlde, and afterwards alſo to haue yelded more euident proofes of holines, by ſturring vp againe the faith of the paſſion of our Sauiour, as it vvere from out of darkenes into light) be bevvtified vvith goodly and gorgeous buylding. It is requiſite that thy vviſedome doe caſt vvith thy ſelfe, and ſett in order this worke, and careſully prouide neceſſaries for all circumſtances to the ende that not onely the ſanctuary may excell for bevvtie, all the reſt vvhereſoeuer: but that alſo the other partes thereof may be ſuch, as shall farre paſſe in excellencie of buylding, all the principall Churches throughout enery citye. I certify thee moreouer, that touching the making vp of the vvalls, and the curious vvorkemanship thereof, I haue charged our friende *Dracilianus* (who gouerneth diuers other coaſts) and alſo the ruler of that prouince. our grace hath charged them, that what artificers, what workemen, what other thinges ſoeuer shall ſeeme expedient for the buylding, they shoulde learne of thy wiſedome, and forthvvith be ſent thither for the prouiſion thereof. Concerning the pillers, & other parts of the temple to be made of marble, looke vvhat thou ſuppoſeſt fitteſt, both for the maieſtie of the workmanship, & continewance of the buylding, taking vvith thy ſelfe good aduiſement therein, that thou certifie vs thereof by thy letters, to the ende that we vnderſtanding by thy letters what you haue neede of, may from euery vvhere conuey the ſame thither vnto you. for it behoueth vs to garnishe, & ſett forth vvith great maieſtie, the heade, and chiefe place of the vvhole vvorlde. our vvill is beſides, that thou certifie vs, vvhat thine opinion is, vvhether it vvere better to haue the roofe of the ſanctuary embovved vautvviſe, or vvrought after ſome other kinde of artificious cunning. if embovved vautvviſe, then may it finely be gylded all ouer. It reſteth then that thy holines, vnto vvhoſe prudent conſideration (as it is premiſed) we haue referred the whole, do certifie vs vvith all ſpeede, what vvorkemen, vvhat artificers, vvhat prouiſion ye shall haue neede of: & alſo that

thou

thou signifie vnto vs thy minde, touching the marble, and pillers to be made thereof, and the embowed roofe, if that kinde of worke please thee best. God keepe thee in health welbeloued brother. The Emperour wrote also solemne and large epistles against *Arius*, and his complices, the which he caused every where, and in every citie, to be blased abroad: taunting him bitterly for his follye, and skoffing wise grieuing him to the gutts. besides he wrote letters vnto the Nicomedians, where he inueyed against *Eusebius*, and *Theognis*. He charged *Eusebius* with subtle treachery and lewde behauiour: and not onely that he had infected him selfe with the noysome filth of Arianise, but also in the * tyrants behalfe, wrought treason against him, and after the maner of a rebell resisted his enterprises. Wherefore he exhorted them to choose an other Bishop in his rowme. The which Epistles of his, because that they are somewhat longe, I thought good presently not to trouble the Reader withall, in so much as, such as are desirous thereof, may easily, and at pleasure, both finde, and peruse them. And of these thinges thus much.

Eusebius b. of Nicomedia and Theognis were Arians.
*Licinnius.

Cap. vii.

Cap. 10. in the Greeke.

Howe that the Emperour Constantine, called Acesius, a Nouatian Bishop, vnto the councell of Nice.

The Emperours care and industrie, moueth me to mention an other act of that councell, wherein he applyed him selfe, to the maintenance of peace. And because he greatly respected the vnitie, and concorde in Ecclesiasticall affayres, he summoned *Acesius* Bishop of the Nouatian sect, to the councell. After that the determination of the councell, touching the fayth was both layde downe in writing, and ratified with the seuerall subscriptions of all their handes: the Emperour demaundeth of *Acesius*, whether he woulde assent vnto the same fayth, and also vnto the canon concluded vpon, touching the obseruation of the feast of Easter. who made answere: the councell (O Emperour) hath concluded, and decreed no newe thing. for I haue learned of olde, that euen from the beginning, and the Apostolick times them selues, the selfe same fayth was retayned, and the selfe same time, for the celebration of the feast of Easter was obserued. Agayne, when the Emperour demaunded of him, the cause why he seuered him selfe from the communion of the faythfull: he alleadged for him selfe, such thinges as had happened vnder the raygne of *Decius*, and about the persecution of that time, and also he brought forth the precise obseruation, of a certayne seuere Canon, to wete: * that such as after baptisme, through frayltie of the flesh, had fallen vnto that kinde of sinne, the which holy Scripture termeth, the sinne vnto death, shoulde not be partakers of the holye mysteries, but exhorted vnto repentance: and that they shoulde wayte for remission of sinne to proceede, not of the Priestes, but of God him selfe, who both can, and is of power sufficient to remitt sinne. The whiche when *Acesius* had vttered, the Emperour sayde vnto him agayne: * Prouide thee a ladder (O *Acesius*) and clyme alone into heauen. These thinges did neyther *Eusebius Pamphilus*, neyther any other writer once make mention of; but I my selfe learned it, * of one that was of no small credit, of greate yeares, and such a one as rehearsed the thinges he sawe done in the councell. whereby I coniecture the selfe same to haue happened vnto such, as herein haue bene silent, the which thinge diuers Historiographers haue practised. for these men ouerskipp many thinges, eyther because they fauour some one side, or flatter some kinde of men. And so much of *Acesius*.

* A Canon touching such as in persecution had denyed Christ.
* Peter Martyr. in 2. Sam. cap. 24. noteth, howe that Constantine in these wordes skoffeth at Acesius, for his intollerable pride, & singularitie, in that he alone with his sect, woulde be in heauen.
* The reporter was Auxanon a Nouatian, as it is, cap. 9. following.

Cap. viii.

Cap. 11. in the greeke. Paphnutius.

Of Paphnutius Bishop of a certaine place in the vpper Thebais, and Spyridion Bishop of Trimithous a citie of Cyprus.

In so much as heretofore we haue promised to speake of *Paphnutius* and *Spyridion*, nowe fitt opportunitie is offered to performe the same. This *Paphnutius* was Bishop of a certayne citie in the vpper Thebais, so vertuous, and so holy a man, that straung miracles were wrought by him. He had one of his eyes pulled out, in the tyme of persecution. Wherefore the Emperour had him in very greate reuerence, and sent for him at sundrye tymes, to come vnto his sumptuous pallace. The emptye place of the banished eye, he was wonte to kisse. So greate a reuerence and honor, did the Emperour *Constantine* owe vnto auncient, and holy fathers. And this is one thinge whiche I had to saye of *Paphnutius*. An other thinge also I will repoyte whiche

came to paſſe, through his aduiſe, both profitable for the Church, and honorable for eccleſiaſticall perſons. The Biſhops thought good, to bring a newe lawe into the Churche, to wete: that they which were of the Clergie (I meane Biſhops, Prieſtes, & Deacons) ſhould thencefoorth, not company with their wiues, the which they had coopled vnto them being lay men. When as they went about to reaſon hereof, & to conſult among them ſelues, touching this matter: *Paphnutius ſtoode vp in the middeſt of the aſſembly of Biſhops, and brake out into lowde ſpeaches, & language, that the necks of clergie men, and ſuch as were entred into holy orders, were not to be preſſed downe with an heauy poke, and greeuous burthen, ſaying: *that mariage was honorable, & the bedd vndefiled: that it was their part to foreſee, leſt that with toe ſeuere a cenſure, they ſhould greatly iniurie, and offende the Churche of God: that all, poſſibly coulde not away with ſo auſtere a diſcipline, to be voyde of all perturbation, and frayltie of the fleſhe: and that peraduenture likewiſe euery of their wiues, coulde not brooke ſo rare a rule of continencie, preſcribed vnto them. He termed the company of man and wife, lawfully coopled together, chaſtity: and that to ſeeme ſufficient inough, for ſuch as had entred into holy orders, being ſingle men, thencefoorth (according vnto the old eccleſiaſticall tradition) to liue a ſingle life: and not to ſeperate any man aſunder from his wife, the which he had maried being a laye man. ſuch ſpeaches vſed *Paphnutius*, when he him ſelfe had neuer bene maried, and (as I may iuſtly auouch) neuer knewe what womans company meant. for of a childe he ledd a ſtraict life, in the company of the religious worſhipers, and excelled all others in fame (if then there was any ſuch in the worlde) for continency of mind, and chaſt behauiour. to conclude, the whole councell then aſſembled of eccleſiaſticall perſons, yelded vnto the ſentence of *Paphnutius*, wholy ending all controuerſie, that might riſe in this behalfe, and permitting libertie vnto euery man at his owne pleaſure, to refrayne as him liſted the company of the maried wife. ſo farre of *Paphnutius*. * And that I may ſaye ſome thinge of *Spyridion*, he was ſo holye, and ſo vertuous a ſheepeheard of cattel, that he ſeemed worthy to be appoynted the ſheepeheard of men. He was Biſhop of Trimithous, a citie of Cyprus, who when as there he executed the function of a Biſhop, yet for his ſinguler modeſtie, he kept alſo a flocke of ſheepe. and although many notable thinges are reported of him, yet leſt that we ſeeme to digreſſe toe farre from the purpoſe, we will content our ſelues with the relation of one, or two of his famous Acts. Theeues on a certayne tyme, about midnight, brake into his ſheepecote, and by ſtelth went about to conuey away, ſome of his ſheepe, but God who kept the ſheepeheard, ſaued alſo the ſheepe. for the theeues with a certayne inuiſible kinde of force, were holde faſt bounde vnto the ſheepecote. At the dawning of the daye *Spyridion* came to his folde, and ſeeing the handes of the theeues tyed behinde them, forthwith vnderſtoode the circumſtance, and by prayer which he made vnto God looſed their handes, and exhorted them earneſtly to gett their liuing, not with the ſpoyle of other mens ſubſtance, but with the ſweate of their owne browes. yet in the ende he gaue to them a fatt wether, bidding them farewell in this ſorte: I geue you this, leſt it repent you that ye haue labored all night in vayne. one of his doings was this. the other in this ſorte. He had to his daughter a virgine, endued with her fathers pietie and holines, her name was *Irene*, in whoſe cuſtodie, a deare and familiar friende, left a precious iewell, ſhe weping the charge of this iewell, hidd it in the grounde, and in a while after departed this life. then came the owner, and ſeeing that the mayde was deade, he went about to entangle the father, ſometymes charging, and threatning him with foule meanes, ſome other tymes entreating him with fayre wordes. the olde man weping the loſſe of his friende, as much as his owne, gott him vnto the ſepulchre of his daughter, praying vnto God, that now before the tyme he wil vouchſafe to ſhewe vnto him the promiſed reſurrection, the which hope of his, fayled him nothing at all. for the mayde reuiued, and came to the preſence of her father, which alſo, as ſoone as ſhe had reuealed vnto him the place where the iewell laye hidd, vaniſhed away out of his ſight. ſuch men there floriſhed, in many of the Churches of God, in the tyme of *Conſtantinus* the Emperour. Theſe thinges I both hearde with myne eares, many of the Iſle of Cyprus reporting to be true: and alſo I read it in a certaine booke of *Ruffinus* a Prieſt, written in the latine tongue, whence I haue borowed theſe and ſundry other thinges, the which I will hereafter alleadge.

*Paphnutius a ſingle man yet a fauorer of prieſtes mariadges in the counſell of Nice. *Hebr.* 13.

* Cap. 12. in the Greeke. Spyridion.

Irene the daughter of Spyridion.

Ruffinus hiſt. lib. 1. cap. 5.

Cap. 13. in the Greeke.

CAP. IX.

Of Eutychianus the Monke. The diſſoluing of the councell of Nice. The tyme thereof, and the chiefe men then preſent.

CAP.

I haue learned also that *Eutychianus*, a man of syncere religiō, florished at that time, who though he were of the Nouatian secte, yet did he many straunge things, nothing inferior vnto the acts mētioned a litle before. I will reueale him, ẏ reported vnto me his doings, neither will I cloke or conceale that, at all, though therefore I may incurre the daūger of suspicion or the reprehensiō of diuers persons. It was *Auxanon*, a priest of ẏ Nouatian church, who hauing liued many years went, being a very yong man vnto the councell of Nice, together with *Acesius*: that told me all the things which happened vnto *Acesius*, of whome I spake before. It was euen he ẏ lengthened his dayes, & continewed his yeares, frō that time, vnto the raigne of *Theodosius* the yonger, & rehearsed vnto me being a very yong man, all the famous actes of *Eutychianus*. And though he ranne ouer many gifts of the grace of God, bestowed vpon him, yet reported he of him, one notable thing which happened in the raygne of *Constantine* the emperour, which was thus. One of the garde whome the emperour calleth ordinary, as soone as he was ones suspected of traiterous conspiracy, fled away. The emperour being throughly moued with indignation against him, gaue straicte charge, & commaundement, that whersoeuer he were taken, there immediatly he should be executed. He was found about Olympus in Bithynia, & fettered wᵭ cruell, & greuous bonds in the parts of Olympus, then clapt in prison. In those parts *Eutychianus* had his abode, leading a solitary life, curing many of their grieuous maladies, both outwardly in body, & inwardly in their mind. with him this *Auxanon* had his conuersation, being as then a pong stripling, which afterwards liued many yeares, & learned vnder him ẏ monastical trad of liuing. They flock about *Eutychianus*, that he would release ẏ prisoner, & entreat the emperour for him (for the miracles wrought by *Eutychianus* were famous, & being bruted abrode, they came to ẏ eares of ẏ emperour) he ertsones with a willing, & prompt mind, promiseth that he will take his iorney to ẏ emperour, in his behalfe. But whilest ẏ ẏ prisoner endured extreame torments, by reason of ẏ intollerable fetters, wherewith he was fastened: ẏ solicitors of his cause informed *Eutychianus*, ẏ death, because of his bitter punishment, would preuent both ẏ execution iniopned by ẏ emperour, & ẏ supplication ẏ was to be made for him. *Eutychianus* then, sent vnto the kepers of ẏ iayle, requesting thē to loose ẏ man. And whē they had answered, that the deliuerance of the prisoner, would be the great daūger of their liues: *Eutychianus* together wᵭ *Auxanon*, went straight way vnto ẏ prison. When as ẏ kepers being entreated, would not open ẏ prison: ẏ gift of God inclosed in the brest of *Eutychianus*, reuealed it selfe wᵭ greater brightnes in the world. For the gates of ẏ prison, voluntarily sett themselues wide opē yea when ẏ kepes were absent, & tied to ẏ keepers girdle. Moreouer when *Eutychianus* & *Auxanō* entred in, & all ẏ beholders were nowe astonished, the fetters of their owne accorde, fell of ẏ prisoners feete. These things being doue, *Eutychianus* & *Auxanon* take their iorney together, towards the city which of old was called Byzantiū afterwards Cōstantinople. *Eutychianus* forthwith, gott him vnto ẏ emperours court, & purchased pardō, for ẏ prisoner. For the emperour without delay (for ẏ great reuerence he owed vnto *Eutychianus*) graunted him his request with a willing mind. This was done in a while after. At ẏ time ẏ byshops, which mett together at ẏ councell of Nice as soone as they had dispatched, both other things, & also layd downe in wryting ẏ decrees (which also they call canons) already concluded vpon, euery one returneth vnto his owne cytie. I thinke it very expedient to lay downe in this place, not only the names of the byshops, assembled at Nice, which among all ẏ rest were most famous (I meane such as I cold learne by records) but also the prouince, & place where euery one gouerned, together with ẏ time of their assembly. There was present at this councel: *Osius* bishop of Corduba: Viton, and Vincentius priests: *Alexander* bishop of Ægypt: Eustathius bishop of great Antioch: *Macarius* bishop of Ierusalem: *Harpocratiō*, *Cynon*, with others: whose names are seuerally, & exquisitly cited by *Athanasius* bishop of Alexandria, in his booke intitled Synodicus. * Touching the time when this councell was summoned, as it appeareth by cronicles of record, it was in the consulship of *Paulinus* & *Iulianus*, the eleuēth kalends of Iune, to wete: the xx. day of May, the three hundreth thirtye, and sixt yeare after the raygne of *Alexander* king of Macedonia. Thus was the councell broken vp, which being done we haue to learne that the emperour departed into the Easterne partes.

Eutychianus though he was a nouatian, yet was hea rare mā, both for life, and learning.

Auxanon a nouatian hereticke.

Osius.
Viton.
Vincentius.
Alexander.
Eustathius.
Macarius.
Harpocratiō
Cynon.

* Anno 324. some say 326. some other 328. Cap. 14. in the Greeke.

Cap. x.

Howe that Eusebius bishop of Nicomedia, and Theognis byshop of Nice, being exiled for Arianisme, after they had geuen vp a booke of their recantation and repentance were restored to their former dignities

Euſebius and *Theognis*, ſent a litle booke vnto the chiefe byſhops, wherein they ſhewed their penitent minds, for their wilfull folly: wherefore by the emperours commaundement they were not onely called home from baniſhment, but alſo reſtored to the gouernement of their churches: remouing from their dignities, ſuch as were ſubſtituted in their rowmes, to wete: *Amphion* remoued by *Euſebius*, and *Chræſtus* by *Theognis*. The coppy of the recantation we haue here layd downe as followeth: Although it vvas our part heretofore beinge condemned by your holynes, not to haue muttered, but quietly to haue borne vvhatſoeuer your vviſedom both godly, and religiouſly had decreed: yet becauſe it ſeemed a ſhamefull thinge, that vvith our ſilence, vve ſhoulde cauſe others, to conceaue an ill opinion of vs, and ſo to condemne vs for deuiſers of falshoode: therefore haue we ſignified vnto you, our aſſent, touching the determination of the fayth: and hauing diligently vveyed, and examined vvith our ſelues, the force, and ſignification of the cauſe, *Of one ſubſtance*, vve vvholly adict our ſelues, to the embracinge of peace, and vnity, neuer henceforth to intãgle our ſelues, in the ſnares of error. And partly to the end we might prouide for the peaceable ſecurity of the church of God, vve haue layde vvide open before you, the ſecretes of our minde: partly alſo that they, which to mans ſeeminge, ſhoulde yelde to our cenſure, and iudgement, might in this behalfe ſetle, and confirme themſelues. vve haue ſubſcribed to the forme of fayth, vvhich the holy aſſembly hath laid downe. we proteſt vnto you moreouer, in that heretofore, vve ſubſcribed not, to the condemnation, or accurſinge of *Arius*, it vvas not becauſe vve miſliked vvith that forme of fayth, but becauſe vve coulde not be fully perſvvaded, that he vvas ſuch a kind of felovve, as report vvent of him: ſpecialy vvhen as by ſuch things, as priuatly paſt by epiſtles betvvene vs, and alſo by his ovvne proteſtation, pronoũced vvith his ovvne lipps, in our preſence, we vvere fully perſvvaded, that he vvas farre from that kinde of diſpoſition. If that then, that ſacred ſenate, & holy aſſembly vvill geue any creditt vnto our words, vve haue fully purpoſed, and determined vvith our ſelues, not to impugne by gainesaying, but by aſſentinge, and prompt mindes, to ratifie thoſe canons, vvhich your ſyncere, and religious piety hath already concluded. And by this our booke of ſubmiſſion, we do ſeale our conſente therein, not for that vve are grieued vvith exile, and banishment: but that moſt vvillingly vve vvould not onely abandone hereſie, but alſo auoide, yea the ſuſpicion thereof. And if that you vvill voutchſafe vs your preſence, you ſhall find in deed, as you read by vvord, that we vvill ſubſcribe vnto your decrees. For as much as it pleaſed your vvonted goodnes, to call before you, & curteouſly to entreate, the ringleader of this ſect: it ſeemes farre out of order, whẽ as he beinge gilty vvas ſent for, and anſvvered for himſelfe, that we with ſilence, ſhoulde condemne our ſelues. let it not grieue you then, as it becometh your reuerend fatherhood, to put our moſt religious emperour in remembrãce of vs, to preſent our humble ſute vnto him, and ſpeedely to determine vvhat your diſcreete vviſedome thinketh beſt, touching this our eſtate. This was the recantation of *Euſebius*, and *Theognis*, by which circunſtances I do coniecture, though they ſubſcribed vnto the forme of fayth, decreed by the councell, yet that they would not condeſcend, to the renouncing of *Arius*: and that *Arius* before this time, was ſent for. And for all that it was ſo, yet was it ſtraictly cõmaunded, that *Arius* ſhoulde not tread within Alexandria. The which plainly appeareth, by the ſubtle treachery he founde out, for to returne vnto the church, and to the city of Alexandria, through falſe and fained ſhewe of repentance. But of this hereafter.

The recãtation of Euſebius biſhop of Nicomedia and Theognis biſhop of Nice which were Arian hereticks, exhibited vnto the chiefe byſhops.

Cap. 15. after the greeke.

Cap. xi.

After the diſſoluinge of the councell, when Alexander had departed this life, Athanaſius was choſen byshop of Alexandria.

Athanaſius byſhop of Alexandria. Ruffinus lib. 1. hiſt. ca. 14.

NOt longe after, *Alexander* byſhop of Alexandria, hauinge runne the race of his mortall life, died, & *Athanaſius* is appointed to gouerne the church in his place. *Ruffinus* reporteth of him, that being a child of tẽder yeares, he plaid a part in an holy playe together with his coaged companions. The playe was nothing elſe but an imitation, or reſemblance of prieſthood, and of the whole eccleſiaſticall order, in the which, *Athanaſius* plaied the byſhop, of the reſt of the children, ſome plaied ẏ prieſts, ſome other the deacons. Thus plaied ẏ children on that day, in the which the church of Alexandria accuſtometh to celebrat the memoriall of *Peter*, there byſhop & martyred. At that time (as it fell out) *Alexander* byſhop of Alexandria, paſſinge bye, behelde the whole order, and diſcourſe of the playe. He ſent for the childrene to come vnto him, and demaun-

ded

ded of them, what part euery one handled in the playe, gatheringe hereby somethinge to be foreshewed, and prognosticated vnto them all. Which beinge done, he charged they should be brought vp in the church, and nurtured in good learning, but aboue all *Athanasius*. Whome when he came to any ripenes of yeares, he made deacon, & brought him in his company to the councell of Nice, for to ayde him in disputation. These things hathe *Ruffinus* wrytten in his histories, of *Athanasius*. neither is it vnlike but that these circumstances might be, for it is most true, that many such things haue oftentimes heretofore, come to passe. This much by the way of *Athanasius*.

Alexander b. of Alexandria made Athanasius deacon.

Athanasius beinge deacō was at the councell of Nice.

Cap. 16. after the greeke.

Cap. xii.

Howe that Constantine the Emperoure, enlarging the citywhich of olde was called Byzantium, tearmed it after his owne name Constantinople.

The emperour, after the ending of the cōcell, liued in great trāquility. And as soone as (after the wonted guise) he had celebrated the twētyth yeare of his raygne, without all delay, or tariance, he turned himselfe wholy to the buylding of churches, the which he brought to passe, as well in other cyties, as in that cytie the which he called after his name, but of olde boze the name of Byzantium. This he enlarged exceedingly, he enuironed with great & goodly walls, he bewtified with glozious building, and made her nothing inferioz to the princely cytie of Rome callinge her after his name Constantinople. He made mozeouer a lawe that she shoulde be called the Second Rome. The which lawe is ingrauen in a stony piller, & reserued in the publique pretozy, nigh the emperours knightly picture. In this cytie he erected from the foūdation, two churches, calling ỹ one, of peace, the other, of the Apostles. He encreased not only (as I sayd before) chzistian affairs, but altogether rooted out the rites of the Gentiles. He caried away the images out of the Idole groues, & to the end they might sett out the cytie of Constantinople, they were to be seene abzode in ỹ open market place. He inuironed about in the open aer, the thzeefooted trestle (vpon ỹ which the priest of *Apollo* in Delphos, was wont to receaue his ozacle) with a grate. Peraduenture some men will count the recitall of these things altogether impertinent, specialy in as much as of late in maner all men, haue ether seene them with their eyes, oz heard of them w̄ theyr eares. At that time ỹ chzistian religiō spzedd it selfe, farre & nigh. For vnder the raygne of the emperour *Cōstantine*, besides the pzosperous affairs of many other things, the pzouidence of God so pzouided, that the faith in Chzist, shoulde take great increase. And although *Eusebius Phamphilus* hath sett forth the praises of this emperour, with a large, and lofty style: yet in my opinion, I shal nothing offend, if that after my simple maner, I say something to his commendation.

Constantinople called Newe Rome but of olde Byzantium.

Cap. xiii.

Howe that Helene the emperours mother, leauinge Ierusalem sought out the crosse of Christ and founde it, afterwardes built there a Church.

Cap. 17. in the greeke.

Helene the emperours mother (which of the village Drepane made a cyty, the which afterwards the emperour called Helenopolis) being warned by a vision in her sleepe tooke her iozney to Ierusalem. And when as shee founde that auncient Ierusalem, lyinge all wast, in a heape of stones, (as it is in the prophet) she searched diligētly foz the sepulchze of Chzist, in the which he was layd, and out of the which he rose againe. and at length, although with much adoe, thzough the helpe of God, she found it. And why it was so harde a matter to finde, I will declare in fewe wozds. euen as they which embzaced the faith of Chzist highly esteemed of that sepulchze, and monument after his passion: so of the contrary, such as abhozred chzistian religion, heaped in that place much earth, and raised great hilloks, and buylded there the temple of *Venus*, and hauinge suppressed the remembzance of the place, they sette vp her Idole. This haue we learned of olde to be true. But when as the emperours mother was made pziuey hereunto shee threwe downe the Idole: she digged vp the place: she caused the great heape of earthe to be hurled aside, and the filth to be remoued: she findes thzee crosses in the graue, one, I meane that blessed, vpon the whiche Chzistе suffred: other two, on the whiche the two theeues ended their liues. Together with whiche crosses the table of *Pilate* was founde, whereupon he had wzytten with sundzye tongues, and signified vnto the wozlde, that Chzistе crucified was the Kinge of the Iewes. Yet because there rose some doubte whether of these thzee, shoulde

Helen the mother of Constantine was the daughter of Coel kinge of Englande Helenopolis *Psal.* 78.

The Idole of Venus set vp where Christ was buried.

be the crosse of Christ, for the which they had made this searche, the emperours mother was not a litle pensiue. The which sorowefull heupnes of hers, *Macarius* bysshop of Ierusalem, not longe after, asswaged. For he made manifest by his fayth, that which afore was doubtfull, & ambiguous. He desired of God a signe, and obtained his sute. The signe was this: there was a certaine woman of that coast, which by reason of her long, and greuous disease, lay at the poincte of death. As she was yeldinge vp of the ghost, the bysshop layd euery one of the crosses vpon her, beinge fully perswaded, that she shoulde recouer her former health, if that she toutched the reuerent crosse of our Sauiour, which in deed failed him not. For whē as both the crosses, which belonged not vnto the Lorde, were layd to the woman, she continewed neuertheless at the poinct of death: but as soone as the third (which in very dede was the crosse of Christ) was layd vnto her, although she seemed presently to leaue this worlde, yet leaped she vp, and was restored to her former health. After this sorte was the crosse of Christ founde out. The emperours mother buylded ouer the sepulchre, a goodly and gorgeous church, callinge it Nevve Ierusalem, righte ouer against that old, and wast Ierusalem. The one halfe of the crosse she lockt vp in a siluer chest, & left there to be seene, of suche as were desirous to beholde such monumēts, the other halfe she sente to the emperour. The which when he had receaued, supposinge that city, to be in greate safety, where in it were kept, compassed it with his owne picture which was sett vp in the market place at Constantinople (so called of *Constantinus*) ouer a mighty piller of redd marble. Although I commit this to wryting, which I haue onely learned by heare say, yet in maner all they which inhabite Constantinople, affirme it to be most true. Moreouer when *Constantinus* had receaued the nayles, wherewith the naked handes of Christ were fastened to the tree (for his mother had founde these also in the sepulchre of Christ, and sent them vnto him) he caused bitts for bridles, helmets and headpeeces, to be made thereof the which he wore in battaile. The emperour furthermore made prouision for all suche necessaries, as were required to the buyldinge of the churches, and wrote vnto *Macarius* the bishop, that with all diligence he should further the buyldinge. The emperours mother as soone as she had finished the church, which she called Nevve Ierusalem, buylded a second, nothinge inferior to the first, at Bethleem, in the hollowe rocke, where Christ was borne accordinge vnto the flesh, also a thirde, vpō the mount, where Christ ascended vnto ỹ father. Besides, she was so vertuous, & so meeke that she would fall downe to her prayers, in the middest of the vulgare sorte of women: that she woulde inuite to her table, virgines, which were consecrated to holy life accordinge vnto the canon of the church: that she woulde bring in meate, and serue them her selfe. Many things she gaue to churches, and to poore people, she liued godly, and religiously, and departed this life, being fourescore yeare olde, her body was brought to Constantinople, called Nevve Rome and buried there with princely funerall.

The crosse of Christ was founde out by a miracle. Newe Ierusalem.

The nayles were founde.

The good deedes the vertuous life, and godly ende of Helene.

Cap. xiiii.

Cap. 18 in the greeke.

Howe the emperour Constantine, destroying the Idole groues of the Gentiles erected in sundrie places, many notable Churches.

The emperour after this, went about to promote christian religion, with greater care & industrie, to banish the rites & ceremonies of the ethnicks, to restrayne the lewde combats of fencers and sworde players, and to sett vp his owne image in theyr Idolatricall temples. And when as the Ethnicks affirmed, that the God *Serapis*, was he which made the riuer Nilus to ouerflowe, and to water the countrey of Ægypt, because that a certaine elle was brought into the temple of *Serapis*: the emperour commaunded, that elle to be conueyed into the churche of Alexandria. When that it was noysed, that Nilus woulde no longer ouerflowe, because the God *Serapis* tooke greate indignation, that he was thus abused: the yeare followinge, the riuer did not onely ouerflowe (after his wonted maner) and from that time forth kept his course, but also thereby declared vnto the worlde, that Nilus was accustomed to ouerflowe, not after theire superstitious opinion, but by the secret determination of the deuine prouidence. Although the Sarmatians, Barbarians, and Gotths, at the same time, assayled the right of the Romayne empire: yet for all that, the emperours care and industry for the buyldinge of churches, was not slacked, but diligently with great aduise, did he prouide for both. For he valiantly ouercame these nations, vnder the banner of the crosse, which is the peculiar cognizance of christian profession, so that not onely he depriued them of the tribute, which the emperours of olde, were wonte to pay vnto the

Serapis had in his temple an elle, or fathome, signifyinge the measure of the water in depth which was thought by his power to ouerflowe

The Barbarians beinge ouercome in battaill receaued the faith of Christ.

Barba-

Barbarians: but also they beinge astonished at this straunge victory, yelded themselues then, first of all, wholly to embrace christian religion, by the meanes of the which, *Constantine* had preserued himselfe. *Constantinus* againe applied himselfe to the buyldinge of other churches, and one he erected in the okegroue of Mambre where holy scripture reporteth, the Angels to haue bene harbored by *Abraham*. When that he was certified, that altars were erected at that oke, and that the Ethnicks offred sacrifice and incense in that place, to theyr fayned Gods, he sharply rebuked *Eusebius* bishope of Cæsarea, by his letters, because that through his slackenes in executinge his office, that wickednes was committed. He commaundeth therefore the altars to be turned vpside downe, and a church harde by the oke, to be builded. He commaundeth an other church to be builded in Heliopolis of Phœnicia, and that for this cause. What lawe maker the Heliopolits had of olde, I am not able to saye, but the lawes, and customes of the cytie doe manifestly declare, what kinde of man he was. By the custome of their countrey, they haue all women in common, & therefore of the children, there can no certainty be had. Amonge them there is no difference, ether of father or sonne. They gene their virgins to straungers, which come amongst them, to be defloured. The emperour endeuored wholly to abrogat this old and rotten custome of theirs. For whenhe had taken away this brutishe, and beastly kind of behauiour, he made a sacred, and a seuere lawe: that kindreds, and families shoulde be knowen amongest thē, and seuered one from the other. To be short, when he had buylded churches amonge them, he hastened to consecrate them a bishop, & to ordaine the holy company of clergy men. Thus the state of the Heliopolits, after the remouing of theire former filth, was reformed into modeste behauiour. In like maner he ouerthrewe the temple of *Venus* in Aphaca, standing at the foote of mount Libanus, and rooted out al the wicked rites, and ceremonies which were wont to be done there both impudently, & vnreuerently. What shall I speake of the familiar deuell, and the spirite of diuination the which he foyled in Cilicia, & commaunded the Idole in whose closettes, he had craftely hid himselfe, to be destroyed? furthermore he was so feruent in promoting christian religion that when he should haue warred against the Persians he made him a tente much like the tabernacle of *Moses* in the desert, in forme and figure, resembling the churche of God, and the same of a chaūgeable colored vaile, the which he caried about with him, that in the waste wilderneſſe, and deserte places, he mighte alwayes finde readye an holy Churche, to singe hymnes, and deuoutly to serue the liuinge God. But the same battaile wente not forewardes, the Persians feared the power of the Emperoure, and so all iniuries were putte vp, and peaceably ended. That the Emperoure also imployed greate laboure, and trauell, in buyldinge townes, and Cyties, and that of diuerse peltinge villages, he made princely Cyties, (for example Drepane after his mothers name, and Constantia in Palæstina, after the name of his sister Constantia) I thinke it presently not needefull to committe in wrytinge, for the posterity. For it is not our drifte to declare the other famous actes of the Emperoure, but onely those whiche appertaine vnto christian religion, and speciallye the estate of the churches. Wherefore in as much as the famous actes of the Emperoure, tend to an other purpose, and require a proper and a peculiar kinde of handlinge, I leaue them for others, whiche bothe knowe, and can sufficiently discourse thereof. I of mine owne parte, woulde neuer haue layde penne to paper, if the Church had beene at vnitie and concorde within it selfe. For where there is no matter ministred to wryte there the wryter seemeth to be fond, and his trauell fruitfrat. But in as much as the subtletye of sophisters, fonde quirckes, and fallacies of Satan, depraued in those dayes the Apostolick, and syncere Character of christian religion, seuered also, and as it were vnioynted the membres of Christ: I thought good to saye somethinge of them, whereby the ecclesiastical affayrs, may not fall into the dust of obliuion. For the knoweledge thereof is much sett by, amonge moste men, and settleth for experience, the minde of suche a one, as is well seene therein. For when any vaine controuersie riseth about the signification of a worde, it teacheth him to haue a staied heade.

Genes. 18.

Constantinus abrogated the most filthie lawes of the Heliopolits and brought thē to the christian faith.

The temple of Venus ouerthrowen.

The deuell was faine to flye out of the Idole.

The tente of Constantine like the tabernacle of Moses. *Exod.* 33.

Cap. 19. in the greeke.

Cap. xv.

Howe that in the time of Constantine, the midle Indians embraced the faith of Christ by the meanes of Ædesius and Frumentius: for Athanasius Byshop, of Alexandria created Frumentius byshop, and sent him to preache vnto the Indians.

James Kromman James Kromman

The increaſe of chriſtian religiō vnder Conſtantine.

NOwe it remaineth that we declare howe, and by what meanes, chriſtian religion enlarged and ſpredd it ſelfe, vnder the raygne of this Emperoure. For the nations which inhabited the middle India, and Iberia, then firſt of all, receaued the faith of Chriſt, and why I haue ioyned thereunto the middle India, I will declare in fewe wordes. When the Apoſtles by lot, had ſorted them ſelues to trauell vnto certaine nations, *Thomas* chooſe Parthia, there to execute the function of an Apoſtle: *Mathewe*, Æthiopia: *Bartholomewe* chooſe India, whiche adioyneth hereunto. But the midle India, inhabited of many barbarous nations, barying among themſelues alſo in language: was not lightened with the worde of God, and the fayth of Chriſt afore the raygne of *Conſtantine*. And what drowe them to embrace the faith I am nowe about to declare. *Meropius* a certaine Philoſopher, borne in Tyrus, longed to ſee, & was very deſirous to trauell into the Indian countrey, as I am perſwaded, he was allured thereunto by ỹ example of *Metrodorus* the philoſopher, who afortime, had throughly traueled that countrey. *Meropius* thē, taking with him two yong mē, that were his coſins, which alſo were ſkilfull in the Greeke tonge, tooke ſhip, and ſayled to the ſame countrey. And when as he had enioyed his full deſire, & nowe againe longed to be at home, beinge pinched with want of neceſſarie foode, he arriued at a place, where there was a ſure & a ſafe hauen. It fell out, at the very ſame time, that the leage concluded betwene the Romains & the Indians was broken. The Indians then, laid hands vpon the Philoſopher, and ſuch as ſailed with him, & ſlewe them all, the Philoſophers two ponge coſins onely excepted. The children they pitied, becauſe of their tender yeares, & being ſaued, they are geuen for a preſent vnto the King of India. The King liking very well of their yong coūtenances, made the one whoſe name was *Ædeſius* his cuppbearer, to attend vpon his cupp at the table: and the other whoſe name was *Frumentius*, he made maiſter of the Kings rolles. not longe after, the King died, leauing behind him a ſonne, that was very yong, & the ſcepter of his kingdome vnto his wife, manumiſſing alſo *Ædeſius* & *Frumētius*. The queene being very careful ouer this yong prince, requeſted them both, to take ỹ gard & gouernement of him, vntill he came to lawefull yeares, & mans eſtat. Theſe yong men, according vnto her requeſt, diligently applie themſelues, about the princes affaires, but ſpecially *Frumentius*, who was in chiefeſt authority. This *Frumentius* enquired earneſtly of the Romaine marchants, which did trafficke in ỹ countrey, whether there was any chriſtian in there company. When he had found certaine, & ſignified vnto them his companiōs eſtate, & his owne, he praied them to chooſe vnto themſelues ſeuerall places, where after the maner of the chriſtians, they might poure out prayers vnto the liuinge God. In proceſſe of tyme, *Frumentius* builded a churche for prayer. And thoſe chriſtians ioyne vnto them certaine Indians, whome they inſtructed in ỹ principles of the faith. when as the kinges ſonne came to full yeares, *Frumentius* & *Ædeſius* reſigne vp, vnto him his kingdom ỹ which they had prudētly gouerned, & craue licēce of him for them to depart vnto their natiue countrey. But when as the king, & his mother earneſtlye entreated them to tary & cold not preuaile, being very deſirous to viſite their natiue ſoyle, they take their leaue, & bid farewell. *Ædeſius* went to Tyrus, for to ſee his parēts & kinsfolkes. *Frumentius* got him to Alexandria, & opened the whole matter & all the circumſtances vnto *Athanaſius*, who a fewe dayes before, was there ſtalled Biſhop. He told him what happened in his ioruey that there was good hope, that the Indians would receaue the faith of Chriſt. He prayeth him to ſend thither a Biſhop, & withall other clergie men, and that he ſhould not make light accompt of ſuch as might eaſily be brought to ſaue their ſoules. *Athanaſius* pondering with himſelfe, what preparation was fitteſt for this voiage, made *Frumētius* himſelfe Biſhop, & ſayde, that he knewe none fitter for this function, then himſelfe. And the matter was thus concluded. *Frumentius* beinge conſecrated Biſhop, went backe againe into the Indian coūtrey, preached the faith of Chriſt, builded many churches, through the power of God wrought many miracles, and cured many both outwardly in body and inwardly in minde. Theſe things *Ruffinus* reporteth himſelfe to haue heard with his eares, euen of *Ædeſius* himſelfe, who after that was made prieſt at Tyrus.

The middle Indians were not chriſtened afore the raygne of Conſtantine that is 300. & odd years after Chriſt.

Frumentius was conſecrated Biſhop by Athanaſius and ſent to conuert the Indians. Ruffinus eccl hiſt. li. 1. ca. 9. Cap. 20 in the Greeke.

Cap. xvi.

Howe the nation inhabitinge Iberia, was conuerted into the faith of Chriſt:

The ſeae Euxinus deuideth Europe from Aſia.

NOwe am I conſtrained, for the time ſo requireth, that I make relation howe the Iberians at that time receaued the chriſtian faith. There was a certaine godly and deuout woman, taken captiue of the Iberians. Theſe Iberians dwell nigh the ſeae Euxinus, a people they are,

re, hauing theyr originall of the Iberians, which inhabite Spayne. This woman being a captiue, & hauinge her conuersation with Barbarians, gaue her selfe wholly to godlines. For she exercised very muche the discipline of continencye, she vsed a seuere kinde of abstinence, and allwayes aplied her selfe to feruent prayer. The which thinge when the Barbarians perceaued they wondered at the straungenes of the Act. It fell out that the kinges sonne, of very tender yeares, fell into a daungerous disease. The queene (after that countrey maner) sent the childe vnto other women for phisicke, to trye if experience had taught them any medicene that might cure that malady. When as the nurce had caried aboute the childe vnto euery woman, and coulde purchase remedy of none, at lengthe he is broughte vnto the woman that was captiue. Shee in the presence of many women although she layde thereunto no salue, or remedy in the worlde (for of trueth shee knewe none) yet tooke shee the childe, layde her sackecloth vpon him, and sayde onely these wordes: Christ which healed many, will also heale this infante. When shee had vttered these wordes, and prayed vnto God for ayde and assistance the childe forthwith recouered, and thencefoorth enioyed perfecte healthe. The fame of this act was bruted abroade, amonge all the Barbarian wiues, and came at lengthe vnto the queenes eare, so that her name was famous, and the captiue woman muche spoken of. In a while after, the queene her selfe fell sicke, and this simple woman was sent for. Shee refused to goe, leste that peraduenture some violence, contrary to the modestye of her nature, were offred vnto her. The Queene then is conueyed vnto her. Shee practiseth the like, as she had done before vnto the childe. Forthwith the Queene is ridd of her disease, shee thanketh the woman. But the woman answered: it is not my doinge, but Christes, the sonne of God, and the maker of heauen and earth. She exhorteth the Queene to call vpon him, and to acknowledge him for the true God. The kinge maruelinge that this malady, whiche raygned among the Iberians, was so some cured, made inquisition who healed his wife, and commaunded the captiue woman shoulde be bountifully rewarded. Which made answere: that she wanted no riches, but esteemed godlynes, as greate treasure: and that the kinge shoulde receaue a precious Jewell, if that he woulde acknowledge that God, whome she professed. With these words she sent backe the rewardes. The kinge layde vp these sayinges in his breste. The next day after, as the kinge went a hunting, suche a thing happened. The hilles, and forest, where his game laye, were ouercast with darke cloudes and thicke mist, the game was vncertaine and doubtfull, the waye stopt and intricate, the kinge beinge at his witts ende not knowinge what was best in this case to be done, called earnestly vpon the Gods whiche he accustomed to serue. But when his calling vpon them, stoode him in no steede, it came to his mind, to thinke vpon the God of the captiue woman, vnto him then he turneth, and crieth for helpe. As soone then as he had prayed vnto him the cloude was dissolued, the miste scattered it selfe, and banished awaye. The Kinge wondered, returned whome ioyfullye and tolde his wife all that had happened. Immediatly he sendes for the captiue woman, when shee came, he demaunded of her what God it was whome she serued? She so instructed the Iberian Kinge, that he published abroade the praises of Christ. By the meanes of this deuoute woman, he embraced the fayth of Christe, he made proclamation that all his subiectes shoulde come together. To them he rehearsed the manner of his sonnes curinge, the healinge of his wife, and what happened vnto him as he wente a huntinge. He exhorted them to serue the God of the captiue woman. They preache Christe to bothe sex, the Kinge to men, and the Queene to women. As soone as he had learned of the captiue woman the forme and fashion of Churches whiche the Romaynes vsed, he caused a Church to be buylded, and gaue charge, that with all speede, prouision should be made for buyldinge. To be shorte the house of prayer is erected. As soone as they wente aboute to lifte vp the pillours, the wisedome of God euen in the worke it selfe, setled the mindes of the people, and drewe them to Christe. It fell out that one of the pillours remayned immoueable, and colde by no deuise be remoued, the ropes breake, and the engines cracke in peeces. The workemen despaire, and returne euery man to his home. Then the fayth of the captiue woman made it selfe manifest. For in the night season, when no man perceaued, she came vnto the place, and continewed in prayer all night longe, by the deuine prouidence of God the pilloure is winded vp in the aer, ouer the foundacion, and there hangeth leuell wise, without ether proppe or butresse. At the breakinge of the daye, the Kinge beinge a carefull man, not forgetfull of his busines, came to see the buylding, and behouldeth the pillour hanginge in the aer, leuell ouer his place. He wondereth at the sighte, and all that sawe it were astonished. In

The kinge of the Iberians child is cured

The queene of the Iberiās is healed

The kinge of the Iberians was conuerted vnto the fayth.

a litle ſpace after, before their faces, the pilloure came downe, and faſtened it ſelfe in his proper place. Whereupon they all showted, the kings faith is holde for true, & the God of the captiue woman was extolled with prayſes. Thencefoorth they ſtagger not at all, but with chearefull mindes they rayſe the reſt of the pilloures, and in a while after they finiſhe the buyldinge. After this they ſende Embaſſadors vnto *Conſtantine*, requeſtinge league thencefoorthe to be concluded betwene them and the Romaynes, they craue a Byſhope, and Clergie men to inſtructe them, they proteſt theyre ſyncere and vnfayned beleefe in Chriſte. *Ruffinus* reporteth that he learned theſe thinges of *Bacurius*, who ſometime gouerned the Iberians, afterwardes comminge vnto the Romaynes was made captaine ouer theire ſouldiers in Palæſtina, In his later dayes he ſtood the Emperour *Theodoſius* in great ſteede, in the battaile which he gaue to *Maximus* the tyrant. Thus did the Iberians receaue the chriſtian fayth in the dayes of *Conſtantine* the Emperoure.

Cap. 21. in the greeke.

Cap. xvii.

Of Antonie the monke, and Manes the hereticke, and his originall.

Antony the eremite.

The ſame time liued *Antonie* the monke, in the deſertes of Ægypte. But in as muche as *Athanaſius* Byſhope of Alexandria, hathe lately ſette foorth in a ſeuerall volume, intitled of his life, his maners and conuerſation, howe openly he buckled with deuells, howe he ouerreached their ſleyghtes, and ſubtle combates, and wroughte many maruelous, and ſtraunge miracles: I thinke it ſuperfluous of my parte to entreate thereof. The dayes of *Conſtantine* haue yelded greate plenty of rare, and ſingular men, * but amonge the good wheate tares are accuſtomed to growe, and the ſpite of Satan, is the ſworne enemy of proſperous affaires. For a litle before the raygne of *Conſtantine*, a counterfette religion, no other in ſhewe, then the ſeruice of paganes, mingled it ſelfe with the true and chriſtian religion, no otherwiſe then falſe prophets are wont to riſe amonge the true prophets of God, and falſe Apoſtles among the zealous Apoſtles of Chriſt. Then went *Manichæus* about, couertly to conuey into the Church of God, the doctrine of *Empedocles*, the heathen philoſopher, of whome *Euſebius Pamphilus* made mention in the 7. booke of his eccleſiaſticall hiſtory, yet not exquiſitely handlinge his doinges. Wherefore looke what he omitted, that I ſuppoſe neceſſary to be ſupplied of vs, for ſo we ſhall ſoone learne [illegible]he who and what this *Manichæus* was, and alſo by what meanes he preſumed, to practiſe ſuche newde enterpriſes. A certaine Saracen of Scythia had to his wife a captiue, borne in the vpper Thebais, for whoſe ſake he ſettled him ſelfe to dwell in Ægypte. And beinge well ſeene in the diſcipline of the Ægyptians, he endeuored to ſowe among the doctrine of Chriſt, the opinions of *Empedocles*, and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one, good: an other, bad: the bad, emnytie: the good vnitie. This Scythian had to his diſciple, one *Buddas*, who afore that tyme was called *Terebynthus*, whiche wente to the coaſtes of Babylon, inhabited of Perſians, and there publiſhed of himſelfe, manye falſe wonders: that he was borne of a virgine, that he was bred, and brought vp in the montaynes, after this he wrote foure bookes: one of Myſteries: the ſeconde he entitled The Goſpell: The thirde, Theſaurus: The fourth A ſummarye. He fayned on a time, that he woulde worke certaine feates, and offer ſacrifice, but he beinge an highe, the deuell threwe him downe, ſo that he brake his necke, and dyed miſerablye. His hoaſteſſe buried him, tooke all that he had, and boughte therewith a ladde of ſeauen yeares olde, whoſe name was *Cubricus*. This woman after that ſhee had made him a free denzion, and trained him vp in learninge, not longe after dyeth, and gaue him by legacie, all the goodes of *Terebynthus*, the bookes alſo whiche he had wrytten, beinge the Scythians diſciple. Whiche thinges when this free denized *Cubricus*, had gotten, he conueyed him ſelfe forthewith into Perſia. He chaungeth his name, and in ſteede of *Cubricus*, he calls him ſelfe *Manes*. The bookes of *Buddas* otherwiſe called *Terebynthus*, he ſetteth abroade, as his owne doeinges vnto ſuche as were ſnared with his follye. The titles of the bookes barelye gaue a ſhowe or colour of chriſtian religion, but in trueth it ſelfe the doctrine taſted and ſauored of paganiſme. For *Manes* as he was in deede a wicked man, taught the worlde to ſerue many gods: he commaunded the ſonne to be worſhipped, he was a fauorer of fatall deſteny and denied free will in man. He ſayd plainely the ſoules went from one body into an other, following herein the fond opinions of *Empedocles*, *Pythagoras* and the Ægyptians. He woulde not confeſſe that Chriſte was

* Cap. 22. in the Greeke. The manichees blaſed their hereſie a litle before the raygne of Conſtantine. Anno. 281. Euſeb. lib. 7. cap. 30. The originall and authors of the hereſy of the Manichees.

Buddas otherwiſe Terebynthus an hereticke dieth miſerablie.

Manes the hereticke & his deteſtable opinions.

borne,

bodie, but sayde that he had the forme or figure of a man. He reiected the lawe and prophetes, and called himselfe the comforter, all which thinges are farre from the true and right faith of the churche of God. In his epistles he was not ashamed to intitule him selfe, an Apostle. But his lewde and shameleſſe leasinges were recompenced with dew punishment, and that for this cause. The Kinge of Persia his sonne, fell into a daungerous disease, the father vsed all meanes possible to restore his sonne to his former health. Beynge tolde of *Manes*, and perswaded that his feates were farre from falshoode and leiurdemayne, sent for him by the name of an Apostle, hopinge with him selfe, that by his meanes his sonne shoulde recouer. Beinge come, he takes the kinges sonne in hande with sorcerie and witchcraft: the kinge seeynge his sonne already gone, and departed vnder his handes, commaunded the sorcerer shoulde be clapt in prison, and prouided execution for him, but he brake prison, fledde into Mesopotamia, and so shifted for him selfe. The kinge hearinge that he was in those coasts, made him to be apprehended, flayde him alyue, tooke his skinne, filled it full of chaffe, and hanged it at the gates of the cytie. These thinges we report to be most true and faithfully alleadged by vs, out of the booke intituled, The disputation of *Archelaus* byshop of Cascharum, a citie in Mesopotamia. This *Archelaus* reporteth that he disputed with him face to face, and there layeth downe all that we wrote before, of his lyfe and conuersation. Thus (as I sayde before) it falleth out in all ages, that the spyte of Satan wyll not suffer godlinesse to haue good successe, but sendes such lewde varletts to entrappe the simple people. But what is the reason thereof, why our louing and mercifull God permitts such lewdnesse, whether it be to try and sift the true doctrine of his church, and to cut of the vaine conceats and opinions which many haue of religion: or whether it be for some other cause whatsoeuer, as it is hard to determine therof, so, few words will not suffice, neither is presently fit opportunity & occasion ministred to discourse of that matter. It is not verily the marke we shoote at, exquisitely to entreate of diuers and variable opinions, and sentences of men, neither to search out the secret and hid mysteries of the prouidence and wisdome of God, but truely, as much as in vs lyeth, to set forth the ecclesiasticall historie. And because we haue reported after what sort the cursed opinion of the Manichees sprange vp a little before the raygne of *Constantine*: nowe let vs returne to discourse of the times, incident to this our purposed historie.

The miserable death of the hereticke Manes.

Cap. xviii.

Cap. 23. in the Greeke.

How that Eusebius byshop of Nicomedia, and Theognis byshop of Nice, remembring themselues after their recantation, wrought all the spite they could to ouerthrow the faith established in the Councell of Nice, and sought meanes to mischiefe Athanasius. Of the Councell summoned at Antioche, which deposed Eustathius, about whome there rose such a sedition in Antioche, which destroyed in maner the whole citie.

EVsebius and *Theognis* returning from exile, receaued their former dignities, remouing (as I sayde before) such as were placed in their seaes. They were in great reuerence and estimation with the emperour, and enioyed greate libertie, for that they had forsaken the cursed and cankred opinion of *Arius*, and geuen themselues to the true and right faith. But these men for all that, abused their libertie, and made more sturre in the worlde then euer was before. Two things droue them thereunto: the detestable heresie of *Arius*, which helde their mindes of a longe time, and the deadly hatred they bare vnto *Athanasius*. Because he valiantly withstoode them as they disputed in the Councell of Nice, firste of spite they chalenge his degree and vocation, saying: he was no fitt man for the rowme of a bishop, next that he was elected by vnlawfull persons. But for all that he cleared him selfe of those opprobrious and sclaunderous reports (his vpryght conuersation was such, he coulde not be remoued from the bishops seae of Alexandria) and contended earnestly for the faith decreed by the Councell of Nice: *Eusebius* bishop of Nicomedia, endeuoured with might and mayne, through wiles and subtletie to depose *Athanasius*, and to bring *Arius* into Alexandria. For by this meanes he thought best, to roote out of the church the faith of Homousion, to wete: of *One substance*, ratified by the councell, and to plant the pestilent doctrine of *Arius*. And as at some tymes he entreated him by letters, and faire wordes: so of the contrary, at other tymes he went aboute to terrifie him with threates. But when as *Athanasius* woulde in no wyse yeelde, he sought to perswade the Emperour that of his wonted clemencie, he woulde

Hatred and heresie ioyned together

geue *Arius* the hearinge, and pardon him, that he myght returne vnto Alexandria. But what treacherie he practised to bringe this his purpose to effect, I will shewe in an other place. After that these thinges were fully come to an ende, there rose an other hurlyburlye in the churche. For the members them selues, brake asunder the peaceable and quiete bonde of the church. *Eusebius Pamphilus* reporteth, that immediately after the breakinge vp of the Councell, a ciuill dissention rose throughout all Ægypt, the cause he hath concealed, whereby he was of diuers suspected of double dealinge. He was thought with silence to haue ouerskipped the causes, for that he had determined with him selfe not to subscribe vnto the decrees of the Nicene Councell. But as we haue learned manifestly by diuers epistles the which, byshops wrote priuately one to an other after the Councell: the clause of *One substance*, troubled exceedingly their mindes, and whylest that they sifted, and searched out the sense, and vnderstandinge thereof, euen vnto the quycke, they raysed ciuill discorde amonge them selues, so that their conclusions seemed nothinge else, but combats in the nyght and darkenesse, or blyndfolded bablinge. It seemed that nere nother syde vnderstoode well, the cause that made them to reuyle eche other. For such as reiected the clause of *One substance*, (thinkinge verylie that they which receaued it, went about to establishe agayne the heresie of *Sabellius* and *Montanus*) called the true professors, blasphemous persons, as if they had gone about to take awaye the substance of the sonne of God. Such as of the contrarie cleaued vnto the canon of *One substance*, thought they aduersaries brought in the seruice of manie goods, and abhorred them as furtherers of Paganisme. Moreouer *Eustathius* byshop of Antioche, sharpely rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the Nicene Creede: but *Eusebius Pamphilus* both cleared him selfe of that sclaunder, and also charged *Eustathius* with the heresie of *Sabellius*. And so all the byshops wrote inuectiues one agaynste the other, as if they had bene deadly foes. When as both partes sayde, that the sonne of God had his beynge together with the father, and was in the father, and confessed the vnitie to be in Trinitie: yet (I wott not why, nor wherefore) they coulde not agree amonge them selues, nor sett their hartes at rest. *Wherefore there was a Councell summoned at Antioche, where *Eustathius*, for fauouringe the heresie of *Sabellius*, more then furtheringe the Canons of the Nicene Councell, was deposed, but diuers do report that there were other matters of no small importance, and lesse honestie, layde to his charge and causes of his depriuation, yet do they not openly rehearse them. For it is the maner amonge byshops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceale the particular faults. *Georgius* byshop of Laodicea in Syria, one of them that reiected the clause of *One substance*, in his booke of the prayse of *Eusebius Emisenus*, writeth him selfe to haue reported, that the bishops deposed *Eustathius* the *Sabellian* hereticke, *Cyrus* bishop of Berrhæa, beyng his accuser. But of this *Eusebius Emisenus* we minde to speake in an other place. *Georgius* writeth, that *Eustathius* the *Sabellian*, accused by *Cyrus*: and agayne *Cyrus* him selfe, conuicted of the same heresie, to haue bene both remoued out of their byshoprickes. But howe can it be that *Cyrus*, beyng him selfe infected with the foule heresie of *Sabellius*, should accuse *Eustathius* of the same? Therefore it seemeth, that *Eustathius* was deposed for some other cause. After this there was kindled in Antioche such a fierye flame of sedition, that in maner the whole citie was therewith turned vpside downe. The faction was twofold. the one went about to trãslate *Eusebius Pamphilus* byshop of Cæsarea in Palæstina, to Antioche: the other woulde needes bringe againe *Eustathius*. The common sorte of people, some cleaued to this syde, some to that syde. The whole garrison and bande of souldiers was so deuided, and sett one agaynst the other, that if God, and the alleageance they owed vnto the good Emperour, had not bene called to remembrance: they woulde lamentably haue murthered eche other. For the Emperoure by his letters appeased the tumult and sedition that was raysed amongest them. But *Eusebius* refused to be their byshop, and therefore the Emperour did highly commende him. The Emperour wrote vnto him of that matter, he prayseth his minde, and pronounceth him happie, for that by the report of all men, he was worthie to be byshop, not of one citie, but of the whole worlde. The seae of Antioche is sayd to haue wanted a bishop, the space of eyght yeares together. but at length, by the meanes of such as endeuoured to ouerthrow the Nicene Creede: *Euphronius* was made bishop. And thus much shall suffice touching the Councell helde at Antioch, for the deposition of *Eustathius*.

Eusebius Pãphilus was no Arian.

* Cap. 24. in the Greeke. The councell of Antioche where Eustathius was deposed.

Eusebius Pãphilus refuseth to be bishop of Antioch, for the which the Emperour Cõstantine did highly commend him.

Euphronius an Arian, yet bishop of Antioch.

CAP.

Cap. xix.

Of the meanes that were wrought to call Arius home, and how Arius deliuered vnto the Emperour his recantation in writing, craftely subscribing vnto the Nicene Creede.

Immediatly after, *Eusebius*, who a little before had left the bysshoprike of Berytus, and at that present was bishop of Nicomedia, strined with might & maine, together with his confederats, to bring againe *Arius* into Alexandria. But howe, and after what sort they brought their purpose to passe, and the meanes they vsed to perswade the Emperour to call before him *Arius* & *Euzoius*: now I thinke best to declare.* The Emperour had to his sister one *Constantia*, she was the wyfe of *Licinnius*, who sometyme was fellowe Emperour with *Constantine*, but afterwardes for his tyrannie was put to death. This *Constantia* had greate acquaintance and familiaritie with a certaine priest of the *Arian* sect, whome she made very much of. who through the perswasion of *Eusebius*, and others his familier and deare friendes, made sute vnto her, in the behalfe of *Arius*, signifyinge that the synode had done him iniurie, and that he was not of the opinion he was reported to be. *Constantia* hearinge this, beleeued the priest, but durst not make the Emperoure priuye therevnto. It fell out that *Constantia* was visited with greate sickneſſe, so that the Emperour came very oft to see her. When the woman perceaued her selfe to be daungerously sicke, and wayted for no other then present death, she commendes vnto the Emperour this priest, she praiseth his industrie, his godlinesse, his good will and loyaltie vnto the imperiall scepter. In a short whyle after, she departeth this lyfe. The priest is in greate authoritie with the Emperour. And creepinge euery day more and more into better estimation, breaketh the same matter vnto the Emperour, as before vnto his sister: that *Arius* was of no other opinion, then the councell had decreed: and if he would vouchsafe him his presence, that he would subscribe vnto the canons: and that he was falsely accused. This report that the priest made of *Arius*, seemed very straunge vnto the Emperour, who gaue agayne this answeare: If (sayth he) *Arius* be of that minde, and (as you saye) agreeth with the fayth confirmed by the Councell: I will not onely geue him the hearinge my selfe, but also sende him with honor to Alexandria. When he had thus spoken, immediatly he wrote vnto him as followeth.

*Cap. 25. in the Greeke.

The epistle of Constantine the Emperour vnto the hereticke Arius.

Constantine the puyssant, the myghtie and noble Emperour. Notice was geuen, nowe a good while agoe, vnto thy wisdome, that thou shouldest repaire vnto our cãpe, to the end thou mightest enioy our presence, wherfore I cã not but maruell, why thou camest not with speede, according vnto our will. Now therfore take one of the cõmon waggõs, & make hast to our cãpe, that vnderstandinge our clemencie, & the care we haue ouer thee, thou mayest returne to thy natiue coũtry. God keepe thee welbeloued. written the 5. of the kalends of December. This was the epistle which the Emperour wrote vnto *Arius*. I can not verely but wõder at ỹ maruelous endeuer & entire loue the Emperour bare vnto pietie, & christian profession. For it appeareth by ỹ epistle, that ỹ Emperour admonished *Arius* oftentimes to recant, & therfore now doth he reprehend him, for ỹ he being oft allured by his letters, made no speedy reformation of him selfe. *Arius* in a while after the receate of the Emperours letters came to Constantinople, there accompanyed him *Euzoius*, who had bene a deacon, whome *Alexander* deposed the selfe same tyme together with the other *Arians*. The Emperour byddes them welcome, and demaundeth of them, whether they would subscribe vnto the Nicene Creede: they answere the Emperour that they would do it with a good will. The Emperour biddes them quickly lay downe in writing their creede. *They frame their recantation, and offer it vp vnto the Emperour, in this forme. Vnto the most vertuous, and our most godly lorde and Emperour *Constantine*: *Arius* and *Euzoius*. VVe haue layde downe in writing (noble Emperour), the forme of our faith, euen as your godly and singular zeale hath geuen vs in charge: vve doe protest that both vve our selues, and all they that be of our syde, doe beleeue as followeth: VVe beleeue in one God, the father almyghtie, and in his sonne our Lorde *Iesus Christ*, begotten of him before all vvorldes, God the vvorde, by vvhome all thinges were made, both in heauen and earth: who came downe from heauen, and vvas made man, vvho suffred, rose againe, & ascended into heauen, & shall come againe to iudge both the quicke & the dead. And we beleue in the holy ghost, the resurrection of the fleshe, the life of the

Constantine was informed of Arius his recantation when he wrot this.

*Cap. 26. in the Greeke. The recãtatiõ of Arius and Euzoius geuẽ vp vnto the Emperour, together with the forme of their faith, where they dissẽble both with God & man, writing one thing, & meaning an other, as it appeareth in the chapter following.

vvorlde to come, the kingdome of heauen, the one Catholicke churche of God ſcattered farre and vvide, ouer the face of the vvhole earth. This faith haue vve learned of the moſt holie Euangeliſts, where the Lorde him ſelfe ſayd vnto his diſciples: Goe teache all nations, baptizing thē in the name of the father, and of the ſonne, and of the holy ghoſt: euen as the vvhole Catholicke church, and the ſcriptures do teache, all vvhich vve faithfully beleeue. God is our Iudge, preſently to the houre of death, and at the daye of doome. VVherefore (moſte holy Emperour) we humbly craue of your godly highnes, in as much as vve are cleargie men, & retaine the faith, and affection, both of the church, and alſo of holy ſcripture, that of your wonted zeale, whervvith you prouide for vnitie, and the right honour of God (all controuerſies, and quarells, and cauillations, and ſubtle quircks vvhatſoeuer layde aſide) you will couple vs vvith our mother the church: that both vve, and the church of God, among our ſelues, may liue quietly, & ioyntly vvith one harte and voyce, povvre vnto God the accuſtomed prayers, for the peaceable and proſperous eſtate of your empire, and for all mankinde.

Mat.28.

Cap. xx.

How Arius by the commaundement of the Emperour returned to Alexandria, whome Athanaſius would in no wiſe admitt, againſt Athanaſius Euſebius and his confederats patched diuers crimes, and preſented them vnto the Emperour, ſo that in the ende a ſynode was ſummoned at Tyrus, to pacifie theſe quarells.

Cap. 27. in the Greeke.

When that *Arius* had perſwaded the Emperour in ſuch ſorte as we ſayde before, he returnes to Alexandria, but yet he could not with all his wiles treade downe the trueth, the which he had ſo egregiouſly diſſembled. *Athanaſius* would not receaue him into the church of Alexandria after his returne, for he detected him as a monſter of the worlde. *Arius* neuertheleſſe whileſt that he priuely ſowed his peſtilent opinion, goeth about to ſett the whole citie on an vproare. At what time *Euſebius* both him ſelfe wrote vnto *Athanaſius*, and procured alſo the Emperour to commaunde him by his letters, to condeſcende vnto the admiſſion of *Arius* and his cōplices. *Athanaſius* for all that, would not receaue them into the church, but wrote backe againe vnto the Emperour: that it was not lawfull for ſuch as had made ſhipwracke of their faith, and had bene held for accurſed of the church: after their returne and conuerſion, to receaue their former dignities. The Emperour was in a great chafe, and conceaued great diſpleaſure againſt *Athanaſius* for this anſwere, threatninge him by his letters as followeth: In as much as thou art made priuie to our will and pleaſure, ſee that thou make the dore vvide open to all that deſire to enter into the church. For if I vnderſtand, that any one (vvhich deſired to be made a member of the church) hath by any meanes through thee bene hindred, or his entrāce ſtopped: I vvill forthwith ſend one of mine officers, who by authority from me, ſhall both depoſe thee of thy biſhopricke, and alſo place an other in thy rovvme. This the Emperour wrote reſpecting the commoditie of the church, & the vnitie of the councell, leſt that through variance it were diſſolued. *Euſebius* then, who hated *Athanaſius* with deadly enmitie, thought no time fitter thē that, to bring his purpoſe to effect (for he had the Emperour incenſed againſt him, which was meate and drinke for *Euſebius*) and therefore he rayſed all that troubleſome ſturre, to the ende he myght cauſe *Athanaſius* to be depoſed of his biſhopricke. For he thought verylie, that if *Athanaſius* were once remoued, Arianiſme then ſhould beare away the bell. Wherefore there conſpired againſt him at once: *Euſebius* biſhop of Nicomedia: *Theognis* biſhop of Nice: *Maris* biſhop of Chalcedon: *Vrſacius* biſhop of Singidon a citie of the vpper Pannonia: and *Valens* biſhop of Murſon, a citie alſo in Pannonia. Theſe men hyred certaine of the Meletian ſect, & cauſed diuers crimes to be layd vnto *Athanaſius* charge. And firſte of all, by the depoſitions of *Euſion*, *Eudæmon*, and *Callinicus*, that were Meletian heretickes, they charge *Athanaſius*, that he had inioyned the Ægyptians, to pay for a yearely tribute vnto the church of Alexandria, a lynen garment. But *Alypius* and *Macarius*, prieſts of the church of Alexandria (who then as it chaunced were at Nicomedia) confuted this ſclaunderous report that was layde agaynſte *Athanaſius*, and perſwaded the Emperour, that all their malicious tales, were manifeſt vntruthes. Wherefore the Emperoure wrote vnto his aduerſaries, and rebuked them ſharply, but *Athanaſius* he requeſteth to repayre vnto him. yet agayne *Euſebius* together with his complices, before his comminge patched an other crime, farre more haynous then the former: that *Athanaſius* went about trayterouſly to defeate the Emperoures edicts,

Athanaſius would not receaue Arius into the church of Alexandria.

Conſtantine wrote this to Athanaſius. b. of Alexādria in the behalf of Arius the hereticke, who deceaued thē both

Athanaſius is falſely accuſed of extorcion.

Athanaſius is falſely ac-

edicts, in sending to one *Philumenus* a basket or forsar, full of gold. The Emperour then being at Psamathia, a manour without the walls of Nicomedia, by sifting out of this matter, founde *Athanasius* to be giltlesse and sent him away with honor, writing also to the Church of Alexandria, that their bishop was falsely accused before him. But I thinke best, and with more honesty a great deale, to passe over with silence, the sundry kindes of sclaunders, *Eusebius* together with his adherents, inuented afterwards against *Athanasius*, lest that the Churche of God be blemished, and sclaundered of them, which haue their mindes farre estraynged from the religion & fayth in Christ Iesu. for the thinges committed to writing, are wont to be knowen of all, and therefore it was our part, to comprise in few words, such things as required a seuerall tract. but neuertheless I thinke it my duety in fewe wordes to declare out of what fountaine, these false accusations ishued, and whence such as forged them had their originall. Mareôtes is a contrey of Alexandria, in it there are many villages, and the same well peopled: within the same also, there are many Churches, yea of greate fame, all which are vnder the Bishop of Alexandria, within the iurisdiction of his seae and bishoprieke. In this Mareôtes, one *Ischyras* (for so they called him) practised priuely such a kinde of offence, as deserued a hundreth kindes of death. for when as he had neuer taken orders, he called him selfe a minister, and presumed to execute the function of a priest. Who when he was taken with the maner, fledd away priuely, and gott him straight to Nicomedia, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed vnto *Athanasius* entertayned him for a priest, and promised to make him Bishop, if he would accuse *Athanasius*, so that hereby I meane by the false reports of *Ischyras*, they tooke occasion to sclaunder *Athanasius*. for *Ischyras* blased abroade, that vpon a sodaine they brake in vpon him, and dealt with him very contumeliously: that *Macarius* beat the altar with his heeles, ouerthrewe the Lordes table, brake the holy cuppe, and burned the blessed bible. They promised him for these his malicious accusations (as I sayd before) a bishoprick, for they were fully perswaded, that the crime layd to *Macarius* charge, was of force sufficient, not onely to displace *Macarius*, that was accused: but also to remoue *Athanasius* who had sent him thither. This sclaunder was compassed against him in a while after. Afore that tyme, the complices of *Eusebius*, had forged against him an other accusation, full of spite and cankered malice: where of I will presently entreat. They gott I wott not where, a mans hande: whether they slewe a man, and stroke of his hande, or cutt of the hande of a dead man, God knoweth alone, and the authors of this treachery: this hande the Bishops of *Meletius* sect bring forth, in the name of *Arsenius*, and protest that it was his hande: the hande they bring forth, but *Arsenius* they hidd at home. They say moreouer, that *Athanasius* vsed this hande to magicke, and sorcery. And although this was the chiefest thing, that was layd to *Athanasius* charg: yet as it falleth out in such kinde of dealing, other men charged him with other things. for they which spited him vnto the death, went then about to worke all meanes possible, to mischiue him. When these thinges were told the Emperour, he wrote vnto *Dalmatius* the Censor, who was his fathers sonne, and then abode at Antioch in Syria: that he shoulde call such as were accused before the barre: that he shoulde heare the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognis*, that *Athanasius* might be tryed in their presence. *Athanasius* being cited to appeare before the Censor, sent into Ægypt, to seeke out *Arsenius*, for he vnderstoode that he hidd him selfe. but he could not take him, because that he fledd from place to place. In the meane while, the Emperour cutt of the hearing of *Athanasius* matter before the Censor, for this cause. * He called a synode of Bishops for to consecrate the temple which he had buylded at Ierusalem. The Emperour had willed the Bishops assembled at Tyrus, to debate together with other matters the contention raysed about *Athanasius*, to the ende (all quarells being remoued) they might cheerefully solemnize the consecration of the Church, and dedicate the same vnto God. *Constantine* went now on the thirtieth yeare of his raigne. The Bishops that mett from euery where at Tyrus, being cited by *Dionysius* the Senator, were in number three score. *Macarius* the Priest of Alexandria, being fast bounde with fetters, and bolts of yron, was brought thither by the souldiers. *Athanasius* would not come to Tyrus, not dismayed so much with the sclaunderous reportes that were layd to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they woulde bring in some innouation, preiudiciall to the decrees of the Nicene councell. but because that the angry lynes and threatning letters of the Emperour, moued him not a litle (for he had written vnto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessitie vnto the councell.

cused of treason.

Ischyras a false minister forging orders vnto him selfe.

Athanasius is falsly charged with the misdemeanure of his clergy.

Athanasius is falsely accused of murther and magicke.

* Cap. 28. after the greke.

Macarius a minister being falsely accused by the Arian & Meletian heretikes is thus shamefully dealt withall.

Cap. 29. after the Greeke.

Cap. xxi.

How Arſenius (whoſe hand they ſaid had bene cutt of) was found out, and brought before the barre, to the confuſion of Athanaſius accuſers, which then fledd away for ſhame: and how that Athanaſius being otherwiſe parcially dealt withall of the councell, appealed vnto the Emperour.

THe diuine prouidence of God brought to paſſe, that *Arſenius* alſo came to Tyrus. For he quite forgetting the leſſons geuen him by thoſe falſe accuſers, that bribed him for the purpoſe, came thither as it were by ſtelth, to knowe what newes there were in thoſe coaſts. It fell out that the ſeruants of *Archelaus* a Senator, heard ſay in a certaine tipplinghouſe, that *Arſenius* whome they reported to haue bene ſlayne, was there and hidd him ſelfe in a certaine houſe of the towne. When they heard theſe thinges, and eyed well the authors of this report, they reueale the whole matter vnto their lord and maiſter. He forthwith laying all delayes aſide, ſought out the man, being ſought founde him, being founde he layd him faſt by the heeles, and biddes *Athanaſius* be of good cheere: that *Arſenius* was come thither aliue. *Arſenius* being in holde, denieth him ſelfe to be the man. But *Paulus* Biſhop of Tyrus, who knewe him of olde, affirmed plainely that he was *Arſenius* in deede. Theſe thinges being thus rightly diſpoſed by the wiſedome and prouidence of God: *Athanaſius* not long after is called before the councell, in whoſe preſence, the accuſers bring forth the hande, and charge him with the haynous offence. He behaueth him ſelfe wiſely and circumſpectly, and demaundeth firſt of them all that were preſent, and alſo of his accuſers: whether any of them did euer knowe *Arſenius*. When that diuers of them had aunſwered, that they knewe him very wel, he cauſed *Arſenius* to be brought before them, with his hãds couered vnder his cloke, and then againe demaundeth of them: Is this fellowe that *Arſenius* which loſt his hande? at the ſight of the fellow, ſome of them that were preſent (except them that knew whence the hand came) were aſtonied: ſome others thought verily that *Arſenius* wanted a hande, and gaue diligent eare, to ſee what other ſhift *Athanaſius* had to ſaue him ſelfe. But he turning vp the one ſide of *Arſenius* his cloke, ſhewed them one of his handes. Againe when ſome did ſurmiſe that his other hande was cutt of: *Athanaſius* at the firſte pauſed a while and in ſo doing brought their mindes into a greate doubt: but in the ende without any more adoe he caſteth vp vpon his ſhoulder, the other ſide of his cloke, and ſheweth them the ſeconde hande, ſaying vnto all that beheld it: you ſee that *Arſenius* hath two handes, now let mine accuſers ſhewe vnto you, the place where the thirde hande was cutt of. * This treachery of theirs touching *Arſenius*, being thus come to light, the dealing was ſo ſhamefull, that the accuſers coulde finde no where as much as viſards to couer their faces. *Achaab* otherwiſe called *Iannes*, the accuſer of *Athanaſius*, crept by ſtelth from the barre, thruſt him ſelfe among the throng, and priuely ranne away. Thus did *Athanaſius* cleare him ſelfe of this ſclaunder, vſing exception againſte no man, for he doubted not at all, but that the very preſence of *Arſenius* woulde aſtonish the ſclaunderers, to their vtter ſhame and ouerthrow. * But for the wiping away of the crimes layde to *Macarius* charge, he tooke the benefitt of the lawe, vſinge ſuch exceptions as were lawefully preſcribed for the defendant. And firſt of all he excepteth againſt *Euſebius* and his adherents, as open enemyes, ſaying: by lawe it was not permitted for the enemyes to be iudges. Secondarily he requireth that they ſhewe vnto him, whether *Iſchyras* the accuſer, had lawfully receaued orders and prieſthoode, for ſo it was layd downe in the bill of enditement. But the iudges conſidered nothing of theſe circumſtances, the lawe proceedeth againſt *Macarius*. When the accuſers were to ſeeke for proofe, the ſute is delayd vpon this conſideration, that certayne choſen men ſhoulde goe in commiſſion to *Mareôtes*, and there ſitt vpon this matter. When that *Athanaſius* perceaued, ſuch as he had excepted againſt, to haue bene pricked in the commiſſion (for *Theognis Maris, Theodorus, Macedonius, Valens,* & *Vrſacius* were ſent) he exclaymed, that there was deceat, & double dealing in the handling thereof. He pronounced that it was open wrong, for to keepe *Macarius* the Prieſt in fetters and cloſe priſon, and to ſuffer his accuſer, to accompany ſuch iudges as were knowen to be his profeſſed enemies. He ſayd moreouer, that it was for no other ende, but that records, and the doings of the one ſide might be knowen, the other vnknowen: the one quitted, the other condemned. When that *Athanaſius* had ſounded out theſe and the like ſentences: when that he had both called the whole aſſembly to wittneſſe, and alſo opened this lamentable plight before *Dionyſius* the Senator, and no man pitied the caſe: he priuily conueyed him away. Such as were

* Cap. 30. in the greeke. The accuſer of Athanaſius ranne away for ſhãe.

* Cap. 31. in the Greeke.

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put into Marcotes recorded onely the Actes of one side, and looke what the accuser reported, the same was iudged to be most true. * As soone as *Athanasius* was gone and straight way taken his iourney to the Emperour: he was first of all condemned by the councell, the party being absent, and the cause vnknowen. Next, when as the dealings in Mareotes were ioyned with these, they agree vpon his deposition: many slaunders are contumeliously fathered vpon him, at the recitall of the causes, which moued them to depose him: but not a worde of the slaunderers, for they runne them ouer with silence that of malice falsely accused him, and were shamefully foyled them selues. *Arsenius* who afore was reported to haue bene slayne, is nowe entertayned of them. And he who afore time was counted a Bishop of the Meletian sect, euen then subscribed to the deposition of *Athanasius*, and called him self Bishop of Hypsepolis. And that which seemeth incredible, he that was said to haue died vnder the handes of *Athanasius*, is now aline, and deposeth *Athanasius*.

* Cap. 32. in the Greeke.

Cap. xxii.

Cap. 33. in the greeke.

How that the councell assembled at Tyrus remoued to Ierusalem, and celebrated the dedication of the newe Ierusalem, at what tyme the Arians were admitted to the communion. And how that the Emperour by his letters caused the councell summoned at Tyrus, to meete at Constantinople, that in his presence the trueth touching Athanasius cause, might the more narrowely be sifted out.

Immediatly after these thinges, the Emperours letters came to the councels handes, signifying that with all speede, his will was they shoulde repayre to Ierusalem. Therefore the bishops laying all other matters aside, do leaue Tyrus, and take their iourney to Ierusalem. A solemne feast is there held, for the consecration of those places: *Arius* with his confederats is admitted into the Church. for the bishops sayd, that in that behalf, they would satisfie the Emperours letters, wherby he had signified vnto them, that he allowed very well of the fayth of *Arius*, and *Euzoius*. The bishops also wrote vnto the Churche of Alexandria, that they shoulde banishe from among them, all rancor, spite, and malice, and settle their Ecclesiasticall affayres at peace and quietnes. They signified moreouer by their letters, that *Arius* had repented him of his heresie: that he had acknowledged the trueth: that thencefoorth he would cleaue vnto the Church: and that therefore they had not without good cause receaued him, and by the consent of them all, exiled *Athanasius*. Of the selfe same things likewise, they wrote vnto the Emperour. While these things were in handling, there came eftsones other letters from the Emperour vnto the councell, signifying that *Athanasius* was fledd vnto the Emperour him selfe, and that of necessity they must meete at Constantinople about his matters. The letters sent from the Emperour were written as followeth:

The councel held at Tyr being most of Arians, do depose Athanasius, & cōmēd in their letters to the Church of Alexandria, the heretick Arius.

Cap. 34. in the greeke.

Constantinus the puyssant, the mighty and noble Emperour, vnto the Bishops assembled at Tyrus, sendeth greeting.

VErily I knowe not what matters your assemblie, through tumult and troublesome sturre hath decreed: me thinkes the trueth it selfe you haue in maner subuerted, by meanes of your hurlyburly and kindled heat of contention. for whileste that you prosecute your priuey spite and hatred, one towards an other, the which you wil leaue in no wise vnpractised: you seeme to neglect the seruice of God, & the furtherance of his truteh. But I trust the diuine prouidēce of God wil bring to passe, that after the proofe of this pestilēt contention, it may wholy be banished: that we may also perceaue, whether your coūcel, & assembly, hath had any care of the trueth, & also whether you haue decided of the matters called into question, & geuen sentence, without parcial fauor, & poysoned malice. VVherfore my wil is that with spede you all repaire vnto me, to the end you your selues, by no other then your selues, may yeld an exquisite accōpt. The cause that moued me to writ this vnto you, & to sūmone you hither by my letters, you may learne by that which followeth. As I rode in my waggon vnto a certain place within the city, & that happy soil, called after my name *Cōstantinople: Athanasius* the bishop together with certaine other prieste in his company, mett me in the middest of the streete vpon a sodaine, & vnlooked for, which amazed me not a litle. I take God to witnesse who seeth al things, that I coulde not haue knowen him at the first sight, had not some of my trayne (when that I gaue diligent eare

The epistle of Constantine vnto the Bishops assembled at the councell of Tyrus.

thereunto, as reaſon did require) both tolde me, who he was, and what iniury he had done vnto him. I truely did neyther talke vvith him at that time, neyther reaſon of any circumſtance. And when he entreated, that I woulde geue him the hearing, I was ſo farre from it, that with the deniall, I had almoſt cauſed him to be ſent packing, with rough entertainment. His ſute was nothing elſe, but that all you might be brought thither, to the ende he might in our preſence expoſtulate face to face with you, the iniurie he ſuffred ne ceſſity driuing him thereunto. The which ſute of his ſeeminge very reaſonable vnto me, and the ſeaſon alſo requiring the ſame: made me very willing to write this vnto you, that all you being already aſſembled at Tyrus, ſhoulde forthvvith haſten vnto my campe: and iuſtifie in my preſence (whome you will not denye to be the right ſeruant of God) your right, and ſyncere iudgement, and ſentence in this behalfe. For peace raigneth euery where through my religious worshiping of God: And the name of God is deuoutly, and reuerently extolled of the Barbarians them ſelues, who vnto this day were ignorant of the trueth. euery man knoweth that he which is ignorant of the trueth, is alſo ignorant of God. But the Barbariãs through my induſtrie, that (as I ſayd before) am a right vvorshiper of God: came to the knowledge of God, and learned to ſerue him in holines, whome they perceaue in all thinges, with the carefull eye of his diuine prouidence, to defende me. This thing moued them at the firſt, to taſt of the trueth in Chriſt, whome alſo for the awe, and loyaltie they owe vnto our imperiall ſcepter, they ſerue vprightly: but we, which woulde ſeeme (I will not ſay to obſerue) nay to maintayne the ſacred and holy myſteries of his Church, doe practiſe nothing elſe but that which breedeth diſcorde, and diſcention, and to be short, that which tendeth to the vtter ouerthrowe, and deſtruction of mankinde. But ſee that you come vnto vs (as I ſayd) with ſpeede, perſwading your ſelues of this, that our mind is, as much as in vs lyeth, firſt of all, to maintayne ſoundly, without corruption all that is contayned in holy Scripture: ſo that no blemish of ſclaunder or infamy may redounde thereunto: abandoning, vvearing avvay, and rooting out, all the rotten aduerſaries of chriſtian religion, vvho vnder color of Chriſtian profeſſiõ haue crept in & ſovved in the Church of God ſundry blaſphemous ſectes & heretical ſchiſmes.

Cap. 35. in the Greeke.

Cap. xxiii.

VVhen as all the ſynode came not vnto the Emperour, Euſebius together with that crue, framed a newe accuſation againſt Athanaſius: that he ſhoulde report he woulde ſtay the carying of corne from Alexandria to Conſtantinople. wherat the Emperour being moued, baniſhed Athanaſius into Fraunce.

THe aforeſayd letters of the Emperour, ſett the whole councell together by the eares, ſo that diuers of them returned home to their cities. but *Euſebius, Theognis, Maris, Patrophilus, Vrſacius*, and *Valens* gott them to Conſtantinople, they reaſon no longer of the broken cup, or the table that was ouerthrowen, or of *Arſenius* that was ſayd to be murthered: but they frame them ſelues, to forge out an other accuſation. They informe the Emperour, that *Athanaſius* threatned he woulde cauſe, that no corne ſhoulde be conueyed from Alexandria (as they then vſed) to Conſtantinople: and that *Adamantius, Annubyon, Arbathion* and *Peter* that were Biſhops, hearde it out of *Athanaſius* his owne mouth. but then truely the accuſation is like to be hearde, when the accuſer carieth creditt with his perſon. The Emperour was wonderfully moued at this, and tooke great indignation againſt *Athanaſius*, exiled him, & commaunded that he ſhould abide in Fraunce. ſome report that the Emperour did it for this pollicie, to ſee whether with his abſence, he coulde reduce the Church to vnitie and concorde. for *Athanaſius* was the man that woulde in no wiſe communicate with the Arians, being exiled he ledd his life at Triuere a city in Fraunce.

Athanaſius is accuſed by the Arians.

* Socrat. li. 2. cap. 2. in the epiſtle of Cõſtãtinus ſayth ſo.

Cap. 36. in the greeke.

Cap. xxiiii.

Of Marcellus Biſhop of Ancyra, and Aſterius profeſſor of humanitie.

THe Biſhops then being aſſembled at Conſtantinople, depoſed alſo *Marcellus*, Biſhop of the leſſer Galatia, for this cauſe. There was one *Aſterius* in Cappadocia, that profeſſed humanitie, and leauing that, embraced the faith in Chriſt: wrote bookes thereof, which vnto this day are extant. The peſtilent doctrine of *Arius* is proued out of them, to wete: that Chriſt is

Aſterius an arian heretick.

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no other wise the power of God, then the locusts and flyes, are sayd in *Moses* to proceede from the pandie worke of God, and other such lewde reasons. This *Asterius* kept company with Bishops, and specially of the damnable sect of *Arius*. He frequented vnto their assemblies, for he longed after some bishoprike or other. But because that in the time of persecution, he had sacrificed vnto Idols: he was not admitted to execute the function of a Priest. He wandreth and rogeth throughout Syria, shewing the bookes he had written. *Marcellus* vnderstanding of this, going about to sett him selfe against *Asterius*, fell him selfe into the contrary heresie. for he was not afraide (euen as *Paulus Samosatenus* sayd before) to affirme that Christ was but a bare and naked man. The Bishops that mett at Ierusalem hearing of this, made no accompt of *Asterius*, because he was a laye man: but *Marcellus* who was of the clergie they call to an accompt, for the booke he had written. When they perceaued that he maintayned the opinion of *Paulus Samosatenus*: they charge him to recante. He with shame inough promiseth to burne the booke. But when as the councell was dissolued in haste (for the Emperour had called the Bishops to Constantinople) agayne they reason of *Marcellus*, at Constantinople, before *Eusebius*, and the other Bishops then present. As soone as *Marcellus* refused to performe his former promise, that is to fire the booke which he had vnaduisedly framed: the Bishops then present, depose him of his bishoprike, & sent *Basilius* in his rowme to be Bishop of *Ancyra*. *Eusebius* moreouer wrote three bookes, against his pamflett, and confuted his wicked opinion. *Marcellus* after that, recouered his bishoprike againe in the councell helde at Sardice, where he sayd: they vnderstoode not his booke, and therfore suspected him, that he had sauored of the opinion of *Paulus Samosatenus*. but what opinion we may conceaue of this man, we will declare in an other place.

The error of Marcellus.

Cap. xxv.

How that Arius being called from Alexandria to Constantinople after the exile of Athanasius, for to render an accompt before the Emperour of the tumult he made at Alexandria: raised a great sturre against Alexander Bishop of Constantinople, In the ende died miserably.

Cap. 37. in the greeke.

While these thinges were a doing, the thirtieth yeare of *Constantinus* raygne was expyred. *Arius* with his company returning to Alexandria, sett the whole citye on an vprore. The citizens of Alexandria, tooke very grieuously, that not onely *Arius* with his confederats was restored: but also that *Athanasius* their Bishop was condemned to banishment. When the Emperour vnderstood of the peruerse minde, and corrupted purpose of *Arius*, he sendes for him againe to Constantinople, there to render an accompt of the tumult, & sedition he had raysed afresh. At that time *Alexander* who a litle before succeeded *Metrophanes* in the bishoprike of Constantinople, gouerned that Church. This *Alexander* proued him selfe a religious, a godly, & a deuout man, in the quarel then betwene him & *Arius*. for when *Arius* came, & the people was deuided into two parts, & a great tumult raised in the citye. whilest that some maintained the Nicene Creede, & the same to remayne firme & stable, others affirmed the opinion of *Arius* to be lawfull, & agreable with ẏ trueth, *Alexander* came forth into this great heat of disputation: specially because that *Eusebius* bishop of Nicomedia, had geuen out great threats, that without all peraduenture he would worke his depriuation, vnlesse he would admitt *Arius*, & his company, to ẏ communion. but *Alexander* feared not the deposition so much, as the abrogation of the Nicene Creede, which they endeuored with all might possible to ouerthrow. for when he tooke vpon him the patronship of that councels decrees: he supposed it was his bounden duety to foresee, lest the canons and decrees of that councell shoulde any kinde of way be impayred. Wherefore being now busied with this controuersie, he layd aside the quirks of logic[illegible], and fledd for ayde, and asistance vnto Almighty God: he gaue him selfe to continewal fasting, and left no prayer vnrepeated. such a kind of seruice & deuotion he solemply embraced. He got him into the Church of Peace (for so they called the Church) he locked in him selfe, and finished such kinde of seruice as pleased him best: he gott him to the Altare, and downe he fell on his bare knees, before the communion table, praying vnto God w̄ teares that trickled downe his cheekes: in which kinde of order he continewed many dayes and many nights. He called for helpe at the handes of God, and his petition was graunted. His prayer was thus: Graunt I besech thee o Lorde (sayth he) that if the opinion of *Arius* be true, I my selfe may neuer see the ende of this sett disputation: but if the sayth which I holde be true, that *Arius* the author of all this mischiefe, may receaue due punishment for his impious deserte. This was the

Arius raiseth sedition in Alexandria.

The prayer of Alexāder Bishop of cōstantinople.

* Cap. 38. in the greeke.

zealous prayer of *Alexander*.* The Emperour being deſirous to knowe the minde and diſpoſition of *Arius*, ſent for him to his pallace, demaundes of him, whether he woulde ſubſcribe vnto the Canons of the Nicene councell. He without any more adoe very cheerefully putts to his hande. When as for all that, he dalyed both craftely and lewdely, with the decrees of that councell. The Emperour maruelling at this, put him to his othe: he falſely and fayneDly ſware alſo. The craſty iuglinge which he vſed to bleare their eyes in ſubſcribing as I haue hearde was this. *Arius* wrote his opinion in a peece of paper of his owne, the ſame he carryeth vnder his arme: comming to the booke, he takes his othe, that he verily beleeued as he had written. This which I write of him, I haue hearde to be moſte true. But I gather playnly that he ſware after his ſubſcription, out of the Emperours letters. The Emperour beleeuing verily that he dealt playnely, commaundes *Alexander* Biſhop of Conſtantinople, to receaue him to the communion. It was vpon a ſaturday, the day after, *Arius* looked to be receaued into the Church, and communion of the faythfull. but vengeance lighted forthwith vpon his lewde, and bolde enterpriſes. When he had taken his leaue, and departed out of the Emperours hall: he paſſed through the middes of the citie with great pompe and pontificality, compaſſed with the faction and traine of *Euſebius* Biſhop of Nicomedia, that wayted vpon him. As ſoone as he came nigh Conſtantines market (for ſo was the place called) where there ſtoode a piller of redd marble: ſodaine feare of the haynous faults he had committed, tooke *Arius*, and withall he felt a greate laſke: Syrs (ſayth *Arius*) is there any draught or lakes nigh: when they tolde him that there was one in the backe ſide of Conſtantines market, he gott him thither ſtraight. The mans harte was in his heeles, he looked pitiouſly: together with his excrements, he voydeth his gutts: a greate ſtreame of bloode followeth after: the ſclender and ſmall bowells ſlyde out: bloode together with the ſplene, and liuer, guſheth out. immediatly he dieth like a dogge. Thoſe lakes are to be ſeene vnto this day at Conſtantinople, behinde (as I ſayd before) Conſtantines market and the porch ſhambles. All paſſengers as many (I ſay) as goe by, are wonte to pointe at the place with the finger, to the ende they may call to remembrance, and in no wiſe forgett, the miſerable ende of *Arius*, that died in thoſe lakes. This being done, terror & aſtoniſhment amazed the mindes of *Euſebius* his confederats that followed him. The report thereof was bruted abroad, not onely throughout the whole citie, but in maner (as I may ſay) throughout the whole world. The Emperour by this meanes, cleaued the more vnto chriſtian religion, and ſayd that the Nicene Creede was ratified, and confirmed to be true, by the teſtimony of God him ſelfe: and reioyced exceedingly at the thinges which then came to paſſe. His three ſonnes he made *Cæſars*, ſeuerally one after an other euery tenth yeare of his raygne. His eldeſt ſonne whom after his owne name he called *Conſtantine*, the tenth yeare of his raygne, he made Emperour ouer the weſterne partes of the empire: the ſeconde ſonne whome after his graundfathers name he called *Conſtantius*, the twentieth yeare of his raygne, he made Emperour ouer the Eaſterne partes of the empire: The third and yongeſt of all, called *Conſtans*, he conſecrated Emperour, the thirtieth yeare of his raygne.

The craft of Arius in ſwearing before the Emperour.

The miſerable ende of Arius the heretike.

The ſonnes of Conſtantinus magnus.
1. Conſtantinus.
2. Conſtantius.
3. Conſtans.

Cap. 39. in the Greeke.

CAP. XXVI.

The ſickneſs, the Baptiſme, the death and funerall of Conſtantinus magnus.

THe yeare after, *Conſtantine* the Emperour being threeſcore and fiue yeare olde, fell ſicke, and leauing Conſtantinople, ſayled to Helenopolis, vſing for his healthe, the hott baths that were nighe the towne. When that he ſickned more and more, he differred bayning of him ſelfe, left Helenopolis, and gott him ſtraight to Nicomedia. Abiding there in a certayne manour without the towne walls, he was baptized in the fayth of Chriſt. In the which baptiſme he greatly reioyced: made his laſt will & teſtament: appoynted his three ſonnes heyres of the empire: diſtributed to thē their ſeuerall inheritances, as he had in his healths time: he bequetheth to Rome, and to Conſtantinople, many famous monuments: he putteth the Prieſt (by whoſe meanes *Arius* was called from exile, of whome we ſpake a litle before) in truſt with his teſtament, charging him to deliuer it to no mans hand, ſaue to his ſonne *Conſtantius*, whome he had made Emperour of the Eaſt. His will being made, and his life laſting a fewe dayes after, he died. At his death there was none of his ſonnes preſent. Wherefore there was a Poſt ſent into the Eaſt, for to ſignifie vnto his ſonne *Conſtantius* the deathe of his father.* The Emperours corps, his familiares and deareſt friendes cheſted in a coffin of golde, and carryed it to Conſtantinople, there they ſett it in

The death of Conſtantinus magnus. Anno Dom. 340.

Cap. 40. in the Greeke.

in an high lodging of the pallace, doing thereunto great honor, and solemnitie, vntill that one of his sonnes was come. When that *Constantius* was now come from the East, they sett forth the corps, with a princely funerall, and buried it in the Apostles Churche (for so was it called) the which Church *Constantine* buylded, lest that the Emperours and Priestes shoulde be bereued of the Apostles reliques. The Emperour *Constantine* liued threescore and fiue yeares, he raygned 31. and died the two and twentieth day of May, *Felicianus* and *Tatianus* being Consuls, the second yeare of the two hundreth seuenty and eyght Olympiade. This booke compriseth the history of one and thirtie yeares.

The ende of the first booke of Socrates.

THE SECONDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. 1.

The proëme where he layeth downe the cause that moued him to repeate at large such things as afore time he had briefly written in his first and seconde booke.

The seconde booke of Socrates compriseth the history of 25. yeares, being the full raign of Constantius ending Anno Dom. 365.

*Vffinus who wrote the Ecclesiasticall history in the latine tongue, was very much deceaued * in the tymes, for he thought that the perill and daungers which *Athanasius* stoode in, happened vnto him after the death of the emperour *Constantine*. He was ignorant of his banishment into Fraunce, & of many other miseryes that happened vnto him. But we imitating his opinion, and censure, in discourse of the Ecclesiasticall affayres: haue written the first and seconde booke of our history, from the thirde vnto the seuenth booke, by borowing some out of *Ruffinus*: by picking and culling other some out of sundry other writers: also by laying downe some thinge, we learned of others who as yet be aliue: we haue sett forth the history in a most absolute and perfect maner. But after that by meare chaunce, the workes of *Athanasius* came to our handes, where both he complayneth of the misery he endured, & also declareth after what sorte he was exiled, through the sclaunderous faction of *Eusebius* Bishop of Nicomedia: we thought farre better to attribute more credit vnto him, who suffred these things, and to others, who sawe them with their eyes, then to such as coniecture and gesse at them, and so plunge them selues in the pitt of error. Moreouer by searching diligently the epistles of sundry men, who liued at that tyme, we haue sifted out (as much as in vs laye) the trueth it selfe. Wherfore we haue bene constrayned to repeate agayne, such thinges as we mentioned in the firste and seconde booke of our history, and haue annexed thereunto out of *Ruffinus*, such histories as were agreeable vnto the trueth. Not only that, but this also is to be vnderstoode, how that in the first edition of these our bookes, we layd downe neyther the deprivation of *Arius*: neyther the Emperours epistles: but explicated in fewe words, without figures of Rhetorick, the matter we tooke in hande, lest the tediousnes of our long history, shoulde tyre the louing Reader. When as for the cause aboue mentioned, it behoued vs so to doe (*Theodorus* most holy Priest of God) yet nowe (to the ende the epistles may be knowen in forme and fashion, as the Emperours wrote them selues: and the thinges also which Bishops in sundry councells haue published vnto the worlde, whylest that they laboured dayely to sett forthe more exquisite decrees and constitutions to the furtherance of Christian religion) we haue diligently added to this our latter edition such thinges as we thought fitt for the purpose, that truely we haue performed in the first booke and in the seconde nowe in hande we minde to doe no lesse, but nowe to the history.

* The error of Ruffinus.

By this we gather that there be two editions of Socrates history, the first (as he sayth him selfe) vnperfect: the seconde & the last which is this, very perfect & absolute.

Cap. 11.

How that Euſebius Biſhop of Nicomedia, endeuored agayne to eſtabliſhe the doctrine of Arius, ſo that tumults were rayſed in the Churche afreſhe. and howe that Athanaſius by vertue of Conſtantine the yongers letters, returned to Alexandria.

After the death of the Emperour *Conſtantine*, *Euſebius* Biſhop of Nicomedia, and *Theognis* Biſhop of Nice: ſuppoſing now they had gotten a fitt time: endeuored with all might poſſible, to wipe out of the Churche of God, the creede, contayning the clauſe of *one ſubſtance*, and to ſette in the rowme thereof, the deteſtable hereſie of *Arius*. But this they knewe full well, they coulde not bringe to paſſe, if *Athanaſius* came agayne to Alexandria. They went about to compaſſe their drift very craftely, vſing the Prieſt (by whoſe meanes we ſayd before *Arius* returned from exile) as an inſtrument to their purpoſe. But the maner of the handling thereof, I thinke very needefull to be layde downe. This Prieſt preſented vnto *Conſtantius* the Emperours ſonne, the laſt will and teſtament and the bequeathed legacies of the Emperour deſeaſed. He perceauing ẏ to haue bene laid downe in his fathers wil, which greatly he deſired (for bẏ ẏ wil, he was emperour of the Eaſterne parts) made very much of the prieſt, graunted him great libertie, charged him to vſe his pallace, freely and boldly at his pleaſure. After this libertie was graunted him by the Emperour: he forthwith acquainted him ſelfe with the empreſſe, with the Eunuches and chamberlaynes. At the ſame time there was an eunuch, by name *Euſebius*, chiefe of the emperours chamber, who through perſuaſion of this lewde Prieſt, became an Arian, and infected alſo the other eunuches of his company. And not only theſe, but the Empreſſe alſo, through the entiſement of the Eunuches, and the aduiſe of the Prieſt, fell into the peſtilent hereſie of *Arius*. In a while after, the Emperour him ſelfe called the ſame opinion into controuerſie, and ſo by a litle and a litle, it was ſpredd euery where. And firſt the Emperours garde tooke it vp, next it occupied the mindes of the multitude, throughout the city. The Emperours chamberlaynes euen in the very pallace it ſelfe, contended with women about the opinion, in euery houſe and family throughout the city they brawled and went together by the eares. This infection ſpred it ſelfe quickly, ouer other contries and regions: and the controuerſie much like a ſparcle of fire, riſing of ſmall heate or ſcattered embers kindled the mindes of the hearers with the fiery flame of diſcorde and diſſention. For euery one that deſired to knowe why they made ſuch a tumulte, by and by, had an occaſion geuen him to reaſon, and euery one was not ſatisfied with queſtioning, but contentiouſly woulde argue thereof. thus the heate of contention turned all vpſide downe, and troubled the quiet eſtate of the Churche. This ſturre and ſedition preuailed onely in the cities throughout the Eaſt: for Illyrium and other contrẏes of the Weſt, enioyed peace and quietnes. for they could in no wiſe permitt the canons of the Nicene councell, to be abrogated, and ſett at nought. After that the heate of contention was blowen abroad, and burned euery day more and more: the faction of *Euſebius* tooke this tumult, to be a furtherance to their purpoſe: for ſo they hoped it would come to paſſe, that ſome Biſhop or other woulde be choſen of Alexandria, which woulde maintayne the ſame opinion with them. But at the very ſame time, *Athanaſius* by the meanes of *Conſtantine* the yongers letters, who was one of the *Cæſars*, and ſo called after his fathers name: returned to Alexandria, the letters were written by the Emperour vnto the people of Alexandria from Triuere a citie of Fraunce, in forme as followeth: * *Conſtantinus Cæſar* to the people of the Catholicke Church of Alexandria, ſendeth greeting. I hope it is not vnknowen vnto your diſcreete wiſedome, that *Athanaſius* the profeſſor of ſacred diuinitie, was for a tyme banished into Fraunce: leſt that through the miſchieuous dealing of lewde men (for bloodeſuckers and cruell beaſtes, ſought to bereue him of his life) his innocent perſon shoulde of neceſſitie be conſtrained, to take his deaths wounde. VVherfore to the ende he might auoyde the malice of theſe diſpitefull men, he was taken as it were out of their iawes which menaced him, & commaunded to liue vnder my dominion, where (though his excellent vertue, miniſtred vnto him from aboue, wey nothinge at all the greuous caſualties of a duerſity) euen as in the city he liued before, he may haue plenty, & want no neceſſaryes, for the maintenance of his porte. Therefore when as our Lorde, and my father of famous memory, *Conſtantine* the Emperour had purpoſed in his mind to haue reſtored him a Bishop, to his owne ſeae and proper ſeate, the which he enioyed among you, that are knowen to beare greate zeale

to

One rotten ſheepe infecteth an other.

Illyrium is nowe called Sclauonia.

* Cap. 3. in the Greeke. The epiſtle of Conſtantinus the yonger vnto the Churche of Alexandria, for the admiſſion of Athanaſius their Biſhop.

to godlines: and being preuented with death (as it fareth with mankind) before he coulde accomplishe his desire: I thought it verely my parte and duety, to execute the intent of so godly an Emperoure. VVith what estimation and reuerence I haue entertayned the man, he shall reporte with his owne mouth, after his returne vnto you. Neither is it to be maruelled at all, that I shewed him such curtesie. For me thinkes I sawe in him the great longing ye had for him, and I behelde also the fatherly reuerence and grauity of the man himselfe, all which, moued me not a litle thereunto, nay throughly perswaded me. God of his goodnes (welbeloued brethren) haue you in his tuition. *Athanasius* with the confidence he had in these letters, returneth to Alexandria, whome the people of Alexandria doe receaue, with most willing mindes. But such as in that citie were infected with the leprosie of Arianisme, conspired against him, so that many skirmishes and tumultes were raised, which ministred occasion vnto the confederats of *Eusebius*, falsly to accuse *Athanasius* before the Emperoure: that of his owne doinge, without the generall consente of the assembly of Bishops, he had setled him selfe in that church. The accusation was so odious, that the Emperoure being therewith incensed against *Athanasius*, draue him out of Alexandria. But howe this was compassed, I will shewe hereafter in an other place.

Cap. iii.

Cap. 4. in the greeke.

Howe that after the death of Eusebius Pamphilus, Acacius was chosen Bishop of Cæsarea, and of the death of Constantinus the yonger.

ABout that time *Eusebius* whose surname was *Pamphilus*, Bishop of Cæsarea in Palæstina, departed this life: and *Acacius* his scholer, succeeded him in the Bishopricke. Who besids sundry other woorkes of his industrie, wrote a booke of the life of his maister *Eusebius*. * Not long after, *Constantinus* the ponger, so called after his fathers name, brother to ỹ Emperor *Constantius*, inuading by force certaine countreys vnder *Constans* his ponger brothers dominion, by fighting hand to hand with the soldiers, was slaine, *Acindinus* and *Proclus* beinge Consuls.

Eusebius Pamphilus dyeth.

Acarius bishop of Cæsarea.

* Cap. 5. in the Greeke.

Cap. iiii.

Cap. 6. in the Greeke.

Howe that Alexander Bishop of Constantinople departinge this life: nominated two men, Paulus and Macedonius, that they shoulde chuse one of them to succeede him in the Bishoprike.

AT that time there ensued immediately the seditions mentioned before, an other tumulte in the citie of Constantinople, and that for this cause. *Alexander* the Bishop of that churche, who valiantly encountred with *Arius* hauing continewed Bishop there the space of three and twenty yeares, and liued fourescore and eighteene: departed this life. He consecrated none to succeede him, but charged the electors to choose one of two, whome he would nominat vnto them. And following his aduise, if they would place in the rowme a man fit for to instruct ỹ people, of an vpright conscience, of good life and godly conuersation: they shoulde take *Paulus* whome he had made priest: who though he were ponge and of greene yeares, yet in learninge olde and of greate wisedome. But in case they woulde haue him whome the etymologie of noble prowesse did highly commend, they should preferre *Macedonius* to the dignitie: who latly had bene deacon of the same church, and then was farre stricken in yeares. Wherefore about the election of a Bishop, there was greater sturre thẽ heretofore, and the churche was more grieuously turmoyled. The people were deuided into two parts: the one was egerly set with the heresy of *Arius*, the other cleaued very constantly, to the decrees of the Nicene Councell. And whilest that *Alexander* liued, they which embraced the creede, comprising the clause of *One substance*, had the vpper hand ouer the *Arians*, which dayly strued, and contended very stifly in the maintenance of their heretical doctrine. But as soone as he departed this life, the contention among the people was diuers, and variable. For such as fauored the clause of *One substance*, chose *Paulus* to be their Bishop: such as of the contrary cleaued vnto Arianisme, endeuored with all might to place *Macedonius*. Wherefore in the temple of God called the church of peace, next vnto the great church then called great, but nowe bearing the name of wisedome, *Paulus* was chosen Bishop: in which election the voyce of the desseased did preuaile.

Alexãder bishop of Cõstantinople dyed beingfourescore and eightene yeares olde

Macedonius signifieth excellency.

Templum pacis.

Templum Sophiæ.

Cap.7.in the greeke.

Cap. v.

Howe that Conſtatinus the Emperoure diſplaced Paulus that was choſen byſhope of Conſtantinople, and tranſlated to that ſeae Euſebius byſhop of Nicomedia. And howe that Euſebius cauſed an other Synode to be ſummoned at Antioch in Syria, where there was an other forme of fayth layde downe.

SHortely after the election of *Paulus* moued the Emperoure not a litle, at his coming to Conſtantinople. For ſummoning together an aſſembly of Byſhops, which fauored of the filthie ſinke of *Arius*, he procured the depoſition of *Paulus*: and cauſing *Euſebius* of Nicomedia to be tranſlated thither, he proclaimed him Biſhop of Conſtantinople. Theſe thinges being done the Emperoure gott him to Antioch.* Yet *Euſebius* for all this, colde not ſette his hart at reſt, but rolled (as commonely we ſaye) euery ſtone to bringe his wickedpurpoſe to paſſe. He ſummoneth a councell at Antioch in Syria, pretending the dedicatiō of the church (whoſe foundations, *Conſtantine* the father of theſe Emperours had layd: after whoſe death *Conſtantius* his ſonne tenne yeares after the laying of the firſt ſtone finiſhed the buylding) and as I may boldely ſay the trueth, to the ouerthrowe and ſubuerſion of the fayth *Of one ſubſtance*. Unto this ſynod there came out of diuers prouinces, Biſhops to the number of fourſcore and tenne. But *Maximus* biſhop of Ieruſalem who ſucceeded *Macarius*, woulde not come thither, ſuppoſinge verely that if he came he ſhoulde be conſtrayned to ſubſcribe vnto the depriuation of *Athanaſius*. Neyther did *Iulius* Byſhop of Rome ſhewe him ſelfe there, neither ſente he any to ſupply his rowme: when as the eccleſiaſticall canon forbiddeth that any conſtitution be thruſt into the Churche, without the cenſure of the Biſhope of Rome. To be ſhorte the councell mette at Antioch, in the Conſulſhip of *Marcellus* and *Probinus*, where *Conſtantius* the Emperoure was preſent. It was the fift yeare after the death of *Conſtantine* father vnto theſe Emperours. *Placitus* was then biſhop of Antioch, for he ſucceeded *Euphronius*. But the confederacy of *Euſebius* ſide, imployed their chiefe labour and induſtry, falſly to accuſe *Athanaſius*: and firſt they charge him with the violating of their canon, to wete: that he thruſt him ſelfe againe to execut the function of prieſthood, without the admiſſion & conſent of a generall councell. For they complaine that after his returne from exile, he ruſhed into the church vpon his owne head. Secondly that at his returne when the tumult & ſchiſme was raiſed, many were ſlaine moreouer that he cauſed ſome to be ſcurged: ſome other to hold their hands at ẏ barre, they alleage alſo ſuch things as were pleaded againſt *Athanaſius* in the councell held at Tyrus.

* Cap.8.in the Greeke. A councell of Arians ſummoned at Antioch. Anno Dom. 344.

Maximus b. of Ieruſalem

Iulius b.of Rome.

Placitus b. of Antioch.

Athanaſius is ſclaundered in the councell of Antioch.

Cap.9.in the Greeke.

Cap. vi.

Of Euſebius Emiſenus.

Georgius b. of Laodicea.

IN the meane ſpace while *Athanaſius* was charged with the aforeſayd crimes: they choſe *Euſebius* firſt called *Emiſenus*, Biſhop of Alexandria. Who, and what he was, *Georgius* Biſhop of Laodicea, who then was preſent at the councell, ſheweth vnto vs. For in the booke he wrote of his life, he declareth that *Euſebius* came of a noble family of Edeſſa in Meſopotamia: from a litle one to haue bene trained vp, in holy ſcripture: afterwards to be inſtructed in prophane literature, by a profeſſor which then taught at Edeſſa: laſt of all to haue ſucked ẏ right ſenſe, & vnderſtanding of holy ſcripture, at the lips of *Euſebius* & *Patrophilus*, the one biſhop of Cæſarea, the other biſhop of Scythopolis. After this to haue gone to Antioch, where it fell out that *Euſtathius* being accuſed of the hereſie of *Sabellius*, by Cyrus biſhop of Berœa, was depoſed of his biſhoprik. Thēceforth to haue accompanied *Euphronius*, the ſucceſſor of *Euſtathius*: and becauſe he woulde not be prieſte, to haue gott him to Alexandria, and there to haue ſtudied philoſophie. After that, to haue returned to Antioch, where he acquaynted him ſelfe with *Placitus*, the ſucceſſor of *Euphronius*. Thēce to haue bene called by *Euſebius* biſhop of Conſtantinople, to be biſhop of Alexandria: but (ſayth *Georgius* becauſe that *Athanaſius* was greately beloued of the people of Alexandria, he went not thither but was ſent into the city Emiſa. Where when there was much adoe made among the citizens of Emiſa about the election (for he was charged with the ſtudy of the mathematicks) he fledd away & came to Laodicea vnto *Georgius*, who reported many notable ſtoryes of him. *Georgius* brought him to Antioch, & by ẏ meanes of *Placitus* & *Narciſſus*, cauſed him to be conueyed to Emiſa, where againe he was accuſed of the hereſy of *Sabellius*. But of the circumſtāces of his election, *Georgius* diſcourſeth

discourseth more at large: last of all he addeth, howe that the Emperour going into Barbary tooke him thence, and that he knewe full well, many wonders & miracles to haue bene wrought by him. So farre of the things which *Georgius* remembred of *Eusebius Emisenus*.

Cap. vii.

Howe that the byshops which mett at Antioch, after that Eusebius Emisenus had refused Alexandria, chose Gregorius to be byshop of Alexandria: and endeuored to alter, and so consequentlye to abrogate, the canons of the Nicene, councell.

Cap. 10. in the Greeke.

When as at that time *Eusebius* by the councell of Antioch, was chosen bishop of Alexãdria, & feared to goe thither, they consecrate *Gregorie* in his rowme, to enioye the seae of Alexandria. These things being done, they labour to alter the faith: who although they colde reproue nothinge of the thinges decided in the Nicene Councell, yet verelye wente they about throughe theyr often assemblyes, to peruerte and ouerthrowe the creede contayninge the clause of One substance, and otherwise to establisho of theyr owne, that by a little and a litle they mighte soke men, in the filthie sincke of *Arius*. But of theyr drifte, and fetches, in the storyes followinge. The epistle contayninge the fayth whiche they published was after this maner: VVe are neyther the followers of *Arius* (for howe can it be that we beinge Byshops, shoulde geue eare vnto *Arius* beinge but a priestе) neyther haue we receaued any other faythe then that, whiche hathe beene published from the beginninge: but when as vve examined his faith narrowely, and weyed it deepely, we rather receaued *Arius* returninge vnto vs, then that our selues shoulde hange vpon his opinion. The whiche you may easilye perceaue by that whiche followeth. For we haue learned from the beginninge, to beleeue in one vniuersall God, the creator and maker of all things, both visible and inuisible, and in one Sonne, the only begotten Sonne of God, who was before all wordes, and had his beinge together with the Father, which begott him: by whome all things, both visible, and inuisible were made. VVho in the later days according vnto the singular good will of the father, came downe from heauen and tooke flesh of the virgine mary. VVho fullfilled all his fathers will: who suffred, rose againe, ascended into the heauens and sitteth at the right hande of the father, & shall come againe to iudge the quick and the dead, and continewe king and God for euer. VVe beleue also in the holy Ghost. And if that you will haue vs to add more: we beleue the resurrection of the fleshe, and the life euerlasting. After that they had wrytten these things in theyr former epistle, they sente it to the churches throughout euery cytie. But continewinge at Antioch a while longer, they in maner condemned the forme of fayth that wente before, and wrote forthwith a newe one, in these wordes: VVe beleue as the Euangelistes and Apostles haue deliuered vnto vs, in one God the Father almightie, the creator and maker of all thinges, and in one Lorde Iesus Christ, his onely begotten sonne, God by whome all thinges were made: begotten of the father before all worlds God of God: whole of whole: alone of alone: perfecte of perfecte: kinge of kinge: lorde of lorde: the liuinge worde: the wisedome: the life: the true light: the waye of trueth: the resurrection: the shepherd: the dore: inconuertible and immutable: the liuely image of the diuinity, essence, power, counsell, and glorie of the father: the first begottten of all creatures: who was in the beginninge with the father: God the worde, (as it is sayde in the Gospell) and God was the word: by whome all thinges were made and in whome all thinges are. VVho in the later dayes came downe from heauen: was borne of a virgin according vnto the Scripturs: was made man, and the mediator of God and man, the Apostle of our fayth, and the guyde to life. And as he sayth of him selfe: I came dovvne from heauen, not to doe mine ovvne will, but his will vvhich sente me. VVho suffred for vs, and rose agayne the thirde daye for our sakes, and ascended into heauen, and sitteth at the righte hande of the father, and shall come againe vvith glorie and power, to iudg the quick and the dead. And we beleue in the holy Ghost vvhiche is geuen vnto the faythfull for theyr consolation, sanctification and perfection: Euen as our Lord Iesus Christ commaunded his disciples, sayinge: goe teache all nations, baptizinge them in the name of the father and of the sonne and of the holy Ghoste. That is of the father who is the father in deede: and of the sonne who is the sonne in dede: and of the holy Ghoste who is the holye Ghoste in deede. VVhiche names are not vnaduisedly, neyther vvithout good consideration

Gregorie an Arian bishop of Alexandria.

A forme of fayth layde downe by the hypocriticall Arian bishops which assembled at the councell of Antioch denying that theyfollowed Arius.

An other Creed of the Arian byshops which is to be rede waryly.

Iohn. 1.

Iohn. 6.

Math. 28.

layde dovvne of vs, for they plainely sett forth the proper person, the order, and the glorie of eche of them that are named, that there be three persons, yet in harmoniacall consente, but one God. VVherefore vve retayninge this fayth before the maiestye of God the father, and his sonne Iesus Christ: doe holde for accursed all detestable heresies. If that any shall teache contrary to the righte and sounde fayth, contained in holy Scripture, that there is, or that there hathe bene a tyme, or a vvorlde, and made before the sonne of God, let him be accursed. If that any shall saye, that the sonne of God is a creature, as one of the creatures: a budde or spring as one of the buddes, and not as the sacred Scriptures haue deliuered euery of the aforesayde vnto vs: or if that any shall preache or publishe any other, besides that vve haue receaued lette him be accursed. For vve beleue truely and vnfaynedly, all vvhatsoeuer the holy Scriptures, the Prophetes, and Apostles haue deliuered vnto vs, and vve followe the same zealously. Suche were the Creedes of the Bysshopes whiche then assembled at Antioch: whereunto *Gregorius* althoughe as yet he was not gone to Alexandria, subscribed intitlinge him selfe Bysshope of Alexandria. The Councell after the finishinge of these thinges, and the establishinge of other constitutions, was dissolued. At the very same time the affayres of the common weale fell out to be very troublesome. For the French natiō (so are they tearmed) inuaded the Romayne possessions, bordering vpon Fraunce, then also there were greate earthquakes in the Easte, but specially at Antioch, where the earth was hoysed and shaken the space of one whole yeare.

Earthquake.

Cap. 11. in the greeke.

Cap. viii.

Howe that, when Gregorius was broughte to Alexandria, with armed souldieres: Athanasius by flyinge awaye saued his life.

When the aforesayde busines was brought to this passe, *Syrianus* the captaine, together with fiue thousande armed soldiers brought *Gregorius* to Alexandria. The Arians that were within the citie came to ayde them. But I thinke it requisite to discourse, howe *Athanasius* that was violently by them thrust out of the churche, escaped their handes. It was then euentide, the people spent the whole night in vigils, for there was a cōmunion the day followinge. The captaine drewe nighe, he sette his soldiers in battaile araye, he besetts the churche. *Athanasius* vnderstandinge of this, called his witts together, and deuised howe the people might take no harme for his sake. He commaunded his Deacon to read the collects vnto the people. He bidds him singe a psalme. When the psalme was sweetly and harmoniacally songe, all the people went forth at one of the church porches. While this was adoinge the soldiers made no sturre at all: *Athanasius* through the middest of the singers, escaped theyre handes safe and sounde. He beinge thus ridd out of this perill and daunger he stoode in, went in all the haste to Rome. Then *Gregorie* tooke possession of the churche. The citizens of Alexandria not brooking their doinges sette Saint Denys churche afire. So farre of that.

Athanasius was fayne to runne awaye for the safegarde of his life.

Cap 12. in the Greeke.

Cap. ix.

Howe that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bysshope: the Arians of the contrary, chose Macedonius.

Eusebius as soone as he had brought his purpose to effecte, sente a legate vnto *Iulius* Bishope of Rome, requestinge him to be iudge in *Athanasius* his cause, and to take vpon him the pronouncinge of the definitiue sentence. But the sentence that *Iulius* gaue of *Athanasius* neuer came to *Eusebius* his hearing, for immediatly after the councell brake vp, breath wente out of his body and so he died. Wherefore the people of Cōstantinople bring *Paulus*, againe to be their Bishop: the Arians assemblinge in Saint *Pauls* churche, chose *Macedonius*. They were authors and chiefe doers in that sturre, who a litle before ayded *Eusebius*, that turned vpside downe the whole state of the churche. These were they that could doe some thing at that time: *Theognis* bishop of Nice, *Maris* bishop of Chalcedon, *Theodorus* bishop of Heraclæa in Thracia, *Vrsacius* bishop of Singidon in the higher Mysia, and *Valens* bishop of Mursa a citie in the higher Panonia.

Eusebius some time bishop of Nicomedia afterwardes bishop of Constātinople dyeth an Arian.

But

But *Vrsacius* and *Valens* repented them afterwardes, gaue vp their recantation in writinge vnto *Iulius* bishop of Rome, and thencefoorth submitted them selues to the clause of *One substance*, and the communion of the church. At that tyme, the *Arians* rayſed ciuill warres and diſſention in the church, of the which one was ſturred at Conſtantinople, through the confederats of *Macedonius*. And by reaſon of theſe domeſticall warres of the chriſtians, there were many & often ſkirmiſhes, in that citie, at what tyme many were troden vnder foote, and cruſhed to death.

The Arians cauſed greate murther and ſlaughter in the church.

Cap. x.

Cap. 13. in the greeke.

The death of Hermogenes the captaine, and howe that therefore Paulus the ſeconde tyme was baniſhed Conſtantinople. The Arians tranſlating Gregorius from Alexandria, placed Georgius in his rowme.

THe repoꝛt and fame of the ſedition at Conſtantinople came to the eares of the Emperour *Conſtantius*, who then abode at Antioche, he commaunded *Hermogenes* the captaine, that was takinge his iourney into the coaſts of Thracia, to take Conſtantinople in his waye, & to thꝛuſt *Paulus* their byſhop out of the church. He comming into the citie diſquieted the people not a little, while he went by foꝛce about to baniſhe their byſhop. Immediately the multitude of the people was vp, they pꝛepared them ſelues to ayde their byſhop. As *Hermogenes* pꝛoceeded and laboured together with his ſouldiers to ſett him packinge: the multitude beynge on an vpꝛoꝛe, raſhely and headyly (as it happeneth in ſuch a hurlyburly) fell vpon him. They fyꝛe the houſe ouer his heade, they pull him out by the eares, and putte him to death. This was done when both the Emperoures were Conſulls, to wete: the thirde Conſulſhippe of *Conſtantius*, and the ſeconde of *Conſtans*. At what tyme *Conſtans* ouercame the Frenchemen, made truſe, and concluded a league betweene them and the Romaines. *Conſtantius* the Emperour hearinge of the death of *Hermogenes*, tooke his hoꝛſe, left Antioche, and gott him to Conſtantinople: there he thꝛuſteth *Paulus* out of the churche, he mearced the cytie: takinge from them ſo manie meaſures of graine, as their cytie receaued aboue foure hundꝛed thouſande, the which was his fathers donation daylie geuen vnto them. Foꝛ vnto that tyme, the cytie of Conſtantinople receaued, about eyght hundꝛed thowſande meaſures of graine, that was carped thyther from Alexandria. The Emperour differred to nominate *Macedonius* their byſhop, foꝛ he was wonderfully incenſed, not onely agaynſte him, in that he was choſen without his aduiſe and counſell: but alſo in that thꝛough the ſturre and tumult rayſed betweene him and *Paulus*, not onely *Hermogenes* his captayne, but alſo manie others beſide, were ſlayne. After he had geuen *Macedonius* licence to execute his function in that churche onely, where he was choſen byſhop: he returneth to Antioche. *In the meane ſpace the *Arians* tranſlated *Gregorius* from Alexandria, foꝛ that the people hated him deadly: neyther onely foꝛ that, but alſo foꝛ the fyringe of the temple, and moꝛeouer becauſe he mayntayned their opinion very ſclenderly. They ſent foꝛ *Georgius* boꝛne in Cappadocia, one that was nuſled in the opinion they mayntayned.

The Greeke meaſure was 2. folde. one was called Atticus, cõtainig of our meaſure ſix galló. 1. pottel & 1. quart. An other was called Georgicus, of our meaſure one buſhell, a pecke & one pynt.

*Cap. 14. in the Greeke.

Cap. xi.

Cap. 15. in the greeke.

Howe that Athanaſius byſhop of Alexandria, and Paulus byſhop of Conſtantinople, went to Rome, and procured Iulius the byſhop of Rome his letters for the recouery of their ſeaes: the which letters were anſwered by the byſhops of the Eaſt, ſaying: that the byſhop of Rome had nothing to doe with them.

ATh*anaſius* as yet was ſhoꝛt of his iourney into Italie. At ẏ time *Conſtans* who was ẏ yõgeſt bꝛother of ẏ three Emperours, after ẏ death of his bꝛother *Cõſtantine*, who (as we ſayd beꝛe) was ſlaine by ẏ ſouldiers, gouerned that weſterne countries. Then alſo *Paulus* byſhop of Cõſtantinople, *Aſclepas* byſhop of Gaza, *Marcellus* byſhop of Ancyra in Galatia ẏ leſſer, & *Lucius* byſhop of Adrianopolis being accuſed one foꝛ one thing, & an other foꝛ an other thing, & depꝛiued of their churches, were at ẏ pꝛincely citie of Rome: & certified *Iulius* byſhop of Rome of their whole eſtate, & trouble. *Iulius* then by reaſon of the pꝛerogatiue of the churche of Rome, vpheldꝛ

The epiſtle of Iulius vnto the biſhops of the Eaſt & their anſwere vnto him againe, is to be ſeene in the firſt tome of the Councelli.

their ſide with his letters, he wrote freely vnto the biſhops of the eaſt, that euery one of the aforeſayd biſhops ſhould be reſtored againe, sharply rebuking ſuch as procured their depoſition rashly and without aduiſement. They leaue Rome, and truſting to biſhop *Iulius* his letters, they returne euery man to his owne church, & conuey the letters vnto whome they were written. Theſe men, when his letters came to their hands, tooke the correction of *Iulius* for a contumely or ſclaunder, they ſummone a Councell at Antioch. There as ſoone as they had aſſembled together, they deuiſe an epiſtle by vniforme conſent of them all, wherein they inuey bitterly againſt *Iulius*, and ſignifie withall, that if any were baniſhed the churche, and excommunicated by their decree and cenſure, it were not his part to intermedle, neither to ſitt in iudgement vpon their ſentence. For when as he had remoued *Nouatus* out of the churche of Rome, they neither reſiſted, neither contrarved his doinges. This in effect was that which the biſhops of the Eaſt wrote vnto *Iulius* biſhop of Rome. But in as much as at the comming of *Athanaſius* into Alexandria, there was great ſturre and tumultes rayſed by *Georgius* the *Arian* (for the report goeth that by his meanes there was much harme, murther, and mãſlaughter committed) & that the *Arians* charged *Athanaſius* wth the ſedition, as if he had bene the cauſe & author of all thoſe miſchiefes: I thinke it needefull with as much breuitie as may be, preſently to ſay ſomewhat hereof. Although God alone, who is the true iudge, knoweth the certaintie thereof: yet is it not vnknowen vnto wiſe and diſcrete men, that ſuch things moſt commonly fall out, where the people are at ciuill diſcord and diſſention among them ſelues. Wherfore the accuſers of *Athanaſius* did him wronge, they charged him iniuriouſly. And

The church of Rome hath nothig to doe with the churches of the Eaſt, and ſo of the contrary.

Sabinus.

Sabinus euen the greate patron of *Macedonius* his hereſie, if that he had deepely weyed with him ſelfe, how great, and what greeuous miſchiefes, the *Arians* went about to practiſe againſt *Athanaſius*, and all ſuch as cleaued ſtedfaſtly vnto the creede contayning the clauſe of *One ſubſtance*: or what hainous crimes, and heauy complaints the Coũcells aſſembled about *Athanaſius* his cauſe, exhibited againſte him: or what horrible deuiſes the graunde hereticke *Macedonius* practiſed againſt all the churches of God: certainly he ſhould haue either runne them ouer with ſilence, or if that he had once opened his mouth, he ſhoulde haue vttered ſuch thinges as would haue tended to the detection of ſuch ſhamefull and reprochefull dealinges. Nowe hath he winked at all this, and blaſed abroade the ſclaunderous crimes thoſe beaſtly men charged *Athanaſius* withall. But he ſayeth not a word of *Macedonius* the ringleader of thoſe heretickes, whileſt he endeuoureth to cõceale his horrible practiſes, and tragicall acts. And that which is moſt of all to be maruailed at, he reporteth not ill of the *Arians*, whome he abhorred. Moreouer he hath not once remembred the election of *Macedonius*, whome he ſucceeded. for if he had but once opened his mouth to diſcourſe of him, he muſt needes haue painted vnto the world his deuiliſhe dealings, and lewde behauiour, euen as the circumſtances of that election do plainely ſet forth. But of him ſo farre.

This Sabinus wrot a booke intituled, the collection of the coũcells. (Socra. lib. 1. cap. 13. lib. 3. cap. 21) where he ſayth nothing of the aduerſaries of the trueth.

Cap. xii.

Cap. 16. in the Greeke.

How the Emperour ſent Philip the gouernour, to remoue Paulus byſhop of Conſtantinople out of the byſhopricke into baniſhment, and to place Macedonius in his rowme.

AS ſoone as the Emperour *Conſtantius* remaining at Antioche, had vnderſtoode, that *Paulus* yet againe was placed in the biſhops ſeae of Conſtantinople: he tooke greate diſpleaſure, and was ſore incenſed againſt them. He gaue out a commiſſion vnto *Philip* the preſident, who was of greater authoritie then all the other his liuetenãts, & called the ſecond perſon in the empire: to remoue *Paulus*, and to appoynt *Macedonius* in his ſteede. *Philip* then, fearinge the rage and tumult of the multitude, circumuenteth *Paulus* very ſubtlely, couertly he concealeth the Emperours pleaſure. He fayneth the cauſe of his comminge to be for the common affaires of the citie, he getts him ſtraight vnto the publicke bathe called Zeuxippus: he ſendes thence one vnto *Paulus* that ſhould honorably ſalute him, and will him in any wiſe to repaire vnto the Emperours Liuetenant. As ſoone as he came, the gouernour opened vnto him his lorde the Emperours cõmaundement. The biſhop taketh pacientlp his ſentence, although vniuſtly decreed againſt him. But the gouernour ſtanding in great feare of the furious rage of the multitude, and ſuch as ſtoode in compaſſe about him (for many by reaſon of the ſuſpicious rumor flocked vnto the publicke bath) gaue commaundement, that one of the backe windowes of the bath ſhould be opened: that *Paulus* ſhould be let downe at the ſayd windowe into a ſhippe, readily appoynted for the purpoſe,

and

and thence be conueyed to exile. The gouernour had commaunded him, that he should saile thence straight to Thessalonica, the head citie of Macedonia (for thence his auncetors came) and there make his abode: that it was lawfull moreouer for him, freely and without daunger to frequent ỹ cities of Illyrium: but he would in no wise geue him leaue to come nigh the countries of the East. To be short, *Paulus* thinking litle or nothing of all this, is both depriued his church, banished the citie, and forthwith brought to exile. *Philip* the Emperours debitie gott him with speede from the publique bath, into the church: *Macedonius* accompanyed him (for it was so concluded before) sitting by his side in the waggon, in the face of the whole multitude: the souldiers garded them with naked swordes, so that the multitude in compasse was amazed thereat, and strocken with sodaine feare. All ranne to the church, such as defended the creede containing the clause of *One substance*, flocked to the church, as well as the *Arian* hereticks. As soone as the gouernour together with *Macedonius* was now come nygh the church, a marueilous great feare amazed both the multitude and the souldiers them selues. There was so great a multitude gathered together, that there was no passage for the gouernour to leade *Macedonius*, the souldiers were faine to thrust the people of this side, and that side, but the throng was so great, and the rowme so narowe, that they coulde not geue backe, neither receyue. The souldiers supposinge the multitude had set them selues againste them, & of set purpose stopped their walke, that the gouernour might haue no passage theraway: drewe their swords, let flye amongest them, and layd on lustyly. The report goeth, that there fell about three thousande, one hundred, and fifty persons, whereof some were slayne by the souldiers, some other stylled in the throng, & crushed to death. But *Macedonius*, after all these famous acts, as if he had committed no offence, as if he were innocent, and gyltles touching all this haynous and horrible slaughter: is stalled in the bishops seate, more by the censure of the gouernour, then the canon of the church. These were the meanes that *Macedonius* and the *Arians* vsed to clime, by slaughter and murther to be magistrates in the church. About that tyme the Emperour buylded a goodly churche, nowe called The church of wisdome, and ioyned it vnto the churche called by the name of Peace, the which beyng of small compasse, his father afore him had both inlarged, and in beautie sett forth and adorned. Nowe were they both inuironed with one wall, and called after one name.

The greate slaughter which the Arians caused at Constantinople, about the placing of Macedonius the hereticke

Cap. xiii.

Cap. 17. in the Greeke.

Howe Athanasius being terrified with the Emperours threats, fled the second tyme to Rome.

About that tyme there was an other sclaunder rayled by the *Arians* agaynst *Athanasius*, which forged out such an accusation agaynst him as followeth. *Constantinus* the father of these Emperours had geuen a good whyle before certaine grayne for almes, to the releife of the poore within the churche of Alexandria. This they sayde that *Athanasius* had soulde, and turned it to his owne lucre and gayne. The Emperoure taketh their sclaunderous report for truethe, and threatneth him with death. *Athanasius* then vnderstandinge of the Emperours hygh displeasure against him, fled away, and hidd him selfe in a secrete and obscure place. *Iulius* bishop of Rome, hearing the molestation and iniuries the *Arians* offred *Athanasius*: and nowe hauing receaued the letters of *Eusebius*, who lately had departed this lyfe: vnderstandinge of the place where *Athanasius* hydd him selfe: sent for him, willinge him to repayre to Rome. At the same tyme he receaued letters from the Councell assembled at Antioch, and other letters also sent vnto him from the byshops of Ægypt, which playnely affirmed, that all such crymes as *Athanasius* was charged withall, were meere false. Wherefore *Iulius* by sendinge of contrary letters, answered at large the byshops which assembled at Antioche, and firste he sheweth what griefe and heauines he conceaued by their letters: secondly that they had transgressed the canon of the church, in not callinge him to the Councell, in so much the canon commaundeth, that no decree be thrust vpon the church without the censure of the bishop of Rome: moreouer that they had couertly corrupted the fayth: also that they concluded by mayne force, and double dealing, such things as of late they had lewdely handled at Tyrus, in that they of spyte had procured the relations of one side onely, to be registred at *Mareôtes*: and that their forged leasinges of *Arsenius* were meere sclaũders, & false reports. These & other such like thigs, *Iulius* layd downe in his letters vnto ỹ bishops assẽbled at Antioch. we would haue layd downe here ỹ epistles vnto *Iulio*, & his vnto others

Athanasius is falsely accused.

were it not that the length of their writings, and the tediouſneſſe of their diſcourſe, perſwaded vs to the contrary. *Sabinus* the fauourer of *Macedonius* his fond opinion (of whome we ſpake before) though in his booke intituled The collection of Councells, he omitted not ꝑ epiſtle of the biſhops aſſembled at Antioche vnto *Iulius*, yet layde he not downe the letters of *Iulius* vnto them agayne. It was his accuſtomed maner ſo to doe. for what epiſtles ſo euer were written by any Councells, either altogether diſanullinge, or at leſt wiſe paſſing ouer with ſilence the clauſe of *One ſubſtance*, them he carefully cyted, and collected diligently: looke ſuch as were of the contrary, them of ſett purpoſe he ouerſkipped.

Cap. xiiii.

Cap. 18. in the greeke.

Howe that the VVeſterne Emperour requeſted his brother to ſende vnto him ſuch as were able to iuſtifie the depoſitions of Athanaſius and Paulus: and howe the legats brought with them a newe forme of faith.

Paulus. b. of Cõſtantinople gott him to Rome.

NOt long after *Paulus* leaupng Theſſalonica, fayned he woulde to Corinth, and gott him ſtraight into Italie. there both he & *Athanaſius* ioyntly do open their eſtate vnto the Emperour. The Emperour, whoſe dominions were ꝑ contries of the Weſt, eſteeming of their iniuries, as his owne aduerſitie: wrote vnto his brother, requeſting him in his letters, to ſend vnto him three men, that might render afore him iuſt cauſes of the depoſition of *Paulus* & *Athanaſius*. There were ſent vnto him *Narciſſus* the Cilician, *Theodorus* the Thracian, *Maris* the Chalcedonian, and *Marcus* the Syrian. After their comming they woulde not reaſon with *Athanaſius*: but concealing the forme of faith decreed at Antioche, the biſhops frame out an other, the which they exhibited vnto the Emperour in theſe words. VVe beleue in one God the father almightie, creator and maker of all things, of vvhome all fatherhoode is called both in heauen and earth: and in his onely begotten ſonne, our Lorde *Ieſus Chriſt*, begotten of the father before all vvorldes: God of God, light of light, by vvhome all thinges vvere made, both in heauen, and in earth, be they viſible or inuiſible: who is the vvorde, the wiſdome, the power, the life, the true light: who in the later dayes was incarnate for our ſakes: vvas borne of the holie Virgine: vvas crucified: dead: and buryed. vvho roſe agayne the thirde day from the dead, aſcended into the heauens, ſitteth at the right hand of the father, and ſhall come againe at the ende of the vvorld, to iudge the quicke and the dead, and to reward euery man according vnto his vvorks, whoſe kingdome ſhall haue no ende, but ſhall continew for euer. For he ſhall ſitt at the ryght hande of the father, not onely vvhile this vvorlde laſteth: but alſo in the lyfe to come. And vve beleeue in the holie Ghoſt, that is: in the comforter, whome he promiſed he vvould ſende the Apoſtles, whome alſo he ſent after his aſcention into the heauens, for to informe and inſtruct them in all thinges, by vvhome their ſoules ſhall be ſanctified, vvhich faithfully beleue in him. VVhoſoeuer then dare affirme: that the ſonne hath his being of nothinge: or that he is of any other ſubſtance, then of the fathers: or that there vvas a time, when he had no being: theſe the Catholicke church doth holde for accurſed. When they had exhibited theſe fewe lynes vnto the Emperour, and ſhewed them to diuers others: they tooke their leaue, without further reaſoninge of any other matter. Furthermoze whileſt that as yet both the churches of the Eaſt, and alſo of the Weſt without any aduoe communicated together: a newe opinion ſprang vp at Sirmium a citie of Illyrium. *Photinus* who gouerned the churches there, borne in the leſſer Galatia, the diſciple of *Marcellus* that was depoſed of his biſhoprycke, following his maiſters ſteps, affirmed: that the ſonne of God was but onely man. The diſcourſe of theſe things we will referre to an other place.

The Creede of certaine Arian biſhops exhibited vnto Conſtans the emperour, where they diſſemble egregiouſly.

The hereſie of Photinus.

Cap. xv.

Cap. 19. after the Greeke.

A forme of faith layde downe by the byſhops of the Eaſt, contayning many longe and large circumſtances.

THree yeares after, the biſhops of the Eaſterne churches, ſummone agayne an other councell, they frame an other forme of faith, and ſende it to the biſhops of Italie, by *Eudoxius* biſhop of Germanicia, *Martyrius*, and *Macedonius* biſhop of Mopſieſtia a citie in Cilicia. This faith ſett forth at large, contayneth many additions and gloſſes, beſides ſuch as heretofore were publiſhed in other creedes. it beginneth thus: VVe beleue in one God the father almightie, creator and maker of all things, of vvhome all fatherhoode in heauen and in earth is called: and

The biſhops of the Eaſt ſummone a

and in his onely begotten sonne *Iesus Christ* our Lorde, begotten of the Father before all worlds: God of God, lyght of lyght, by vvhome all thinges vvere made, both in heauen and in earth, be they visible or inuisible: who is the word, the wisdome, the power, the life & true light: who in the later dayes was incarnate for our sakes, was borne of the holy virgine, was crucified, dead and buryed: who rose againe the third day from the dead, ascended into heauen, & sitteth at the ryght hand of the father: who shall come in the end of the world, to iudge the quicke and the dead, to reward euery man according vnto his works. whose kingdome shall haue no ende, but shall continevve for euer. For he shall sitte at the ryght hande of the Father, not onely vvhyle this vvorlde lasteth, but also in the lyfe to come. VVe beleeue also in the holye Ghost, that is in the Comforter, vvhome Christ promised to sende his Apostles after his ascention into heauen, vvhome also he sent for to teache, and leade them in all thynges, by vvhose meanes, the soules of them vvhich faithfully beleeue in him, are sanctified. vvhosoeuer therefore dare presume to affirme: that the sonne had his beginninge of nothinge: or of any other substance then the Fathers: or that there vvas a tyme, or a vvorlde, vvhen he vvas not: these the holie and Catholicke churche doth holde for accursed. In like maner such as saye that there are three gods: or that Christ vvas not God from the beginninge: or that he is neyther Christ, neyther the sonne of God: or that there is neyther Father, neyther Sonne, neyther holie Ghost: or that the sonne is vnbegotten: or that the Father begatt not the sonne of his ovvne vvyll and purpose: these the holie and Catholicke church doth holde for accursed. Neyther can it be vttered vvithout blasphemie, that the sonne had his beynge of nothinge, in so much there can no such thinge be founde of him in holie scripture. Neyther doe vve learne that he had his beynge of any other preexistent substance, besydes the fathers, but that he vvas truely begotten of God the father alone. The holie scripture teacheth vs that the father of Christ is and vvas one vnbegotten, and vvithout beginning. Neyther may vve safely affirme vvithout testimonie of the sacred scripture, that there vvas a tyme vvhen he vvas not, as though vve shoulde imagine or forethinke in him, any temporall space: but vve haue to conceaue and comprehende in our mindes, God alone, vvhich begatt him vvithout tyme. For tymes and vvorldes vvere made by him. Neither can ere other, the father or the sonne properly be sayde, ioyntly to be vvithout beginninge, and ioyntly vvithout begettinge: but as vve knovve the father alone to be vvithout beginninge, incomprehensible, and to haue begotten the sonne, after an incomprehensible, and an intelligible maner: so vve vnderstande the sonne, to haue bene begotten before all vvorldes, and not to be vnbegotten after the same maner vvith the father, but to haue had a beginninge, the father vvhich begatt him, for the heade of Christ, is God. VVhen vve confesse three thinges, and three persons accordinge vnto the scriptures, to vvete: of the father, of the sonne, and of the holie Ghost, vve doe not therein allovve of three gods. For vve acknovvledge one onely God, perfect and absolute of him selfe, vnbegotten, vvithout beginninge, inuisible, the father of the onely begotten sonne, vvho alone of him selfe hath his beynge, vvho also alone ministreth aboundantly vnto all other things their beyng. And vvhen as vve affirme one God the father of our Lorde *Iesus Christ*, to be onely vnbegotten, vve doe not therefore deny *Christ* to haue bene God from euerlastinge, as the sollovvers of *Paulus Samosatenus* dyd, vvhich affirmed that by nature he vvas but onely and bare man, after his incarnation by profitinge and forvvardnes to haue bene made God. VVe knovve though he be subiect to the father and to God, that he is God of God begotten accordinge vnto nature, that he is both a perfect and true God, and not made God aftervvardes of men: but that accordinge vnto the vvyll of God the father he vvas incarnate for our sakes, neuer aftervvardes losinge his diuinitie. Moreouer vve detest and abhorre, and holde them for accursed, vvhich affirme that the sonne of God is the onely and naked vvorde of God, vvithout substance, but after a fayned and imaginatiue sort in an other: and one vvhyle doe terme him the vvorde as vttered by the mouth: an other vvhyle as inclosed in the minde of some one or other: For they confesse not that euen *Christ*, vvho is Lorde, the sonne of God, the mediator, the image of God vvas before all vvorldes: but that he vvas *Christ* and the sonne of God from that tyme, since vvhich (novve full foure hundred yeares agoe) he tooke our fleshe of the Virgine. They vvyll haue the kingdome of *Christ*, from that tyme to haue his beginninge: and after the consummation of the vvorlde, and the dreadfull daye of iudgement, to haue his endinge. The authors of this abhominable heresie are

councell, and sende abrode this theyr Creede, with long expositions therof.

B.N.

1. *Corinth.* 11.

The heresie of Paulus Samosatenus.

The word of God is no vocal or mētall worde.

Marcellians. Photinians. Ancyrogalatians.

the *Marcellians*, *Photinians*, *Ancyrogalatians*, vvho therefore diſproue the eſſence and diuinitie of Chriſt, vvhich hath bene before all vvorldes, and likevviſe his kingdome vvhich hath no ende: becauſe they pretende the eſtablishinge of a monarchie. But vve knovve him, not for a ſimple vttered vvorde, or as it vvere incloſed in the minde of God the father: but for the liuing word, God, ſubſiſtinge of him ſelfe, the ſonne of God and Chriſt: and not to haue bene with his father before the vvorlds by onely preſcience, to haue bene conuerſant and miniſtred vnto him for the framing and finishing of euery vvorke of viſible or inuiſible things: but to haue bene the vvorde in deede, together vvith the father, and God of God. for this is he vnto vvhome the father ſayde: Let vs make man after our ovvne image and ſimilitude: vvho appeared in his proper perſon vnto the fathers of olde: gaue them the lawe: ſpake by the prophets: laſte of all became man: made manifeſt his father vnto all men, and raygneth vvorlde vvithout ende. Neyther doe vve beleue that Chriſt receaued his diuinitie of late, but that he vvas perfect from all æternitie, and like vnto the father in all things. Such as confounde the father, the ſonne, and the holie Ghoſt. and impiouſly imagine three names in one thinge, and in one perſon, not vvithout iuſt cauſe vve forbidde them the church, becauſe they appoynt the father, vvho is incomprehenſible, and impatible, by incarnation to be both comprehenſible, and patible. Of which hereſie are the *Patropaſſians*, ſo called of the Romaines, but of vs *Sabellians*. VVe know of certainty the father, vvhich ſent his ſonne to haue continewed in the proper nature of his immutable diuinitie: the ſonne vvhich vvas ſent to haue accomplished the diſpoſed order of his incarnation. In like maner ſuch as ſay impiouſly and blaſphemouſly, that Chriſt vvas begotten neyther by the counſell, neyther by the vvill of the father, attributinge to God the father a counſell tyed to neceſſitie, and an eſſence intangled vvith the vvant of free vvill, ſo that he begatt the ſonne of cõpulſion: them firſt of all we hold for accurſed creatures, and farre eſtraynged from the trueth in Chriſt: becauſe they preſume to publiſhe ſuch doctrine of him, both contrary to the common notions & vnderſtanding vve haue of God, and alſo repugnant vvith the ſenſe and meaning of the ſacred ſcripture inſpired from aboue. VVe knowe that God is of his owne power, & that he enioyeth his free will, and we beleue godly and reuerently that he begat the ſonne of his owne accord, & free will. VVe beleue & that godly, which is ſpoken of him: The Lorde made me the beginning of his wayes, for the accõplishing of his works, yet we vnderſtand not that he was ſo made as other creatures & other things were framed. For that is impious & farre frõ the faith of the catholicke church, to liken the creator vnto the creatures which he shaped: or to thinke that he had the like maner of begetting with other thinges of different nature. The holy ſcriptures do informe vs, onely of one onely begotten ſonne, vnfainedly and truely begotten. Moreouer when as we ſay that the ſonne hath his being of him ſelfe, that he liueth & ſubſiſteth in like ſort with the father: for all that, vve ſeuer him not from the father, neither do we imagine corporall vviſe, certaine ſpaces, and diſtance betvvene their coherencie. For vve beleeue that they ioyne together vvithout pauſe or diſtance put betvvene, and that they can not be ſeuered aſunder: ſo that the father compriſeth, as it vvere in his boſome, the vvhole ſonne: and the ſonne is ioyned and faſtened to the vvhole father, and reſteth continevvally, onely in his fathers lappe. VVe bẽleeue furthermore in the abſolute, perfect, & moſt bleſſed Trinitie: and vvhen vve call the father God, & the ſonne God, in ſo doing we ſay not, there be two gods, but one God, of equall power & diuinitie, and one perfect coniunction of raygne: and euen as the father beareth rule & exerciſeth authoritie ouer all things, & ouer the ſonne: ſo vve ſay that the ſonne is ſubiect vnto the father, and that he gouerneth beſides him, immediatly and next after him all thinges vvhich he made: and that the ſaincts, by the vvill of the father, receaue the grace of the holy Ghoſt aboundantly poured vpon them. Thus the holy ſcriptures haue inſtructed vs, to direct our talke of the monarchie in Chriſt. After the aforeſayd briefe & cõpendious forme of faith, vve haue bene cõſtrained to explicate & diſcourſe of theſe thinges at large: not that vve are diſpoſed vainely and arrogantly to contend: but to remoue out of the mindes of ſuch men as knovve vs not, all fonde ſuſpicion & ſurmiſe cõceaued of our cenſure & opinion, othervviſe then trueth is: & that moreouer all the biſhops of the VVeſt, may eaſily perceaue not only the ſclaunders of ſuch as maintayne the contrary opinion, but alſo the eccleſiaſticall and Chriſtian faith of the byshops inhabitinge the Eaſt, confirmed out of the manifeſt and vnvvreſted teſtimonies of holie ſcripture, the vvhich the aduerſaries are vvont lewdly to interpret. The biſhops of the weſt churches affirmed, they would in no wiſe receaue theſe thinges, partly for that they were vvritten in a ſtraunge tongue

Gen. 1. 2. Gen. 12. 18. Exod. 19. 20. Hebr. 1.

Sabellians.

Patropaſſiãs.

Prouerb. 8.

The biſhops of the VVeſt churches were ſtayed in religion.

tonge, & therfore could not vnderstand them: they sayd moreouer that the creede or forme of faith, layd downe by the Nicene councell was sufficient, and that it was not for them curiously to search further.

Cap. xvi.

Cap. 20. in the Greeke.

Of the generall Councell summoned at Sardice.

When as the Emperour had written againe, that *Paulus* and *Athanasius* should be restored to their former rownes and dignities, and his letters had taken no place by reason of the ciuill dissention & discord as yet not appeased among the multitude: *Paulus* & *Athanasius* make humble sute, that an other councell might be called together, to the end their cases should be the better knowen, & the faith should be decided in a general cõcell, for they protested ỹ their deposition was wrought, to the end ỹ faith might be destroyed. Wherfore by ỹ cõmaundemẽt of both ỹ Emperours, (the one signifying ỹ same by his letters, the other whose dominiõs lay in ỹ East, willingly cõdescending therunto) there was proclaimed a generall councell, that all should meete at Sardice a citie of Illyrium. The eleuenth yeare after ỹ decease of *Constantinus*, the father of these Emperours, in the consulship of *Ruffinus* & *Eusebius*, the councell of Sardice was summoned. There mett there (as *Athanasius* sayth) about three hundred bishops of the west churches, and (as *Sabinus* declareth) onely seuenty six bishops out of the East, of which number was *Ischyras* bishop of Mareõtes, whome ỹ deposers of *Athanasius* preferred to be bishop of that place. Some alleage for them selues their infirmitie of body: some cõplaine that their warning was to short, & therfore they blame *Iulius* bishop of Rome: when as since the date of the proclamation, & the leasure of *Athanasius* cõtinewing at Rome, & expecting ỹ meeting of the councell, there ranne a whole yeare & six moneths. After that ỹ bishops of the east came to Sardice, they would not come into ỹ presence of ỹ bishops which inhabited ỹ West, but sent thẽ this message, that they would not talke, neither reason with them, vnlesse cõditionally they would barre *Athanasius* and *Paulus* their cõpany. But when *Protogenes* bishop of Sardice, & *Osius* bishop of Corduba a citie (as I sayd before) of Spaine, could in no wise brooke that *Paulus* and *Athanasius* should be absent: the Easterne bishops forthwith depart: and cõming to Philippi a citie in Thracia, they assemble a priuate cõcell among thẽ selues, & beginne thencefoorth openly to accurse the creede, cõtaining the clause of *One substance*: & to sowe abrode in writing their opinion, that the sonne was not of one substance wt the father. But the assembly of bishops which cõtinewed at Sardice, first cõdemned them which fled from the hearing of their cause: next deposed from their dignities the accusers of *Athanasius*: afterwards ratified the creede of the Nicene cõcell, & abrogated the hereticall opinion which said, that the sonne was of a different substance from the father: last of all sett forth more plainely the clause of One substance, for they wrote letters therof, & sent them throughout the whole world. Both sides were pleased with their owne doings, and euery one seemed to him selfe, to haue done right well: the bishops of the East, because the Westerne bishops had receaued such as they had deposed: the bishops of the West, because the Easterne bishops being deposers of others, had departed before ỹ hearing of their cause: the one for that they mayntained the Nicene creede: the other for that they went about to condemne it. Their bishoprickes are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* bishop of Ancyra in the lesser Galatia, who a litle before (as we sayd in our first booke) was deposed, who also then endeuoured with all might to disproue, and confute the sentence pronounced against him, saying that the phrase and maner of speach, which he vsed in his booke, was not vnderstoode, and therefore to haue bene suspected by them, as if he mayntayned the heresie of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote three bookes, to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus*, and refuteth them, plainly declaring that *Marcellus* no otherwise then *Sabellius* the Aphrick, & *Paulus Samosatenus*, thought that the Lorde *Iesus* was but onely man.

The coũcell of Sardice was held An. Dom. 350.

The Arians were loth to come to the coũcel, therfore they dissemble and fayne excuses.

The Acts of the councell of Sardice.

Paul⁹ bishop of Cõstantinople, Athanasius bishop of Alexãdria, Marcell⁹. b. of Ancyra, are by the councell restored to their churches.

Cap. xvii.

Cap. 21. in the Greeke.

An Apologie, or defence in the behalfe of Eusebius Pamphilus, that he was no Arian, as diuers malicious persons wrote of him.

Because that diuers haue bruted abroade sclaunderous reports of *Eusebius Pamphilus*, affirming that in his workes he fauoured of the heresie of *Arius*, I thinke it not amisse, presently

to laye downe in fewe wordes, what of trueth we may thinke of him. Firſte of all he was both preſent at the Councell of Nice, and ſubſcribed vnto the clauſe of One ſubſtance. In his thirde booke of the lyfe of *Conſtantine*, he hath theſe wordes of that Councell: The Emperoure dealt ſo farre vvith them, for the reducinge of them vnto concorde and vnitie, that he lefte them not, vntyll he had brought them to be of one mynde and of one opinion, toutchinge all that afore tyme vvas called into controuerſie, ſo that vvith one voyce, they all embraced the fayth decided in the Councell of Nice: If *Euſebius* then, mentioninge the Councell ſummoned at Nice, doth ſaye that all quarells and queſtions were there ended: and that all were of one minde, and of one opinion, howe is it that ſome dare preſume to charge him with the ſpotte of Arianiſme? The *Arians* them ſelues alſo are foulie deceaued, if they take him for a fauourer of their opinion. But ſome man peraduenture wyll ſaye, that he ſeemed to ſmell of Arianiſme, in that he vſed often tymes in his bookes this phraſe: *By Chriſt*. Whome I anſwere, that not onely he, but alſo other eccleſiaſticall writers, yea and the Apoſtle him ſelfe, who was neuer once ſuſpected to be the author of any lewde opinion, vſed this phraſe before them, which wrote ſuch kinde of ſpeache, and ſundrie other ſortes of ſentences, for the liuely ſettinge forth and expreſſinge of the order and maner of our ſauiours humanitie. But what *Euſebius* thought, when *Arius* taught that the ſonne was a creature, and to be accompted as one of the other creatures, nowe vnderſtande, for in his firſt booke

Euſeb. de vit. Conſtantini lib. 3.

Euſeb. lib. 1. contra Marcellum.

againſt *Marcellus* he writeth thus: He alone, and none other, is both called, and is in deede the onely begotten ſonne of God. VVherefore they are vvorthy of reprehenſion, vvhich are not ashamed to call him a creature, and to ſay that he beganne of nothinge, as other creatures did. Hovve ſhall he be the ſonne, or after vvhat ſort may he be called the onely begotten of God, vvhen as he hath (as they ſay) the ſame nature vvith other creatures, and is become one of the vulgare ſort of men, to wete: hauinge the like beginninge vvith them, and beyng made partaker vvith them of the creation vvhich is of nothinge? But the holie ſcriptures (Ivvis) teache vs no ſuch thinges of him. And agayne a litle after he ſayeth: VVhoſoeuer then ſayeth: that the ſonne vvas begotten of nothinge, or that the principall creature beganne of nothing: he attributeth vnto him vnaduiſedly the onely name of the ſonne, but in very deede, and in trueth he denyeth him to be the ſonne. For he that is begotten of nothinge, can in no vvyſe be the true ſonne of God, no more can any other thinge that hath the lyke beginninge. But the ſonne of God truely begotten of the father him ſelfe, is to be termed the onely begotten, and the vvel beloued of the father. and ſo he ſhall be God. For vvhat other thinge is the budde or branche of God, then that vvhich reſembleth the begetter. The kinge is ſayde to buylde or make a cytie, but not to begette a cytie: and ſo he is ſayde to begette a ſonne, but not to buylde or make a ſonne. In reſpect of the vvorke he vvrought, he is not called a Father, but a cunninge vvorkeman, and in reſpect of the ſonne he begatte, he is not called a vvorkeman, but a father. VVherefore the God of all vniuerſalitie, is worthely to be called the father of the ſonne: yet the framer and maker of the worlde. Although it be once found written in a certaine place of holie

Prouer. 8.

ſcripture: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet (as I am minded immediatly to interpret) it behoueth vs to skanne narowly, and to ſift out with diligence, the ſenſe & vnderſtanding thereof, & not after the maner of *Marcellus*, with one word, to ſhake the chiefe principles of chriſtian religion. Theſe & many other ſuch like reaſons, hath *Euſebius* alleaged in his firſt booke againſt *Marcellus*, to ꝑ cõfutation of his opinion. In his third booke he hath expounded how this word *Made* or *created* is to be vnderſtood as followeth:

Euſeb. lib. 3. contra Marcellum.

Theſe things being after this ſort, it remaineth that we cõſider of this ſentence: The Lord made me the beginning of his wayes, for the accomplishing of his works, which is no otherwiſe to be taken, then the other thinges we expoũded before. For in caſe he ſay that he is made, he ſayth it not, as if he became ſomething, of nothing: or that he was made after the ſelfe ſame maner with other creatures, of that vvhich is not (as ſome haue levvdely imagined) but that he had beynge and lyuinge, that he vvas, and ſubſiſted before the foundations of the vvorlde vvere layde, and therefore appoynted by his father, vvho is Lorde of all thinges, the prince of all this vniuerſalitie: ſo that the vvorde *Made* in this place is no otherviſe to be taken, then *Appoynted*, or *Ordayned*. *Peter* alſo the Apoſtle calleth Princes and Magiſtrates plaine creatures,

1. Pet. 2.

vvhere he ſayeth: Submitt your ſelues vnto euery humane creature, for the Lords ſake, whether it be vnto the kinge, as vnto the chiefe heade, either vnto rulers, as ſent of him. And the

prophet

Prophet also: prepare thy selfe (sayth he) O Ierusalem, to call vpon thy God, for beholde he setteth the thunder, he shapeth the spirite, and shevveth vnto men his Christ. he vnderstandeth not this worde *shapeth*, as if the spirite were made of that which is not. for God then made not the spirite when he shevved by him, his Christ vnto all men (he vvas not then nevvely proclaymed vnder heauen, for he vvas and subsisted before) but he sent him, what time the Apostles were assembled together: when the sound in the likenes of thunder came downe from heauen, as if it had bene the comming of a mighty winde, and filled them all with the holy Ghost: and thus he shevved his Christ vnto all men, according vnto the prophecie which sayd: beholde he setteth the thunder, he shapeth the spirite, and shevveth his Christ vnto men, laying dovvne the worde *shapeth*, for *sendeth* or *ordaineth*, and the word *thunder* in an other sense, for the preaching of the Gospell. *Dauid* also vvhen he sayde: Create me a cleane harte O God: he sayde it not, as though he wāted a hart, but he desired a pure hart to be put in him, & made perfect. In like sense also is that spoken: that he shoulde create two, into one newe man, that is: he shoulde couple. Se likewise this, whether it may be taken after the same maner: to put on the new man which is created after God. Againe: If there be any new creature in Christ: & such like phrases the which with diligent searche we may finde in the holy Scriptures. Maruell not then if the Scripture metaphorically doe vse this kinde of speach: the Lord made me the beginning of his wayes, made that is, appoynted or ordayned. these were the reasons of *Eusebius* in his bookes against *Marcellus*, and cited of vs to this ende, that the mouthes of such as vnaduisedly do sclaunder him, and contumeliously report of him, may therwith be stopped. They are not able to proue (although the vvordes of the order and maner be vsually and commonly founde throughout his vvorkes) that he assigned vnto the sonne of God, a beginning of essence: for all that he was a great follower and fauorer of *Origens* vvorkes, where, vvhosoeuer can attaine vnto the secrete and hidd sense of *Origens* bookes, he shall finde euery where, the sonne to haue bene begotten of the father. thus haue we vsed digression, for to ridd *Eusebius* out of the sclaunderous mouthes of suspicious heads. *Act. 2.* *Psal. 50.* *Ephes. 2.*

Cap. xviii.

Cap. 22. in the Greeke.

When the councell of Sardice decreed that Athanasius and Paulus should be restored to their bishoprikes, and Constantius the Easterne Emperour woulde not admitt them: The Emperour of the VVest threatned him with warrs, so that Constantius was therewith affrayde, wrote for Athanasius and sent him to Alexandria.

After that both the Bishops assembled at Sardice, and also the bishops assembled at Philippi a citie of Thracia, in their seuerall councells had decreed such things as seemed good vnto them selues, they returned euery man to his owne home. The East & west churches were now deuided, the space or distance seuering their communion asunder, was the mount betwene Illyrium and Thracia called Tisucis: for so farre euery of them among them selues, though they differed about the faith, yet the quarell being layde aside, they communicated together, beyonde that, there was no communion of contrary parts. such a confusion, such a sturre, and such a diuision raigned then in the church. Immediatly after, the Emperour of the West parts of the world, certified his brother *Constantius*, of the things decided in the councel of Sardice: & requested him to see *Paulus* & *Athanasius* placed in their bishoprikes. But when *Constantius* differred from day to day his brothers desire: the Emperour of the west gaue his brother in choise, either to restore *Paulus* & *Athanasius*, & so accompt of him as his friend: or else to beare the proclamation of open warre, and so find him his deadly foe. The letters he sent by the embassadour vnto his brother were these: There remaine here with me *Athanasius* & *Paulus*, who as I am credibly geuen to vnderstand, are persecuted for pieties sake. If that thou vvilt promise me to restore them vnto their seaes, & to punish seuerely such as haue iniuried them, I will send the parties them selues vnto thee: but if thou wilt not accomplish this my vvill & pleasure, knovve for suertie that my selfe vvill come thither & maugre thy berde, restore them to their proper seaes. * When the Emperour of the East had vnderstoode of this, he was wonderfull pensiue and sadd, he assembleth together many of the Easterne bishops: layeth before them þ choise his brother gaue him: demaundeth of them what was best in this case to be dōe. They make answere that it was farre better to restore againe *Athanasius*, then to rayse deadly and mortall warrs. Wherefore the Emperour being constrayned of neces-

The diuision of the East & West churches.

The letters of Constans the Emperour vnto his brother Constantius.

* Cap. 23. in the greeke.

ſitie, ſent for *Athanaſius* vnto him. In the meane while, *Conſtans* the Weſterne Emperour had ſent *Paulus* honorably, together with two Biſhops, with his owne letters, and with the letters of the councell for the more ſuretie, vnto Conſtantinople. When *Athanaſius* feared & doubted, whether he were beſt goe or no vnto *Conſtantius* (for the falſe reports of ſclaunderous perſons troubled him very ſore) the Eaſterne Emperour *Conſtantius* by name, ſent for him not once, but the ſeconde and the thirde time, euen as his letters turned out of the latine into the greeke doe declare, and by tranſlation as followeth.

The epiſtle of Conſtantius the Emperour vnto the exiled Athanaſius.

Conſtantius the puyſant & noble Emperour, vnto *Athanaſius* the bishop ſendeth greeting. our ſinguler & wonted clemency vvill no longer ſuffer thy fatherhoode, to be turmoyled and toſſed vvith the ſurging vvaues of the ſeas, the pietie vvhich vve haue alvvaies in greate price, vvill no longer permitt thy holines, novve banished out of thy natiue ſoyle, bereaued of thy ſubſtance, barred of all proſperitie, to vvander through crooked and croſſe vvaies, through deſert & daungerous contries. Although we haue lingered now a great vvhile, from ſending our letters, wherby vve might ſignifie vnto thee the concealed ſecretie of our minde, hoping that of thine ovvne accorde, thou vvouldeſt repaire vnto vs, & vvith humble ſute craue remedie & redreſſe of thine iniuries: yet neuertheleſſe (feare peraduenture diſmaying thee of thy purpoſe) vve ſent preſently our gracious letters vnto thy grauitie, that vvith all celeritie thou come vnto vs: in ſo doing thou ſhalt ſatisfie thy longing deſires, thou ſhalt haue triall of our vvonted clemency, and be reſtored to thine ovvne ſeae & natiue ſoile. for to this ende I haue entreated my Lord and brother *Conſtans*, the puyſant & noble Emperour, that he vvould licence thee to returne vnto vs, vvherby thou mighteſt by the meanes of vs both, enioy thy contrie, & haue this token for triall, of our ſinguler clemencie & good vvill tovvards thee.

An other epiſtle vnto the ſayd renowmed Athanaſius.

Conſtantius the puyſant & noble Emperour vnto *Athanaſius* the Biſhop ſendeth greeting. Although by our former letters, vve haue ſignified vnto thy vviſedome after the plaineſt maner, that with ſecure mind & ſafe conduyte, thou ſhouldeſt come vnto our courte, becauſe we were fully determined to reſtore thee vnto thy former dignitie: for all that, vve haue ſent theſe letters alſo, vnto thy holines, that thou hire a common vvaggon, and remouing all timorous thoughts from thy miſtruſtfull minde, thou ſpeedely repaire vnto vs, to the ende thou mayeſt the ſooner enioy thy long vvished deſires.

An other epiſtle vnto the ſayd renowmed Athanaſius.

Conſtantius the puyſant and noble Emperour vnto *Athanaſius* the Biſhop ſendeth greeting. Being of late at Edeſſa, vvhere there vvere alſo of thy prieſtes then preſent, it ſeemed good vnto vs, to ſend one of them vnto thee, that thou ſhouldeſt haſten vnto our court, and after thy comming into our preſence, vvithout delay returne into Alexandria. And for as much as it is novve a greate vvhile agoe, ſince thou receaueſt our letters, and haſt differred thy iourney: therefore novv alſo vve thoughr good to putt thee in remembrance, that vvithout delay thou come vnto vs, and ſo thou ſhalt poſſeſſe the libertie of thy contrey, and thy long vvished eaſe and quietnes. To the ende thou mighteſt fully perſvvade thy ſelfe of all the premiſes, vve ſent vnto thee *Achetas* the Deacon, of vvhome thou ſhalt vnderſtand, both vvhat our purpoſe is, and alſo hovv that thy harty deſires ſhall preuaile. *Athanaſius* bing at Aquileia (for he had remoued thither from Sardice) receaued theſe letters, thence he went in poſt to Rome, ſhewed the letters to Biſhop *Iulius*: and recreated very much the Church of Rome. for *Conſtantius* the Eaſterne Emperour ſeemed to be of the ſame fayth and opinion with them, when he ſent for *Athanaſius* home. *Iulius* certified the clergy, and layetie of Alexandria in his letters of *Athanaſius* as followeth.

The epiſtle of Iulius Biſhop of Rome, vnto the Prieſtes and people of Alexandria.

Iulius Biſhop of Rome vnto the prieſtes, deacons & people inhabiting Alexandria, welbeloued brethren, ſendeth greeting in the Lorde. I doe greatly reioyce vvith you (vvelbeloued brethren) that henceforth you may behold with your eyes, the frute of your faith. that truely is to be

ſeene

seene in my brother & fellowe Bishop *Athanasius:* whome God hath restored vnto you, partly for his syncere & godly life, & partly also by the meanes of your prayers. hereby it may easily be coniectured vvhat pure and feruent prayers, you haue alvvayes poured vnto God: For when you called to remembrance the heauenly promises, & the entire affection you beare vnto them, all which you learned of my foresaid brother: you vnderstood plainly & through the right faith ingraffed in your mindes, you were fully persvvaded, that *Athanasius* (whome in your godly mindes you behelde present) shoulde not alwayes be absent, and continually be seuered from you. VVherfore I neede not vse many words vnto you, for whatsoeuer I say, the same hath your faith preuented: & whatsoeuer commonly you all hartely desired, the same through the grace of God is now fully come to passe. And that I may repeate the same againe: I doe greately reioyce vvith you, that you haue continevved so firmely and so stedfastly in the fayth, that by no meanes you could be vvithdravven from it. Moreouer I doe no lesse reioyce at my brother *Athanasius*, vvho, notwithstanding the manifold calamities & sundry miseries he endured, yet remembred almost euery houre, your entire loue & great longing for him. & although for a season he seemed to be absent from you in body: yet liued he alwayes as if he had bene present with you, in the spirite. I thinke verily (welbeloued brethren) that all the temptations & paines he endured, are not voyd of their praise & commendation, for by this meanes both your faith & his, hath bene knowen & made manifest vnto the whole worlde. If he had not bene tryed with such great and lamentable temptations, who euer would haue thought so stayed a censure to haue rested in your minds, or so feruēt loue & affection to haue fastened your minds vpon so notable a bishop: or that he was the man that excelled in such rare gifts, by the meanes whereof he is made partaker of the hope which is layd vp for vs in heauen. VVherefore he hath attayned vnto a notable testimony of his faith, not only in this life but in the life to come. For by the pacient sufferance of much aduersity, by sea & by lande, he hath trampled & trodd vnderfoote, all the malicious treacheries of the Arians. Oftētimes by reasō of the aduersaries spite, he stood in great hazard of his life, yet made he no accompt of death: but for all that, through the grace of almighty god, & the power of our Lord Iesus Christ, he escaped their hands: wherby he conceaued good hope, that in the ende he should quit him of his aduersaries, & be restored to the comfort of you all, & beare away together with you the victorious garland, of good workes & well doing: in that he is already famous euen to the endes of the world: highly cōmended for his good life: renowmed for his free & constant perseuerance in the defence of the christian & heauenly faith, & registred by the censure of you al to immortall memory, for the singuler loue & affection he shewed towards you. VVherfore he is returned vnto you, bedecked with greater excellēcy & renowm, thē before his departure. If the fire accustomed to try exquisitly the purity of fine & precious mettall, as of golde or siluer: what can be spokē of so notable a mā, in respect of his worthines, who after the quēching of so many fiery flames of sedition: after the recouering of so many daūgerous perills & greuous downfalls, is now restored vnto you & foūd innocent not only by our determination, but by the decree & cēsure of the whole councell? Entertaine therfore (welbeloued brethren) your bishop *Athanasius*, & also such as haue bene partakers of his affliction, with all reuerēce, ioy & gladnes. Reioyce in that you haue obtained your desires: in that you haue as it were fed, & quēched with your letters the thurst, of your sheepheard, hūgering & thursting in his absence, after your godly zeale. for in so doing, during his abode in foraine & farre cōtries, you comforted him not a litle: & while he was tossed toe & fro, with the stormes of persecution, & intangled with the snares of his malicious aduersaries, you mitigated his grief & sorow, by sending vnto him tokens, of your faithful & feruent minds towards him. VVhen that I thinke with my self, & cast in my mind the cōceaued ioy of you all, at his returne: the flocking multitude ful of religion & godlines: the solemne feast of sage persons assembled together: what kind of day the returne of my brother vnto you is like to be: I can not chuse but conceaue wonderful ioy. Specially for that the schisme & discord which raigned heretofore is now plucked vp by the rootes: for that his honorable return according vnto your owne harts desire, hath replenished you with incredible ioye & gladnes. so that the ioye for the greatnes thereof, hath reached vnto vs, to whome it is geuen from aboue, to haue acquaintāce & familiarity with so excellent a man. It seemeth good that we end our epistle with a prayer. god almighty, & his sōne our lord & Sauiour Iesus, geue you alwaies of his grace, & graunt you of his mercy the rewarde of so noble a faith, the which you haue shewed towards your Bishop, with so worthy a testimony: that both you and yours, may, not only in this world,

1. Corinth. 2. but alſo in the life to come, enioy farre more excellent giftes, vvhich neither eye hath ſeene, neither eare hath heard, neither the hart of man conceaued the things that God prepared for them which loue him, through our Lorde Ieſus Chriſt, to whome vvith the Almighty God, be glorye for euer and euer Amen. God haue you in his tuition vvelbeloued brethren. *Athanaſius* hauing gott theſe letters, came into the Eaſt. *Conſtantius* the emperour, although at that time he receaued him not vnwillingly: yet geuing eare vnto the crafty ſleights of the diſpitefull Arians, went about to begile him, reaſoning with him in this ſoꝛt: For all thou art reſtored vnto thy bishoprike by the decree of the councell & our ovvne determination: yet becauſe there are in Alexandria certaine people differing in opinion from thine, & ſeuering them ſelues from thy communiõ, my requeſt is that thou permitt them one church for them ſelues. *Athanaſius* made anſwere vnto his requeſt very wittely & ſayd: O Emperour it lieth in thee to do as pleaſeth thee beſt: to commaunde & to execute the commaundement. I alſo vvil craue of thee an other thing for recompence, my humble requeſt is that thou graunt it me. When the emperour made anſwere, that with moſt willing minde he woulde condeſcende thereunto, *Athanaſius* immediatly ſayd: Mine humble ſute is that I may obtaine that vvhich thou vvouldeſt haue had at my hands, to vvete: that thou vvilt graunt one Churche throughout euery citye, for ſuch as communicate not vvith the Arians. The Arians perceauing that the requeſt of *Athanaſius* was not vnreaſonable, made anſwere ꝑ it behoued them to differre that matter vnto an other time, and conſider better of it. they hindꝛed not the emperour, but ſuffred him to do that which pleaſed him beſt. Wherefoꝛe the Emperour reſtoꝛed *Athanaſius*, *Paulus*, *Marcellus*, *Aſclepas* biſhop of Gaza, and *Lucius* Biſhop of Adrianopolis, euery one to his ovvne biſhopꝛike againe. theſe two hindemoſt were admitted by the councell of Sardice: *Aſclepas* foꝛ that he ſhewed recoꝛds, wherby it appeared that both *Euſebius Pamphilus* & ſundꝛy others, vnderſtood fully of his caſe, and reſtoꝛed him to his dignitie: *Lucius* foꝛ ꝑ his accuſers fledd away. by the emperours edict they all receaued their ovvne ſeas, the cities were commaunded to entertaine them w̃ willing & cheereſull mindes. At Ancyra there was no ſmall ſturre, by reaſon that *Baſilius* was remoued and *Marcellus* reſtoꝛed in his place, ſo that the aduerſaries tooke therby occaſion, to ſclaunder *Marcellus* againe. The citizens of Gaza receaued *Aſclepas* willingly. At Conſtantinople, *Macedonius* foꝛ a ſeaſon gaue rowme vnto *Paulus*, & had ſeuerall meetinge & conuenticles at a certaine church of the city. But as touchinge *Athanaſius*, ꝑ emperour ſent letters vnto the biſhops, vnto the clergie and laytie of Alexandria, that they ſhould receaue him both louingly & willingly. he commaunded moꝛeouer by his letters ꝑ ſuch acts as were recoꝛded agaynſt him in their courts and ſynods, ſhould be blotted out. his letters in the behalfe of both the afoꝛeſayd are theſe.

The conference of Conſtantius and Athanaſius.

The Epiſtle of Conſtantius in the behalfe of Athanaſius the Biſhop.

Conſtantius the puyſant, the mighty & noble Emperour, vnto the Biſhops and Prieſtes of the catholike church ſendeth greeting. It appeareth euidently, that *Athanaſius* the reuerend bishop, vvas not deſtitute of the grace & goodnes of God. although by the iudgment & cenſure of men he vvas iniuriouſly dealt vvithall, & vniuſtly condemned for a litle vvhile: yet the diuine prouidence of almighty God, the beholder of all things, pronounced of him the iuſt ſentẽce of innocency, ſo that by the vvill of God and our decree, he recouered both his natiue ſoyle, and proper church, vvhere the holy Ghoſt had aſſigned him gouernour. He is to receaue at our handes, ſuch things as our clemency, being led by right and reaſon ſhall think conuenient for him, ſo that all vvhatſoeuer hath bene heretofore decreed againſt ſuch as communicated vvith him, be henceforth quite forgotten: that all ſuſpicion raiſed of him, be henceforth remoued: & that his clergy (reaſon ſo requiring) may enioy ſuch liberty, freedome & priuiledge as they haue done in times paſt. Moreouer of our ſoueraigne benignity tovvards him, vve haue thought good to adde this alſo, that as many as are allotted into the ſacred ſenate of the clergy, may vnderſtande of trueth, that vve haue graunted ſafety & good leaue, to as many as cleaue vnto him, be they Bishops or vvhat other degree ſoeuer of the clergy. euery ons firme & ſure conſent in this behalfe, ſhalbe a ſufficient ſigne or token of his faithfull minde & purpoſe. VVe haue commaunded that ſuch as embrace his communion, addicting them ſelues vnto the ſounder opinion & better ſentence, all alike novv, by our permiſſion, as heretofore by the prouidence of God may enioye the benefitts beſtovved vpon them from aboue.

An other epiſtle vnto the people of Alexandria.

Conſtantius the puyſant, the mighty and noble Emperour, vnto the people of the Catholike Church

church of Alexandria sendeth greetinge. In as much as vve laye alvvayes before our eyes your good and politike gouernement, as a marke to shoote at, or looking glasse to behold our owne estate, and seinge that you were bereued of your Byshop *Athanasius*, a man approued both for sounde learninge, and honest liuinge: we determined with our selues, to sende him vnto you againe. Receaue him therefore honorably, after your accustomed maner: ioyne him with you as an helper in your prayers vnto God: endeuer alwayes to retayne amongest you cõcord & peace both fit for your owne persons, and gratefull vnto vs, accordinge vnto the sacred decrees of the church. For it is not requisit that dissentiõ & debate should molest & disquiet the peaceable estat of these our prosperous dayes. Our desire is that such a plague be purged farre from amõgst you: our request is (welbeloued people of Alexãdria) that in your prayers, where you craue (after your wõted custome) the aid & assistance of the spirit of God, you take *Athanasius* for chiefe, or (as I sayd before) an helper: to the end, according vnto your happy & prosperous successe, the Hethenishe nations as yet snared with the erroneous seruice of Idols, may hasten with most willinge mindes to embrace the profession of our most holy fayth. VVe counsell you this also, that you persеuere in the things we rehearsed before: that you entertaine willingly your Bishop, sent vnto you by the mighty power of God & our louing pleasure: & that you count him worthy all curteous salutatiõ. For a of surety this is comely for you & cõuenient for our highnes. VVe haue also charged the iudges & gouernours of those prouinces by our letters, that they should weede all the tares of spite & cõtention, out of the minds of malicious persons, & punish seuerely seditious & busy bodies. wherfore seing that you vnderstãd all these circũstances, that our pleasure is agreable with the will of God: that we haue care ouer you for the maintenance of concord & vnity: that we haue assigned punishmente for troublesome and seditious persons: obserue diligently the things whiche are correspondent vnto the ordinances of the church, & the seruice of God, embrace this *Athanasius* with all honor & reuerẽce, & poure out prayers vnto God the father, who gouerneth all thinges, both for your selues & also for the concorde & quietenes of the whole world.

An epistle for the abrogating of the things that were decreed against Athanasius.

There is extant also an epistle in the same forme vnto the gouernours of Augustomnica, Thebais, Libya and Licya.

Constantius the puysant & noble Emperoure vnto *Nestorius* sendeth greeting. If any thing be founde decreed and recorded heretofore, to the preiudice, hurte, or damage of suche as comunicate with *Athanasius* the Bishop, our will is that the same wholly be abrogated & dissanulled. Our pleasure is moreouer that his clergie shall enioy the like francheese & liberty, as in times past: we will haue this cõmaundement put in vre, as that *Athanasius* the bishop is restored to his seae: so all the clergie of his communion, may recouer and possesse the like libertye, with other ecclesiasticall persons, and so beinge, liue at hartes ease.

Cap. xix.

Ca. 24. in the Grecke.

Howe that Athanasius passinge by Ierusalem into Alexandria, was receaued of Maximus into the communion: howe he called there a Synode of Byshops and confirmed the decrees of the Nicene councell.

ATHanasius the Bishop trustinge to these letters, passed thzough Syria & came to Palæstina. He got him thence to Ierusalẽ, & opening vnto *Maximus* both ẏ decrees of ẏ coũcel of Sardice, & also ẏ Emperoure *Constãtius* agreement & consent therein, he pzocured a synod of Bishops to be assẽbled there. Foz *Maximus* without all delay, cited thither certaine Bishops out of Syria & Palæstina. The assembly being gathered together, he gaue *Athanasius* ẏ cõmunion, & assigned vnto him his dignity. The councel being dissolued, wzote & signified by their letters, vnto the people of Alexãdria, vnto ẏ bishops of Ægypt & Libya, all their decrees & canõs touching *Athanasius*. wherefoze all ẏ aduersaries of *Athanasius* cried out against *Maximus*, because ẏ afoze time he had subscribed to his depositiõ, nowe againe repenting him of his folly, as if he had not thẽ done well, he became of his faith, & awarded him both ẏ cõmunion & his dignity. Whẽ *Vrsacius* & *Valens* who afoze time were earnest followers of *Arius*, vnderstood of this, they condemned their fozmer doings & got then to Rome: there they exhibit vnto bishop *Iulius*, their recantation & repẽtance in

The councell of Ierusalem Anno Dom. 351. Maximus bishop of Ierusalem forsooke the Arians. Vrsacius and Valens being Arians repẽt thẽ of their folly.

writing: they ſubſcribe vnto the creede containing the clauſe of *One ſubſtance*, and they wryte vnto *Athanaſius*, that thenceforth they will cõmunicate with him. *Vrſacius* & *Valens* being thus wonne with the proſperous ſucceſſe of *Athanaſius* his affaires, agreed (as I ſayde before) vnto the clauſe of *One ſubſtance*. But *Athanaſius* trauelinge by Peleuſium, the ready way to Alexandria, preached in euery citie where he came, and exhorted them to eſchewe the Arians and to embrace ſuch as confeſſed the faith of *One ſubſtance*. And in diuers of the churches, alſo he ordayned miniſters, whiche gaue occaſion vnto the aduerſaries, for to accuſe him againe, that he preſumed to make miniſters in other mens prouinces. So farre of the thinges which happened then vnto the renowmed *Athanaſius*.

Cap. 25. in the Greeke.

Cap. xx.

Of Magnentius and Bretanion the tyrantes, and of the death of Conſtans the weſterne Emperoure.

IN the meane while the quiet eſtate of the common weale was not a litle out of ſquare, wherof I will briefly entreate and runne ouer ſuche thinges as I haue determined with my ſelfe to laye downe. After the death of *Conſtantine* who buylded Conſtantinople, his three ſonnes (as I haue ſayde in my firſt booke) ſucceded him in the Empire. Of which numbre we haue to vnderſtande, that *Conſtantinus*, ſo called after his fathers name, was one, and raygned together with the reſte of the Emperoures, whome the ſouldiers ſlewe, after he had raygned a very litle while, & as *Conſtantius* cõmaunded he ſhould not be ſlayne, ſo againe he forbad not the ſlaughter. But how that *Conſtãtinus* the ponger, breaking out into the borders of his brothers dominions, loſt his life, whileſt that he fought hande to hande with the ſouldiers, I haue oft mentioned before. After whoſe death there roſe warres betwene the Perſians & ỹ Romains, where *Conſtantius* had but ill fauored ſucceſſe. For the campe beinge pitched in the night time, about the boundes of the Romaine and Perſian dominions, the Perſian hoſte ſeemed then to preuaile, and for a time to haue the vpper hand. Then alſo the eccleſiaſticall affaires went very troubleſome, for there was great contention in the Church about *Athanaſius*, and the clauſe of *One ſubſtance*. Theſe things being at this point, *Magnentius* the tyrant became a rebell in the Weſt partes of the worlde, and throughe treaſon procured the death of *Conſtans* the Emperoure, which gouerned the weſt, & thẽ abode in Fraunce. This beinge wrought there enſued great and grieuous warres. *Magnentius* the tyrant inuaded all Italie, ſubdued Aphrick and Libya and tooke alſo Fraunce. Moreouer at Sirmium a citie of Illyrium there was an other tyrant ſet vp by the ſouldiers, whoſe name was *Bretanion*. At Rome alſo there was a greate ſturre. For *Nepotianus Conſtantius* ſiſters ſonne, hauing gotte vnto him a greate troop of fencers and ſworde pleares aſpired vnto the Emperiall ſcepter, but the captaines of *Magnentius* diſpatched him. *Magnentius* in a little while ouerranne and ſubdued all the Weſte partes of the worlde.

Magnentius the tyrant is of Eutropius called Maxẽtius.

Bretanion a tyrant.

Nepotianus a traitor.

Cap. 26. in the Greeke.

Cap. xxi.

Howe that after the death of Conſtans the VVeſterne Emperoure, Paulus and Athanaſius were depoſed againe, Paulus in his exile was ſtifled to death: Athanaſius fled and ſo ſaued his life.

ALl the aforeſayde ſturre fell out in a very ſhorte ſpace, to wete in the fourth yeare after the Councell of Sardice, in the Conſulſhip of Sergius and Nigrianus. *Conſtantius* vnderſtandinge of the whole circumſtance made a title and chalenge, vnto all the dominions of his brethren, and being proclaimed Emperoure of the weſt, maketh expedition to wage battaile with the tyrants. The aduerſaries of *Athanaſius* ſuppoſinge nowe they had gotten fitte opportunitie, forge out afreſh haynous offences againſt him, afore his comming into Alexandria: they informe the Emperoure *Conſtantius* that he peruerted all Ægypt and Libya. The election of miniſters he made in forayne prouinces furthered the matter, and cauſed the offence to ſeeme very haynous. *Athanaſius* in the meane while came to Alexãdria, & there called together diuers councells of the Biſhops of Ægypt, where they decreed ſuch things as were agreable with ỹ Canons of the councell of Sardice, and alſo of the councell holde at Ieruſalem vnder *Maximus*. The Emperoure who aforetime was addicted vnto the Arian hereſie, wreſted all the things he had lately decreed, into the contrary parte. And firſt of all he baniſheth *Paulus* Biſhop of Conſtatinople, whome the meſſengers or gyydes that brought him to exile, ſtifled very lewdly at Cucuſum a citie in Cappadocia.

Athanaſius is accuſed.

The councel of Alexãdria.

Paulus Biſhop of Conſtantinople exiled and there ſtifled to death.

cia. *Marcellus* is expulsed *Ancyra*, & *Basilius* placed in his rowme. *Lucius* Bishop of Adrianopolis is clapt in prison, and there choked up with stincke. But the relations that were made vnto the Emperoure of *Athanasius* so incensed him, that he gaue forth a commaundement, he should be executed whersoeuer he were take. He charged moreouer that *Theodulus* and *Olympius* Bishops of Thracia should be put to death. Yet *Athanasius* was not ignorant of the Emperours greate rage, but being quickely made privey thereunto, fled away & so auoyded the Emperours threates. The Arians backbite him for flying away namely as chiefe, *Narcissus* bishop of Neronias a citie of Cilicia, *Georgius* of Laodicea, & *Leontius* who then was Bishop of Antioch. This *Leontius* beinge a priest was deposed, because he (endeuoringe to conceale a foule sclaunder & suspicion raised vpon him, for his familiarity with a woman whose name was *Eustolia*) gelded himselfe, to the ende he might thencefoorth boldly vse her company, & comitte nothing whereof he might iustly be accused, the same man was by the aduise & councell of the Emperoure *Constantius* chosen Bishop of Antioch after *Stephen* who succeded *Placitus*. Thus much of him.

Marcellus is deposed.
Lucius dieth in prison.
Theodulus.
Olympius.

Cap. 27. in the greeke.

Cap. xxii.

Howe that Macedonius hauinge gotten againe the Byshopricke of Constantinople, vexed such as were of the contrary opinion.

Macedonius then, after that *Paulus* had departed this life with the maner aboue sayde, was made Bishop of Constantinople, he had greate liberty & accesse vnto the Emperoure, he made warres among ỳ christians, nothing inferior to the tyrannicall practises of those times: he perswaded the Emperour to ayd him, whē as in very deede he procured the ouerthrowe & destruction of the churches, & preuayled so muche, that whatsoeuer he lewdly had compassed, the same forthewith was by a lawe confirmed. Euery citie sounded of proclamations. The souldiers were cōmaunded to see ỳ Emperours edicts take place. As many as cleaued vnto ỳ Creede containinge ỳ clause of one substance, were not onely cut of from ỳ churches, but also banished altogether the cities. And first they ioyne heads & hāds together, to bring this to passe. But whē this pestilent infection had spred it selfe farre & nigh, such as had litle, or rather no care at all of ỳ ecclesiastical affaires, determined with themselues, to constraine men to their communion. The violence truely was no lesse, then ỳ of olde, practised towards the christians, whē they were compelled and drawne to sacrifice vnto Idols. For many endured sundry kinds of torment: often racking and dismembring of their ioynts: confiscating of their substance: some bereaued of their native soile: other some departed this life vnder ỳ hands of ỳ tormentor: some died in banishment, & neuer sawe their countrey againe. These were their practises throughout all the cities of ỳ Easte, but specially at Constantinople. This ciuill plague & persecutiō (afore time being not out of measure) *Macedonius* did greatly augmēt, as soone as euer he had gottē ỳ Bishopricke. But the cities of Greece, of Illyrium, & of ỳ other partes tending towards the West, were voyd of all these tumults & calamities, because they agreed within themselues and obserued the canons of the Nicene councell.

The persecution of the christians by the Ariā heretickes.

Cap. xxiii.

Athanasius reporteth what horrible actes were committed at Alexandria by Georgius the Arian Byshop. And what clemency Constantius the Emperoure shewed vnto Bretanion the tyrant and rebell.

Cap. 28 in the Greeke.

Let vs heare (if ye please) *Athanasius* himselfe, making relation of the horrible practises cōmitted then at Alexandria, by *Georgius* the Arian, for he was present and felte himselfe some parte of the lamentable afflictiō. In the Apologie which he wrote in the defence of his flight he declareth the behauiour of the Arians in this sorte: There came to Alexandria certaine people which sought vs out, to execution, so that the ending was farre worse then the beginninge. The souldiers vnwares beset the church: in steede of deuout seruice of God, they take in hand desperat swords. Thē *Georgius* that was sent by them frō Cappadocia, cōming in lent time, added of his owne vnto the lewd practises which he learned of them. After that the Easter weeke was ended, the virgins beganne to be clapt in prison: the Bishops were bound & led by bands of souldiers: the fatherles and widowes were dispossessed of their houses: the families were rifled: the Christians were violently trayled and lugged out of their houses: theyr dores were nayled vp: the clergie mens bretherne were in greate daunger of theyre liues, for theyr brethernes sake.

Athanasius Apologie.

theſe thinges ſeemed very grieuous, but the afterclaps were farre ſorer. The week after whitſontide, the people did faſt, they got thē therefore into the churchyarde for to pray becauſe they all abhorred the cōmunion of *Georgius*. But whē this paſſing lewd man vnderſtood of it, he ſtirred vp againſt thē on *Sebaſtianus* a captaine, who alſo was a Manichee. He forthwith together with a great troope of ſouldiers, all in armour, hauinge naked ſwords in their handes, bowes and arrowes prepared, ranne vpon the people as they were a praying on the ſonday. VVhen he found there but a fewe (for the hower being paſt the greater parte was gone away) he comitted ſuche haynous actes as became very well his perſon. He ſette on fire a greate company of fagottes: he made the virgins to ſtande nigh the burninge flame: he went about to conſtraine them to confeſſe the Arian faith. But when he peceaued they woulde not yelde, and that they deſpiſed the burninge heate of that horrible fire: he ſtripped them ſtarke naked: he buffeted them about the head and the face, ſo that of a longwhile after, they were ſcarſe knowen of theyr owne friendes. Moreouer he tooke fortie perſons, and plagued them with a newe kinde of tormēt neuer heard of before. Theyr backs and ſides were ſo ſcurged and rente with palme twigges newely pluckt of the trees, hauinge on their prickinge knobs. So that diuers becauſe of the ſtumpes that ſtucke in the fleshe of their backes, were conſtrained often times to repayre vnto ſurgions: others ſome not able to endure ſuche terrible payne dyed of their wounds. As many of the men, as remained yet aliue, together with the virgins, were exiled, and ledde by the ſouldiers to Oaſis. The deade carkaſſes not yet fully colde, were denied the friendes of the deſeaſed: being throwen here and there and lying vnburied (for that liked them beſt) the ſouldiers hidde them, as if they had bene neither culpable neither fauty in committinge ſuche horrible crimes. This did they, hauing their mindes ouershadowed with the furious rage of frentike hereſie. And when as the deare friendes and familiars of the deade, reioyced at the bold proteſtation of their faith, yet ſorowed becauſe their carkaſſes were not couered with earth: the ſauadge impietie and beaſtlye cruelty of theſe ſouldiers, reuealed it ſelfe with greater ſhame and infamie. Moreouer they banishe forthwith certaine Bishops of Ægypt and Libya, namely *Ammon, Thmuis, Gaius, Philon, Hermes, Plinius, Pſenoſiris, Nilammon, Agathon, Anagamphus, Marcus, Dracontius, Adelphius, Athenodorus*, a ſeconde *Ammon*, and of the prieſtes they banished *Hierax* and *Dioſcorus*. Theſe beinge bereaued of their natiue ſoyle, they handled ſo roughly, that ſome of them dyed by the waye, ſome other in exile neuer returninge againe. They put to death aboue thirty Bishops. They followed the ſteppes of wicked *Achaab*, imploying all their care and induſtrie, for the rootinge out of the trueth, from of the face of the earth. Theſe were ỹ practiſes of *Georgius* at Alexandria, by the repoꝛte of *Athanaſius*. The Emperoure marched foꝛewardes with his hoſte to Illyrium, foꝛ thither of neceſſity was he conſtrained to goe, and there it was that *Bretanion* was proclaimed Emperoꝛ. As ſoone as he came to Sirmium, truce beinge made, he came to parlee with *Bretanion*. In the meane while he endeuoꝛed to winne againe the ſouldiers, which had refuſed him foꝛ their Emperoure, after he had ſo done, they proclaimed *Conſtantius* alone, both their *Auguſtus*, their kinge, & Emperoure. In this their proclamation there was no mention of *Bretanion*, who ſeinge himſelfe betrayed, fell downe proſtrate at the Emperoures feete, and craued foꝛ mercy. *Conſtantius* taking from him his princely ſcepter, and purple robe, lifted him vp by the hande very curteouſly, and exhoꝛted him, after the callinge of a priuate man, to leade a quiet and peceable life. He ſayde moꝛeouer, that it was fitter foꝛ an olde man ſuche as he was, to embrace a trade of life that were voyde of all trouble & care, thē to gape after a vaine title of honoꝛ, full of diſquietnes & moleſtatiō. Thus it fared with *Bretanion* in the ende. The Emperoure commaunded that all his charges ſhoulde be geuen him of the publique tribute, afterwardes he wꝛote vnto him ſundꝛy letters to Prouſa a citie in Bithynia, where he made his abode: ſignifyinge what ſingular pleaſure he had done vnto him, in riddinge him from cares & troubles, ſhewinge alſo what miſerie, oftentimes befalleth to raigne and gouernement: and that of his owne parte he had dealte vnaduiſedly in not geuing to him ſelfe that which he graunted to an other. So farre of theſe thinges.

Sabaſtianus a captaine, yet a Manichee and a greate blood ſucker

Theſe biſhops were ſent to exile by the Arīs

The clemēcy of Conſtantius to wards Bretanion.

Cap. xxiiii.

Of Photinus the hereticke.

Gallus Cæſar.

THe Emperoure at that time made *Gallus* his coſingermaine Cæſar, he gaue him his owne title oꝛ name, and ſente him to Antioch in Syria foꝛ to keepe thoſe partes of the Empire, whiche reached into the Eaſte. When he came to Antioch, there appeared in the Eaſt the ſigne

signe or cognizance of our Sauiour, for a pillour resembling the forme of a crosse, was seene in the aer, bringing great admiration to the beholders. He sent his other captaines with great power to wage battaile with *Magnentius*, he himselfe remayned at Sirmium, harkening to the ende. * In the meane while *Photinus* the superintendent of that church, wente about openly to publish a selfe opinion, inuented of his owne braine, and because there was great tumult and much trouble risen thereof, the Emperoure commaunded a councell to be summoned at Sirmium. Of the Bishops of the East there came thither *Marcus* Bishop of Arethusa, *Georgius* Bishop of Alexãdria, whome the Arians (after they had deposed *Gregorius* as I sayd before) placed there: *Basilius* who was Bishop of Ancyra after the depriuation of *Marcellus*: *Pancratius* Bishop of Peleusium, *Hypatianus* Bishop of Heraclea. Out of the Weste there mette them *Valens* Bishop of Mursa and *Osius* Bishop of Corduba a citie of Spayne, who then beinge of greate fame was forced to come vnto the councell. These Bishops assembled at Sirmium, after the consulship of Sergius and Nigrianus, in which yeare, by reason of the warres and ciuill dissentions, there was none that could execute the function of a Consull: they deposed forthwith the hereticke *Photinus* of his Bishopricke, for he maintained the lewde opinion of *Sabellius* the Aphricke and *Paulus Samosatenus*. Whiche Acte of theirs was approued of all men, bothe at that presente and also in times followinge, to haue bene done accordinge vnto right and reason.

The signe of the Crosse seene in the aër.

* Cap. 29. in the Greeke.

Photinus the hereticke.

The councel of Sirmium was held Anno Dom. 355

Cap. xxv.

Cap. 30. in the greeke.

VVhat formes of fayth were layde downe at the councell of Sirmium, in presence of Constantius the Emperoure.

These Bishops continuinge a while at Sirmium, decided other thinges. For they wente about to abrogate their old Creeds, and to establishe newe formes of faith: one was exhibited in the Greeke tonge by *Marcus* Bishop of Arethusa: two others in the Latine tongue, agreeing neither in word neither in composition, neither in sense neither in sentence, either with themselues, or with that which the Bishop of Arethusa wrote in Greeke. One of the Latine formes I will here lay downe, immediatly after the Greeke forme of *Marcus*. The other afterwards rehearsed at Sirmium, I will referre to his proper place. Yet haue we to vnderstand that both were translated into ỳ Greeke. The forme which *Marcus* wrote, was as followeth: VVe beleue in one God, the father almightie creator and maker of all thinges. Of whome all fatherhood is named in heauen and in earth. And in his onely begotten sonne, our Lord Iesus Christ, begotten of the father before all worldes, God of God, light of light: by whome all things were made, bothe in heauẽ & in earth, be they visible or inuisible things: who is the word, the wisedom, the true light the life: who in the later dayes was incarnate for our sakes, borne of the holy virgine, crucified, died, rose againe the third day frõ the dead, ascended into heauẽ, sitteth at the right hand of the father, & shall come againe at the end of the world to iudge both the quick & the dead, & to reward euery one accordinge vnto his workes, whose kingdome shall haue no ende, but continueweth for euer & euer. For he shall sit at the right hand of the father, not onely while this world lasteth, but also in the life to come, And we beleue also in the holy Ghost, that is in the comforter, whome the Lord promised to send his disciples after his ascention for to teache & leade thẽ in all things, whom also he sent, by whose meanes the soules of thẽ that faithfuly beleeue in him are sanctified. They that say that the sonne of God hath his being of nothing: or that he is of an other substance then the fathers: or that there was a time or a world when he was not, these the holy & Catholicke church doth hold for accursed. Againe we say: that whosoeuer affirmeth the Father and the Sonne to be two Gods, let him be accursed. If any man, when he calleth Christ God, & to haue bene before all worlds, confesse not also that the sonne of God ministred vnto the father at the creation of all thinges, let him be accursed. He that presumeth to say that he is vnbegotten, or that part of him was borne of the virgine, let him be accursed. If any say that the sonne was borne of *Mary* according vnto prescience, & not to haue bene with God, begottẽ of the father before all worlds, by vvhom all things vvere made, let him be accursed. VVhosoeuer saith that the substance of God can either be more enlarged or lesse diminished, let him be held for accursed. vvhosoeuer saith that the enlarged substãce of God made the sonne, or calleth the sonne the enlarged substãce of God, let him be accursed. whosoeuer calleth the vvord of God, the mentall word of the father, or the vocall vvorde, let him be accursed. VVhosoeuer saith that

A forme of faith exhibited by Marcus Bishop of Arethusa vn to the councell of Sirmium.

Act. 2.

the ſonne of God is but only mã, borne of *Mary*, let him be accurſed. whoſoeuer when he ſayth that he was borne, God & man of *Mary*, vnderſtandeth the vnbegotten God, let him be accurſed. whoſoeuer vnderſtandeth this after the Iewish maner: I am the firſt God, & I am the ſecõd, *Eſay.* 43. 44. & beſides me there is none other God (which was ſpoken to the ouerthrowe of Idols & of them that be no Gods) thereby to take away the only begottẽ, that was God before all worlds, let hĩ *Iohn.* 1. be accurſed. whoſoeuer whẽ he heareth: The word became flesh, ſuppoſeth the word to be turned into flesh, or by conuerſion to haue taken fleshe vpon him, let him be accurſed. whoſoeuer, whẽ he heareth the onely begotten of God to haue bene crucified, thinketh that therein he was ſubiect to corruption, torment, alteration, diminution, or deſtructiõ, let him be accurſed. who- *Gen.* 1. 2. ſoeuer vnderſtandeth this: let vs make man, not to haue bene ſpokẽ of the father vnto the ſonne, *Gen.* 32. but God the father himſelfe to haue ſpoken it to himſelfe, let him be accurſed. whoſoeuer think- *Gen.* 19. keth the ſonne not to haue wraſtled with Iacob as man, but the vnbegotten God, or ſome portiõ of him, let him be accurſed. whoſoeuer vnderſtandeth this: the lord rained frõ the lorde, not to be taken of the father & the ſonne, but that the father rained from himſelfe, let him be accurſed. For the ſonne being lord, rained frõ the father, that was lord. whoſoeuer whẽ he heareth: the father lord and the ſonne lorde, calleth the father being lord, both lord & ſonne: & whẽ he readeth: the lord frõ the lord: affirmeth there be two gods, let him be accurſed. For we place not the ſonne in the ſame rowme with the father, but ſubiecte to the father. Neyther was he incarnate without the will of the father: neither rained he frõ himſelfe but frõ the lord, who hath authority of himſelfe, to wit, from the father: neither ſitteth he at the right hand of himſelfe, but harke- *Pſal.* 110. neth vnto the father, ſaying: ſit thou on my right hãd. whoſoeuer calleth the father, the ſonne, & the holy ghoſt one perſon, lette him be accurſed. whoſoeuer when he calleth the holy Ghoſt the *Iohn.* 15. 16. cõforter, tearmeth him the vnbegottẽ God, let him be accurſed. whoſoeuer ſaith there is no o- ther comforter beſide the ſonne, contrary to the doctrine of the ſonne himſelfe (for he ſayd: the father whome I will entreat, will ſend vnto you an other cõforter) let hĩ be accurſed. whoſoeuer ſaith that the holy Ghoſt is a peece or porcion of the father, & of the ſonne, let him be accurſed. whoſoeuer affirmeth the father the ſonne & the holy ghoſt to be three gods, let hĩ be accurſed. whoſoeuer ſaith that the ſonne of God was made by the will & pleaſure of the father, as one of the creatures, let him be accurſed. whoſoeuer ſaith the ſonne was begotten contrary to the wil of the father, or whether the father would or no, let him be accurſed. For the father begatte not the ſonne againſt his owne wil, neither was he cõſtrained by the law of nature, as if he had bene vnwilling thereũto: but of meare good will, without all time, without paſſiõ begat he hĩ of him ſelfe. whoſoeuer ſaith that the ſonne had neither begetting nor beginning, & ſo conſequẽtly affirme that there are two without begining, & two without begetting, & ſo appoint two Gods, let him be accurſed. the ſonne is the head & the originall of all creatures: & the head of Chriſt is God, for ſo we referre all things reuerently by the ſonne, vnto one begining of the whole vniuerſality, which is with out begening. Agayne weyinge deepely with our ſelues that clauſe alſo of chriſtian profeſſion, we ſay that whoſoeuer affirmeth Chriſt Ieſus, the ſonne of God, who miniſtred vnto the father at the creation of all things, not to haue bene before all worldes, but onely frõ the time ſince the ſonne was borne of *Mary*, to haue bene Chriſt, & thẽ his deity to haue be- This forme of fayth is ſo patched together without rime or reaſõ, that in many places it requireth a wary reader, the authors thereof miſliked with it themſelues & called it in againe as appeareth in the ende of this chapiter. gone, as *Paulus Samoſatenus* was perſwaded, let him be accurſed.

An other forme of faith firſt layd downe in Latine, afterwardes tranſlated into the Greeke.

IN ſo much it pleaſed them diligently to conſider of the faith, all whatſoeuer appertained thereunto was exquiſitly & curiouſly handled at Sirmium, & in preſence of *Valens, Vrſacius, Germanius* with other Biſhopps, they agreed, that there was one God, the father almightie, euen as it is taught throughout the whole worlde: & one onely begotten ſonne of his, Ieſus Chriſt & our Sauiour, begotten of him before all worlds. þ it was not lawfull to ſay there were two Gods although the Lord himſelfe had ſayd: I goe vnto my father & vnto your father, vnto my God and vnto your God. Wherefore he is the God of all, as the Apoſtle hathe taught vs: VVhat is he the God of the Iewes onely? Is not he alſo the God of the Gentiles? Yea of the Gentiles toe, for there is but one God which ſhall iuſtifie the circumciſion by faith. All the other things are correſpondẽt neither doe they contayne any ambiguitie at all. And becauſe there was great contention about þ vnderſtanding of þ word which the Latines call Subſtantia & the Grecians οὐσία about þ equality

or as

or as they call it, the vnitie of substance: they decreed, ꝑ thencefoꝛth ꝑ controuersie should not once be remembꝛed: ꝑ the church of God should no longer be troubled with ꝑ interꝑetatiō thereof, and ꝑ foꝛ two causes, fiꝛst because ꝑ Scriptures of God made no mention thereof, secondaꝛily because that the interꝑetatiō thereof exceeded the sense and capacitie of man, foꝛ ꝑ holy Scriptures testified that no man was able to set foꝛth the generation of the sonne, in these woꝛdes: His generation who shalbe able to declare? Foꝛ it is most true that the father alone knoweth howe he begat the sonne, againe, ꝑ sonne alone knoweth howe he was begotten of ꝑ father. They sayd no mā doubted but that the father was greater in honoꝛ, dignitie, diuinitie, and fatheꝛly title, and that by the testimony of the sonne himselfe where he sayth: The father which sent me is greater then I. They sayd moꝛeouer this was Catholicke, neither vnknowen vnto any, that there were two persons, the father and the sonne: the father greater, the sonne subiect together with all other things which the father made subiect vnto him: the father to be without beginning, inuisible, immoꝛtall, impatible: the sonne to be begotten of the father, God of God, light of light, and that no man (as I sayde befoꝛe) was able to rehearse his generation saue the father alone: the sonne our loꝛde and God to become incarnat, to haue taken a body vpon him, that is man: euen as partly he shewed vnto the Angels, and partly all the Scriptures doe informe vs of him, but especially the Apostle, the preacher of the Gentiles, that Chꝛist tooke manhood of the virgine *Mary* accoꝛding vnto the which he suffred. They sayd it was the ꝓinciple, & ground of our whole faith, alwayes to holdfast the faith in the trinitie, as we read in the Gospell: Goe teach all nations, baptizinge them in the name of the Father & of the Sonne & of the holy Ghost. The number of the trinitie is absolute & perfect. The comfoꝛter, the holy Ghost sent by the sonne, came accoꝛding vnto ꝓmise foꝛ to sanctifie and lead the Apostles and all the faithfull. They goe about to persuade *Photinus* after his depꝛiuatiō, to condescend and to subscribe vnto these thinges, ꝓmising to restoꝛe him vnto his Bishoꝑicke againe, if he would recant and renounce the selfe opinion, he had inuented of his owne bꝛaine and thencefoꝛth ꝓmise to cleaue vnto their doctrine. He refused the cōditions, and ꝓuoked them to disputation. A certaine day was appointed foꝛ conference, the Emperoure commaundeth the Bishops thē ꝓsent to be at it, there came thither also at the requeste of ꝑ Emperour not a fewe counsellers. The assembly being met, *Basilius* who thē was Bishop of Ancyra, tooke *Photinus* in hand: the notaries penned all they spake. While they reasoned one with an other, the disputation waxed hot, and in the end *Photinus* had the foile & was condemned to banishment. From that time foꝛth he liued in exile, and wꝛote in the Greeke and Latine tonge (foꝛ he was well seene in both) a boke against all heresies, endeuoꝛinge therein to publishe his owne opinion. So farre of *Photinus*. We haue yet to vnderstand that the Bishops assembled at Sirmium, misliked thēselues with the foꝛme of faith, laid downe in the Latine tonge, foꝛ after the publishing thereof, they espied contradictoꝛies therein. Wherefoꝛe they went about in all the hast, to call in all the coppies, and when as diuers were concealed, the Emperour by his edicte gaue charge, that all should be bꝛoughte in, and such as hid thē should be punished. Yet were there no thꝛeats oꝛ cruelty that coulde recouer the thinges once blased abꝛoad, because they had runne thꝛough many hands.

Photinus the hereticke was foyled in open disputation.

Cap. xxvi.

Of Osius Bishop of Corduba.

Cap. 31. in the Greeke.

Whereas we haue made mention a litle beforе of *Osius* Bishop of Corduba that he was constrained to shewe himselfe at the councell of Sirmium, I thinke it requisite nowe to say somwhat of that matter. Although in a while beforе, thꝛough the lewd ꝓctises of the Arians, he had bene in exile: yet then, at the sute and ꝓcuremēt of the Bishops which assembled at Sirmium, it fell out that the Emperoure cited him, purposinge with himselfe to persuade him oꝛ by foule meanes to constraine him, to be of the same opinion with the assembled Bishops, and in so doinge their faith shoulde seeme to cary with it greate foꝛce and creditte. To this ende he was dꝛawen against his will (as I sayd beforе) vnto the councel. But when as this olde father woulde in no wise subscribe vnto their faith, they scurged his sides, and set his members vpon the racke. So that in the end by compulsion he gaue his assent, & subscribed vnto the foꝛmes of faith, which then were published. These were the Actes at Sirmium and thus were they ended.

Cap. xxvii.

Cap.32.in the Greeke.

Magnentius the tyrant is ouercome, and dieth miſerably, the Iewes inhabiting Diocæſarea rebell againſt the Romaines and are foiled. Gallus rebelleth and is put to death.

The crueltie of Magnentius.

Conſtantius the Emperoure remayned at Sirmium, waytinge what ende the battell waged with *Magnentius* ſhould haue. But *Magnentius* as ſoone as he tooke the princely citie of Rome, he executeth many of the Senatoꝛs: he diſpatcheth not a fewe of the common multitude. When the captaines of *Conſtantius* had gathered a great army of Romaine ſouldiers they marched towards him: he thē left Rome & got him to Fraunce. There were many ſkirmiſhes, one while this ſide, an other while that ſide had the vpper hand. At length *Magnentius* was ouercome at the caſtell of Murſa in Fraunce, in he got him, and kept it a while, where ſuch a ſtraunge thing as followeth is repoꝛted to haue come to paſſe. *Magnentius* going about to animate his ſouldiers nowe altogether diſcouraged with the foile & ouerthꝛowe they had takē, got him vp into an highe ſeate. The ſouldiers, after the accuſtomed honoꝛ done vnto the Emperours, mindinge to ſounde foꝛtunate ſucceſſe vnto *Magnentius*, by foꝛce as it were, their lippes wagging befoꝛe their minds, they turne their good wiſhes vnto *Conſtātius*, foꝛ they all with one mouth pꝛoclaimed, not *Magnētius*, but *Conſtantius*, Auguſtus. *Magnentius* ſuppoſinge this to be a ſigne of miſfoꝛtune, conueyed himſelfe foꝛthwith out of the caſtell, & fled into the furtheſt partes of Fraunce. The captaines of *Conſtantius* purſued after him earneſtly. Againe they pitched their cāpe at a place called Miltoſeleucus, where *Magnentius* being ouerthꝛowen, ranne away alone and got him to Lions a citie of Fraunce, thꝛee dayes iouney from the caſtell of Murſa. *Magnentius* comming to Lions firſt of all he ſlewe his mother, next his bꝛother whome he had created *Cæſar*, laſt of all he became his owne murtherer. This was done the ſixt Conſulſhip of *Conſtantius*, the ſeconde of *Conſtantius Gallus* the fiftenth day of Auguſt. Not long after *Decenius* an other bꝛother of *Magnentius* hanged himſelfe. And although *Magnentius* the tyꝛant, had ſuch an ende: yet the common wealth was not without great trouble & tumults. Foꝛ immediatly there ſkept vp, an other tyꝛant whoſe name was *Siluanus* and moleſted the quiet eſtat of the cōmon weale in Fraunce, but the captaines of *Conſtantius* diſpatched him quickely out of the way.* when theſe things were come to an end, there roſe other ciuill warres in the Eaſt, foꝛ the Ievves inhabiting Diocæſarea in Palæſtina, tooke armour againſt the Romaines, and inuaded the boꝛdering regions. But *Gallus* called alſo *Conſtantius*, whome the Emperour *Conſtantius* had made *Cæſar*, and ſente him into the Eaſte, came thither with great power: ouercame the Iewes in battell: and made the citie Diocæſarea, euen with the ground.* When *Gallus* had bꝛought theſe thinges to paſſe, being ſwollen and puffed vp, with the pꝛide of good ſucceſſe and pꝛoſperous affaires, could no longer containe himſelfe within his bounds: but foꝛthwith beinge inflamed with tyꝛannicall motion turned his minde againſt *Conſtantius*, ſo that *Conſtantius* not long after, eſpied him out, and perceaued his dꝛift. He had executed of his owne abſolute authoꝛitie, *Domitianus* who was pꝛeſident of the Eaſt, and the greate treaſurer, not making the Emperoure pꝛiuey vnto his doings. Wheꝛefoꝛe *Conſtantius* was ſoꝛe incenſed againſt him. He being wonderfully affrayd, yet of foꝛce came vnto him. *Conſtantius* hearing of his comminge, ꝑ he was nowe in the Weſterne partes of his dominions, to wete in the Ile Flauona, cauſed his head to be taken of his ſhoulders. In a litle while after, he appointed *Iulianus* ꝑ bꝛother of *Gallus*, *Cæſar*, & ſent him into Fraunce againſt ꝑ Barbarians. *Gallus* whoſe name was alſo *Conſtantius*, ended his life the ſeauenth Conſulſhip of *Conſtantius*, and the third of his owne. *Iulianus* the yeare following was created Cæſar, in the Conſulſhip of Arbition and Lollianus, the ſixte of Nouember. But of *Iulianus* we will diſcourſe in the third booke. *Conſtantius* beinge rid of theſe pꝛeſent miſchiefs, turned himſelfe to wage battell with the church of God. Remouinge from Sirmium, vnto the pꝛincely citie of Rome, he called together a councell, and commaunded diuers Biſhops out of the Eaſt to repaire with all ſpeed into Italy, and that the Biſhops of the Weſte ſhoulde meete them there. In the meane ſpace while they trauell into Italy, it fell out that *Iulius* Biſhop of Rome after he had gouerned that churche fiftene yeares departed this life, and *Liberius* ſucceded him in the Biſhopꝛicke.

The miſerable death of Magnentius.

Decenius hanged himſelfe.

Siluanus the tyrant was no ſooner vp but he was diſpatched.

* Cap.33.in the Greeke.

The Iewes become rebells & are ouercome.

*Cap.34.in the greeke.

Gallus a rebell, being in great truſt became a traitor & ſo loſt his head.

This Iulianus was Emperoure after Conſtantius & became an Apoſtata.

Iulius Biſhop of Rome 15. yeares.

Liberius Biſhope of Rome Anno Dom.352.

Ca.35.in the Greeke.

Cap. xxviii.

Of the hereticke Aëtius the Syrian the maiſter of Eunomius.

At

Cap. xxviii.

Of the heretike Aetius the Syrian, the mayster of Eunomius.

Cap. 35. in the Greeke.

AT Antioche in Syria there stept vp an other hereticke, founder of a straunge and sayne opinion, whose name was *Aetius*, called also the *Atheist*. He although he maintayned the same things and vpheld the selfe same opinion with *Arius*: yet seuered he him selfe from ỹ *Arians*, because they admitted *Arius* into the communion. For *Arius* (as I sayd before) meant one thing with m, and vttered an other thing without: being at Nice, he allowed & subscribed vnto the forme of faith layd downe by the councell, & deceaued the Emperour which raigned thē, with his fraude & subtiltie. This was ỹ cause that made *Aetius* seuer him selfe from the *Arian* sect, vntil that tyme, *Aetius* was knowen not onely for an hereticke, but also for a greate patron of the pestilent doctrine of *Arius*. When he had gott some smacke of learninge at Alexandria, he left that citie, and went to Antioch in Syria, where he had bene borne, and there was he made Deacon of *Leontius* thē bishop of Antioch. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirkes of sophistrie. This did he by the meanes of *Aristotls Elenches*, (for so is the booke intituled) for whylest he disputed, vnwittingly coulde he frame such captious and sophisticall propositions, as his owne capacitie coulde not dissolue, the reason was, because he had not learned *Aristotls* dyfte of cunninge and learned Logicians. For *Aristotle*, agaynste the sophisters who then derided and abused philosophie, wrote such a kinde of reasoninge, for the whetting of ponge mens witts, displaying their behauiour, and ouerthrowinge their sophisticall fallacies with wittie reasons, and well couched subtilities. The *Academikes* that comment vpon *Plato* and *Plotinus* workes, doe mislyke very much with such thinges as *Aristotle* hath so argutely and subtly written: but *Aetius* not procuring vnto him a maister that was an *Academicke*, cleaued vnto these captious & subtle fallacies. Wherfore he could not deuise how to vnderstand that there was an vnbegotten birth: or how to imagine ỹ the begotten could be coeternall with the begetter, so barraine a brayne had he of his owne, and so ignorant and vnskilfull was he in holy scripture: for he had nothing in him, saue a subtle kind of reasoning, quarellous and contentious languages, such as may easily be found in the rude, ignorant, & vnlearned: he had read ouer the auncient writers, such as published commentaries vpon holy scriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, sage men, of singular learning for vnlearned persons: the epistles which of set purpose he had patched and stuffed with litigious trifles & sophisticall conclusions, the same he sent vnto the Emperour *Constantius*, and to sundry others: And therefore was he called the *Atheist*. And although he affirmed the selfe same thinges with *Arius*, yet of his owne crue not attayning vnto his intricate and captious maner of reasoning, was he counted for an *Arian* hereticke. Wherefore being excommunicated out of the church, yet woulde he seeme as though of his owne accord he had seuered him selfe from their communion. Of him therefore as originall of this errour, the *Aetians* had their appellation, but now are they called *Eunomians*. For in a litle while after *Eunomius* his scribe, who sucked of his filthy sinke of hereticall doctrine, became a ringleader to this sect. But of *Eunomius* in an other place.

VVherein Aëtius differed from the Arians.

Leontius. b. of Antioch.

The Greeke worde is κατηγοριάι, & the speciall title of Aristotles predicaments, yet doth it signifie, as the sense here & otherwise geueth vs to vnderstand, his booke of Elenches by him intituled Ελεγχος.

VVhy Aëtius was called an Atheist.

Eunomius the hereticke.

Cap. 36. in the Greeke.

Cap. xxix.

Of the Councells held at Mediolanum and Ariminum, with the Creedes then concluded vpon.

BY that time there met in Italie, not very many bishops out of the East, for heauie age & long iournyes were letts, so that they coulde not come: but out of the West there came aboue the number of three hundred bishops. The Emperours edict was proclaimed that the councell should be held at Mediolanum. When the bishops of the East came thither, first of all they require, that sentence by their generall consent should be pronounced agaynst *Athanasius*, thinking verily thereby, to stoppe all gappes from goinge or returninge of him any more to Alexandria. After that *Paulinus* bishop of Triuere in Fraunce, *Dionysius* bishop of Alba an heade citie of Italy, and *Eusebius* bishop of Vercellæ, a cytie of the Lygurian Italians had perceaued, that the bishops of the East bent all their myght to enact a decree agaynst *Athanasius*, for no other purpose, but to ouerthrowe the true faith: they stoode vp, and cryed out, that in so doing the christian religion should be cancelled by the meanes of their deceatfull & fraudulent treachery: that the crymes layd

The coūcell of Millayne.

to *Athanaſius* his charge, were falſe repoꝛts & meere ſclaũders: and ꝓ they had inuẽted ſuch things to deface the true and catholicke faith. When they had ended theſe lowde ſpeaches, the Councell
Cap. 37. in the Greeke. brake vp. The Emperour vnderſtãding of this, cõmaũded them foꝛthwith to exile & baniſhmẽt, & determineth wᵗ him ſelfe to ſummone a generall coũcell, to ꝓ end, after citing of all the eaſterne biſhops, into the weſt coutries, he might (if it were poſſible) bꝛing them all to embꝛace vnitie and concoꝛde. But after better aduiſement taken with him ſelfe, he ſawe it was a very hard matter to compaſſe, by reaſon of the farre contries and longe iourney, and therefoꝛe he commaunded the Councell ſhoulde be deuided into two partes: the biſhops then ꝓſent to aſſemble at Ariminum a citie of Italie: the biſhops of the Eaſt to meete at Nicomedia a citie in Bithynia. But his purpoſe tooke no ꝓſperous ſucceſſe. foꝛ nere nother of ꝓ Councells agreed within them ſelues, both was deuided into ſundꝛy factions. Foꝛ neither could the biſhops which mett at Ariminũ in Italy, agree amonge them ſelues, neyther the biſhops of the Eaſt among them ſelues, foꝛ they rayſed a newe ſchiſme at Seleucia a citie of Iſauria, but howe all this came to paſſe, I will hereafter rehearſe in ꝓceſſe of our diſcourſe, if that firſt I ſay ſomewhat of *Eudoxius*. In the very ſame time *Leontius*, who ꝓferred *Aetius* the hereticke to the degree of Deaconſhip, hauing departed this lyfe: *Eudoxius* biſhop of Germanicia a citie of Syria, then beyng at Rome, thought it high time foꝛ him to returne into the Eaſt: he dealeth doubly with the Emperour foꝛ licence to depart with ſpeede, alleadginge foꝛ him ſelfe that the citie of Germanicia ſtoode in greate neede of his helpe and ghoſtly counſell. The Emperour litle thinkinge what fetches he had in his heade, gaue him his paſ-
Eudoxius. b. of Antioche. poꝛt. He thꝛough the ſute and furtherance of the Emperours chamberlaynes, left his owne citie, and crept thꝛough wyle and ſubtletie into the byſhopꝛicke of Antioche: he endeuoureth to reſtoꝛe *Aetius* agayne into the church: and goeth about to ſummone a Councell of byſhops, and to make him Deacon agayne. But his lewde dꝛyft was longe in bꝛynginge about, becauſe the hatred owed vnto *Aetius* was of moꝛe foꝛce to repell him, then the hartie good wyll and furtherance *Eudoxius* vſed to reſtoꝛe him. but of this we neede no moꝛe woꝛdes. Of them which aſſembled at Ariminum, the Eaſterne byſhops not mentioninge the buſineſſe aboute *Athanaſius*, ſignified that the cauſe of their comminge was to diſcourſe of other matters. *Vrſacius* and *Valens*, who at the firſte were *Arians*, and afterwards exhibited a recantation vnto the byſhop of Rome, ſubſcribing (as I ſayd befoꝛe) vnto the clauſe of *One ſubſtance*: ſtoode them in great ſtead, foꝛ theſe two, continewally cleaued vnto the ſtronger and the ſurer ſide. There came alſo to take their part *Germanius*, *Auxentius*, *Demophilus*, & *Caius*. In the aſſembly of biſhops then ꝓſent, when diuers men would haue diuers things enacted: *Vrſacius* & *Valẽs* affirmed ꝓ all foꝛmes of faith layd downe in times paſt, were thenceforth to be cãcelled, & that ꝓ new foꝛme of faith publiſhed a litle befoꝛe, at ꝓ councell of Sirmiũ, was to be cõfirmed. When they had ſo ſayd, they gaue foꝛth a ſhete of paper, which they had in their hãds to be read. The ſecond creede wꝛitten befoꝛe at Sirmium, & ſupꝛeſſed there (as I ſayd befoꝛe) read alſo at Ariminũ, & tranſlated out of the Latine into ꝓ Greeke tõgue, was layd downe in theſe woꝛds: This Catholick faith was publiſhed at Sirmiũ, in the preſence of *Cõſtantius* our liege lord, *Flauius Euſebius*, & *Hypatius* renowmed conſuls, the eleuenth Kalends of Iune. VVe beleue in one onely true God, the father almightie, creator and maker of all things, & in one onely begotten ſonne of God, who was before all worlds, before all beginninges, before all tymes that may be imagined: and begotten of God the father vvithout any paſſion, before all comprehenſible knowledge, by vvhome both the vvorld and all things were made: one only begotten, begotten of the father alone, God of God, like vnto the father which begatt him according vnto the ſcriptures: vvhoſe generation no man hath knovven ſaue the father vvhich begatt him. him vve knovve, his onely begotten ſonne, to haue come dovvne from heauen at the fathers becke, to banishe and vvype avvay ſynne: to haue bene borne of the Virgine *Marie*: to haue bene conuerſant vvith the diſciples: to haue fulfilled according vnto his fathers will, all his meſſage, to haue bene crucified, to haue ſuffred & died: to haue deſcended into hell, and there to haue diſpoſed all things, at whoſe ſight the porters of hell gates trembled: to haue riſen againe the third day: againe, to haue accõpanied with his diſciples, & after 40. daies were expired to haue aſcended into heauen, where he ſitteth at the right hand of the father, and ſhall come againe at the laſt day with the glory of his father, to reward euery one according vnto his workes. And we beleue in the holy ghoſt, whome the onely begotten ſonne of God, Ieſus
A forme of faith layde downe in the councell of Arimino in Italy, by certaine Arian biſhops.
Ioh. 14. 16. Chriſt him ſelfe, promiſed to ſend mankind, the cõforter, as it is written: I go vnto my father, & I will pray my father to ſend you an other comforter, the ſpirite of trueth: he ſhall take of myne,

and

and shall teache & leade you in all things. The word *Substance* being simply layd downe of the fathers, & vnknowen of the ignorāt people, geuing vnto many great cause of offence, insomuch it is not founde in holie scripture: vve haue thought good to abandone it, and henceforth speakinge of God to make no mention of the vvorde *Substance*, because the sacred scriptures haue not once remembred the substance of the Sonne, or of the holie ghost. VVe say that the sonne is like the father in all things, & that because the word of God hath affirmed & taught it vs. Whē these things were read, such as were not pleased with the circumstances and contents therof, rose vp and sayde: We came not hither as though we wanted faith and beleefe (for we retayne that faith which we learned from the beginning) but we are come to withstand nouelties, if ought be practised prejudiciall vnto ỳ same. If those thīgs which you haue now read, neither sauor neither tend to ỳ establishing of nouelties: accurse & renounce the heresie of *Arius* in such wise, as the old & auncient canon of the church hath banished all hereticall & blasphemous doctrine. It is apparent vnto the whole worlde what tumults & troubles the blaspemous opiniō of *Arius* hath raysed, euen vnto this day, in the church of God. This offer was not accepted of *Vrsacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus*, & *Caius*, & therupon the bond of vnitie retained in the church of God, was broken asunder. For these men cleaued vnto such things as the councell of Ariminū had decreed: ỳ other confirmed the canons of the Nicene Councell, & derided ỳ contents of the creede ỳ was read in their presence, but specially *Athanasius*, so ỳ by occasion thereof he wrote vnto his friends after this maner: VVhat auaileth it (I beseech you) vnto the Catholicke church for the furtherāce of pietie & godlines, now to propose questiōs of the faith? & to intitle their creede with the names of the Consuls which then were in office? for *Vrsacius*, *Valens*, and *Germanius* haue wrought that which was neuer done or heard of among the Christians. when they had written such things as they thought necessarily to be beleued of them, they layd downe the Consulls, the moneth and the day: that it might easily appeare vntō all vvise men, their faith not to haue bene before the raigne of *Constantius*. Euery one of them hauinge respect vnto their ovvne hereticall doctrine, haue layde dovvne their seuerall censures. Furthermore vvhen they take penne in hand to pronounce vvhat they thinke of the Lorde, they name vnto them selues an other Lorde, to vvete, *Constantius*. for it vvas he that opened them the gapp vnto impietie. And vvhile they denied the sonne of God to be ætetnall (for they fell into such outragious impietie, they became deadly foes vnto the Christiā faith) yet they intitled the Emperour sempiternall. But peraduēture they tooke example of the holie prophets, vvho noted vnto vs the times they lyued in, for to intitle their creeds with the names of Consulls. If they presume to alleage them as a president to their doynges, they are foully deceaued, and bevvray very much their owne ignorance and folly. For though the Prophets made mention of the tymes they lyued in, as vve reade in *Esay* and *Oseas*, who lyued in the dayes of *Ozia*, *Ioathan*, *Achaz*, and *Ezechia*: as vve reade in *Ieremie*, who prophecied in the dayes of *Iosia*: as vve reade in *Ezechiel* & *Daniel*, who florished vnder the raigne of *Cyrus* & *Darius*: and as vve find in other prophecies reuealed vnto the vvorld at other times: yet vvere not they the first founders of the seruice of God & sacred religion. It vvas long before their times, it vvas from euerlasting, it vvas before the foundacions of the vvorld vvere layd, the which verily God him selfe, by Christ hath prepared for vs. The tymes vvhen theyr fayth had her originall. they dyd not signifie, for there had bene faithfull men longe before them: but those vvere the dayes vvhen such promises of God & prophecies of thinges to come vvere preached by them. The promises verily concerned chiefly the incarnatiō of our sauiour: the circumstances thereof and such thinges as vvere annexed therevnto, signified plainely the thinges that should happē both to Iewes & to Gentils. Moreouer in the aforesayd specified times, their faith (as I sayd before) had not her first foundatiō & beginning but the prophets thē selues: for they liuing thē foreshewed such things to come. But these our fouthsaiers, neither writing of stories, neither prophecying of things to come do write, *This Catholicke faith was published*: adding immediatly thervnto the names of the Consulls, the moneth of the yeare, & the day of the vveeke. Euen as the holy men of old haue declared both the times of the mattets they wrote of, and the yeares of their owne ministerie: so these men haue noted vnto vs the dayes when their faith first beganne. I would to god they had on ly vvritten their owne beliefe, for now they haue assigned an originall or beginninge of their faith, and they fall a reasoninge of it, as if it had neuer bene heard of before. They vvrite not, *This is our beliefe*, but in this sort, *This Catholicke faith was published*. VVherfore their bold & presūpteous enterprise bewraieth their barren & witles braines:

The answere of the Catholicke bishops.

The epistle of Athanasi? vnto his familier frieds, where he lateth downe his censure of the creede going before condemning it for hereticall.

and their nevve founde faith is no othervviſe, in playne vvordes, then the Arian hereſie. So they vvrote, then they beganne to beleeue, from that tyme forth they determined to reueale theyr faith in no other ſenſe then vve reade in *Luke* the Euangeliſt: There vvas geuen out then a commaundement from *Auguſtus Cæſar*, that the vvhole vvorlde ſhould be taxed. that commaundement vvas not geuen before, but then tooke place from thoſe dayes forth, and vvas published by him vvhich vvrote it. So vvhen theſe men doe vvryte: *This fauth is nowe publiſhed*, they shevve theyr errour nevvly inuented, and not to haue bene before. But if they adde the vvorde *Catholicke*, they plunge them ſelues vnvvares in the hereticall pudle of the Cataphrygians: ſo that they ſinge after theyr note: *The Chriſtian faith was reueuled vnto vs*, *The Chriſtian faith beganne of vs.* And as they tooke *Maximilla* and *Montanus* for theyr Lorde, ſo theſe men in ſteede of Chriſt haue choſen *Conſtantius.* If the fayth beganne in thoſe dayes, in the tyme of theyr Conſulships, vvhat ſhall become of the auncient fathers and bleſſed martyrs? VVhat ſhall become of them, vvhome theſe men them ſelues inſtructed in the fayth, and departed this lyfe before theſe Conſulls? Hovve ſhall they rayſe them from the deade, to roote out of theyr mindes their former religion, and to plant afreshe their late inuention of faith? They are ſo ſenſeleſſe and ſo voyde of vnderſtandinge, that they can doe nought elſe ſaue forge out fayned cauſes: the vvhich, beynge as they are both fonde, ſlender, & vpon ſlippery foundations, may eaſilie be confuted and ouerthrovven. **Theſe were the contents of *Athanaſius* his epiſtle the which he ſent vnto ſome of his familiar friendes, the ſtudious may at theyr pleaſure examine it with them ſelues, and knowe throughly ſuch thinges as he hath diſcourſed of, both ſubtly and ſubſtantially. We haue onely alleadged a portion thereof, leſt we ſhoulde ſeeme ouer tedious. Touchinge the premiſes we haue moreouer to vnderſtande, that the Councell depoſed *Valens*, *Vrſacius*, *Auxentius*, *Germanius*, *Caius*, and *Demophilus*, becauſe they refuſed to renounce and accurſe the hereſie of *Arius*. Wherefore takinge their depoſition impacientlie, they runne vnto the Emperour, and ſhewe him the forme of faith that was read in the Councell. The Councell alſo wrote vnto the Emperour an epiſtle, wherein they ſignified vnto him what they had decreed, the which beynge tranſlated out of the Latine into the Greeke tongue, is vſually read as followeth.**

Luc. 2.

The Epiſtle of the Councell aſſembled at Arminum vnto the Emperour.

The biſhops aſſembled at Arimino in Italie, where the Arians were cõdemned, do write thus vnto the Emperour Conſtantius.

According vnto the commaundement of God, and the edict of your gracious highneſſe, vve haue thought good to ratifie vvith our conſent, ſuch canons as of olde did concerne the Chriſtian faith. For vve haue met together out of all the cyties throughout the vveſt partes of the vvorld, to the ende the faith of the moſt holie and Catholicke church may be the more famous, and the aduerſaries thereof the better knovven. After deliberation and good aduiſement taken, it ſeemed beſt vnto vs firmely to retayne, and in retayninge to holde faſt vnto the ende that faith, vvhich hath bene continevved hitherto from tyme out of memorie, vvhich hath bene preached of the Prophets, Euangeliſts, & Apoſtles through the grace of our Lorde Ieſus Chriſt, vvho is the protectour of your empire, & the cõſeruer of your health. It ſeemed very abſurd, nay vve thought it an haynous offence, to alter ought of the things that vvere rightly and reuerently decided: but eſpecially to intermedle vvith the canons of the Nicene Councell, ſo exquiſitely handled, & ſo throughly ſifted out by the ayde & ſuccour of your father of famous memory the Emperour *Conſtantine:* the ſage doctrine & graue cenſures of vvhich councell pearced the eares & hath bene prited in the minds of all people: by whoſe only force it came to paſſe that the hereſie of *Arius* was foyled & ouerthrowen, by whoſe meanes alſo not only this, but all other rotten hereſies whatſoeuer are rooted out. VVhat may well be added therevnto, it is doubtfull, to take any thinge therefro is daungerous. If ere other be permitted, there vvill enſue thereof ſuch libertie, that euery one vvill fovv ſuch levvde doctrine as pleaſeth him beſt. VVherfore *Vrſacius* and *Valens* beyng of late infected vvith the peſtilent hereſie of *Arius*, and therefore iuſtly banished our communion, they did not onely repent them of their fond dealing, their conſcience yelding manifeſt teſtimonie, & accuſing thẽ of the ſame, to the end they might againe be made partakers of the ſame communion: but alſo as their ovvne vvrytinges doe beare vvittneſſe, they craued pardon vvith humble and earneſt petitions, ſo that in the ende all theyr levvde behauiour, all their corrupt learning was forgeuen & forgotten. theſe things were done at what time the councell of Mediolanũ was held, in the preſence of certaine prieſts of Rome. But when

vve

we call to remembrance how that *Constantine* the Prince, worthy of noble praise among all posterity, imployed great labor & industry for the curious sifting & true knowledge of the Nicene Creede: it seemed vnto vs a thinge contrary to all reason for to renewe any thinge thereof, or to innouate any thing preiudicial to the same, after his decease, who first was baptized, then departed this life, & now resteth in ioy: & to make light accompt of so many blessed confessors & martyrs who framed & furthered this doctrine, vvho also according vnto the auncient purpose of the catholick church were so perswaded, & persisted in the same vnto their liues end. VVhose faith God the father through our Lord Iesus Christ, hath cõtinewed vnto the yeares of your imperiall raigne, by whose helpe your kingdome is enlarged, & your self become Lord of all these our coũtries & dominions vnder heauen. But of the contrary those miserable men & bewitched mindes, caried away with a furious kind of motion, haue gone about to proclayme them selues authors & preachers of wicked doctrine vnder colour of well doing, & to ouerthrowe the right sincerity of the trueth. For as soone as the coũcel at your cõmaundement met together, they laid wide open their cõceiled fraude & couered deceat: as soone as also they perceaued *Germanius*, *Auxentius*, & *Caius*, who had brought discord & dissentiõ into the church of god, to be in all respects like affectioned with thẽ, they assayed through wiles & wilful assẽblies, to establish some nouelty. whose doctrine & opiniõ, though but one in name, yet in number it farre exceeded the heape of all blasphemies. But when as they sawe they would not cleaue vnto their opinion, neither condescend vnto their lewde practises: they transported them selues into our side, as if they had determined to subscribe vnto the contrary doctrine. but not long after their cankred minds were knowẽ well inough. VVherfore that the quiet estate of the church may not be tossed with such waues of troublsome dissẽtion: that all be not set on tumults & vprores: it seemed very necessary vnto vs to ratifie the decrees confirmed of olde, inuiolably to conserue them, & to forbid these men our cõmunion. For this cause haue we sent legats with our letters vnto your maiesty, of whome you may vnderstand the mind & meaning of the coũcell: whome also we haue charged first of all to proue the manifest trueth by autority & testimony of old & aũciẽt lawes wisely decreed, & to opẽ vnto your indifferẽt censure & iust sentẽce not (as *Vrsacius* & *Valens* affirmed) that quietnes shoulde ensue, if the canons lavvfully decreed, and aduisedly decided shoulde be ouerthrovven (hovv can they pleade for peace which haue pearced through, and broke asunder the bonde of vnitie) but that discorde and debate shoulde rise thereof not onely in other cities, but also in the Churche of Rome. VVherefore vve humbly request your maiestie of your gracious fauour and vvonted clemency to accept this our message, that you permitt no nouelti to creepe into the church of god to the cõtumelie of such as already are departed this life: but that you graunt vs licence and your lavvfull fauour, firmely to persenere in those thinges vvhich our auncetors haue decreed, in as much as it is euident vnto all men, that vvhatsoeuer they did, it vvas throughe vvell aduised councell, prudent consideration, and the ayde of the holy Ghost. for the innouations of these men doe graffe in the mindes of the faythfull, incredulitie: in the mindes of the vnfaythfull crueltie. Also vve humbly request your highnes, that the Bishops vvhich vvander in farre and foraine regions, grieuously afflicted by reason of great yeares and the misery of vvant and necessitie, may by your safe conduyte returne home from exile, to the ende the Churches remayne not desolate & destitute of their Bishops being thus farre asunder. last of all our humble sute is vnto your maiestie that nothing be either diminished or added vnto the old & aũcient decrees: but that all whatsoeuer haue bene obserued vnto this day through the godly procuremẽt of your father, may henceforth be of force, strength & vertue: & that hereafter there may rise no molestation vnto vs about those things, that you suffer vs not to be banished our churches: but that bishops may be resiant with their flocke: that they may enioy peace & tranquillity for prayers & deuout seruice of God: that they may pray cõtinewally for the preseruation of your healthe, your empyre, and prosperous estate, the which God of his goodnes long continewe. Our legats wil enforme you of the subscriptions & the bishops names: they are also of learning sufficient, to let you vnderstand by testimonies of holy Scripture, all the circumstances of the decrees. These things ꝑ councell wꝛot & sent vnto ꝑ Emperour by certaine bishops. but *Vrsacius* & *Valens* preuenting their comming, reuiled & discredited ꝑ councell ẅ the emperour, shewing vnto him a patched forme of faith, which they had brought in their pocket: ꝑ Emperour in so much he was afore time infected ẅ ꝑ Arian opinion, began wonderfully to stomacke ꝑ councel, & to aduaũce into honor & estimation *Vrsacius* & *Valens*. Wherfore ꝑ bishops ꝑ were sent by ꝑ councel

What credit & reuerence they geue vnto the coũcell of Nice.

The lewde behauiour of the Arians.

The Bishops assembled at Arimino requeste three thinges of the Emperour Constãtius. 1. that he winke not at nouelties. 2. that he call home the bishops from exile. 3. that there be no alteration of olde canons.

wayted very long about his court, yet coulde they get no anſwere of him. At length by other meſſengers the Emperour wrote vnto the councell in this maner.

The epiſtle of Conſtantius vnto the councell aſſembled at Ariminum.

Conſtantius the mighty and triumphant *Auguſtus*, vnto all the Bishops aſſembled at Ariminum ſendeth greeting. Although it is not vnknowen vnto your holines, that vve haue alvvayes great care and conſideration of the diuine, the reuerend, and ſacred religion of Chriſt: yet had vve as yet no leaſure to talke vvith the tvventy Bishops, whome your wiſedomes ſent in embaſſie vnto vs. For vve haue hitherto bene vvholy occupied about the expedition we made againſt the Barbarians. And requiſite it is (as you knovve very vvell) for him that vvill deale in matters of religion, to be voyde of all care and troubleſome affayres. Therefore vve haue vvilled the Bishops to vvayte for our comming at Adrianopolis, ſo that vvhen vve haue rightly diſpoſed the common affayres of the publique weale, we may then geue eare and wey diligently afterwards ſuch things as they shall lay before vs. In the meane vvhile let it not grieue your vviſedomes to expect their returne, that after their departure hence and the bringing of our anſvvere vnto you, ye may finish and conclude ſuch thinges as shalbe for the vſe and furtherance of the Catholicke Church. When the Bishops had receaued theſe letters, they wrote backe againe vnto the Emperour in this ſorte. VVe haue receaued your maieſties gracious letters (moſt godly Emperour) wherby we gather you had not ſufficient leaſure (by reaſon of the neceſſary buſines of the common vveale) to geue our legats the hearing: moreouer that you geue vs in charge to vvayte for their returne, vntill that your highnes of your vviſedome hath deepely vvayed the thinges vve haue decreed and layde dovvne agreeably vnto the canons and conſtitutions of our auncetors. But novve by theſe our letters vve proteſt and aſſure your maieſtye, that vve vvill in no vviſe shrinke from our ſentence and determination. VVe haue alſo charged and enioyned our legats the ſame. VVherefore vve humbly beſeech you, of our vvonted clemency to voutchſafe the reading of theſe our ſimple letters, and to take in good parte ſuch thinges as vve haue enioyned our legats. Your clemency moreouer knovveth as vvell as vve, hovve heauy and hovve lamentable a caſe it is, ſo many churches in the time of this your moſt bleſſed raigne, to be bereaued of their Bishops. And therefore vve are humbly to craue againe and againe (moſt holy Emperour) that before the sharpe and nipping ſeaſon of vvinter (if it ſo ſeeme good vnto your highnes) you wil licence vs to returne home vnto our Churches, to the ende vve may poure out together vvith the people our accuſtomed prayers vnto God the father Almighty and to our Lorde and Sauiour Chriſt, his onely begotten ſonne, for the proſperous eſtate of your raigne, euen as we haue accuſtomed in times paſt, and yet ceaſe not to doe. After they had vvritten thus and continewed there a while longer, when as the emperour voutchſafed not to anſwere them, euery one returned to his owne home. The Emperour becauſe he had purpoſed with him ſelfe to ſowe the Arian opinion throughout euery Church, & endeuored with might and mayne euery where to preferre the ſame, tooke hereby occaſion at the Biſhops returne, to bring about his haynous offence: and ſayd, that in contempt, and deſpite of him, contrary to his will they had diſſolued the councell. Wherefore he gaue *Vrſacius* authoritie, freely at his pleaſure to practiſe all miſchiefe againſt the Churches of God: and commaunded him moreouer, to ſend into the Churches of Italie the forme of fayth that was read in the councell of Ariminum: and ſuch as would not ſubſcribe vnto the ſame ſhoulde be depoſed, and others placed in their rowmes. Firſt of all *Liberius* Biſhop of Rome, as ſoone as he denied his hande thereunto, was exiled by *Vrſacius*: and *Felix* Deacon of the Church of Rome, addicted vnto the Arian opinion, was of the ſame *Vrſacius* by mayne force and violence preferred to the biſhoprick. Wherfore all the Weſterne partes of the worlde by reaſon of theſe newe deuiſes, were at great diſcorde and tumults, while that ſome were by force depoſed and ſent to exile, ſome other ſubſtituted in their rowmes, theſe thinges were wrought by vertue of the Emperours edicts ſent into the Weſt contries. *Liberius* not long after was called home from exile, recouered his biſhoprick againe, becauſe that the people of Rome was on an vprore, and thruſt *Felix* out of the Church, ſo that the Emperour was conſtrained againſt his will to agree thereunto. *Vrſacius* hauing played ſuch prankes in Italie as pleaſed him beſt, tooke his iourney into the Eaſt, and got him to the citie of Nice in Thracia. There, after he had continewed a long while, he called a councell, and went about to ratifie the forme of faith that was read at Ariminum, and tranſlated (as I ſayd

The reſcript of the councell held at Arimino vnto the Emperour Conſtantius.

Liberius b. of Rome exiled.

Felix b of Rome an Arian.

Liberius b. of Rome reſtored againe.

The councel of Nice in Thracia, cal-

sayd before) into the greeke tongue: to publishe and sett forth the same with glorious titles as agreed vpon by a generall councell, calling it the Nicene fayth, to the intent that thereby, in vsing the name of Nice he might snare the ignorant, the rude and simple people. For they thought verily that it was the same forme of fayth, which of olde was confirmed at Nice a citie of Bithynia, but their forged pretence was no long furtherance vnto them. For in a short while after their treachery was reuealed, and the authors thereof derided for their labor. So farre of such thinges as were done in the West.

Cap. xxx.

Cap. 38. in the Greeke.

The crueltie of Macedonius the Arian, and tumults raysed by him at Constantinople and elsewhere.

NOwe that we haue sufficiently discoursed of the West Churches, let vs turne our talke and direct our penne into the East, and there first beginne with the Arians. The Arian Bishops being puffed vp with pride and confidence they put in the Emperours edicts, presumed more boldly to bring their purposes to effect, but in what sorte they sommoned the councell I will afterwards declare, when that first I haue runne ouer their lewd practises before the councel. *Acacius* & *Patrophilus* as soone as they had deposed *Maximus* bishop of Ierusalem, placed *Cyrillus* in his rowme. *Macedonius* went about vtterly to ouerthrow ỹ contries & bordering cities of Constantinople, vsing his seruants & ministers as fit instruments to the defacing of the church of God. he made *Eleusius* bishop of Cyzicum: *Marathonius* bishop of Nicomedia, who afore time had bene deacon vnder *Macedonius* him selfe, & very carefull about the affaires of men & women, ỹ were addicted vnto monasticall & solitary life. But now heare how *Macedonius* went about to ouerthrow ỹ contries & cities within ỹ prouince of Constantinople. This man, aspiring (as I said before) vnto ỹ bishoprick, plagued infinitely such as were determined to persеuere in ỹ opinion contrary to his, & thrust out of the church not only such as in ỹ councell seemed to vary from him, but also ỹ Nouatians (for he knew of suerty that they embraced the creede containing the clause of one substance) & cruelly tormented them. *Agelius* their bishop was faine to flie away for to saue his life. Many excellent & notable men were then apprehended, and grieuously plagued, because they refused to be partakers of their communion: yea after torments they were constrayned by force to communicate with them. for they stretched wide open and gagged their mouthes, they popped in the mysteries: such as were thus handled tooke it farre more grieuous then all the other torments. they trayled women & children by maine force into their communion. if any refused or gayneSayd their doings, immediatly they were scurged, after stripes imprisoned, and in the ende compelled to endure more bitter torments. Whereof I will alleadge one or two examples, whereby the woodnes and crueltie both of *Macedonius*, and also of others, who at that time were renowmed and famous for such lewde feates, may euidently appeare vnto the whole worlde. Of the women that denied to communicate with them, some were layd along in chestes and at the lidds, their breastes sawed of: some other had their papps burned with fearing irons glowing hott, and with egges laid therunto that were rosted so harde, that they scalded for heate. These newe kinde of torments neuer heard of before among Pagans & Ethnicks were practised of these men which professed christianitie. These things I my selfe haue heard *Auxanon* (of whome I spake in my first booke) reporte, being a very old man: who though he was a priest of the Nouatian Church, yet suffred he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander Paphlagon*, who led a very straict and seuere kinde of life, (after the same sorte with him) he was imprisoned, scurged and endured many torments: that *Alexander* after the grieuous lashes of the whipp dyed in prison, and was buried nigh the sea shore on the right hand as ye goe to Byzantium hauen, called Ceras, by interpretation an horne, where there is a Nouatian Church bearing the name of *Alexander*. They destroyed at the commaundement of *Macedonius* not onely other Churches in other cities, but also the Nouatian Church within the citie of Constantinople, nigh the signe of the storke. but why I made mention of this seuerally, at this tyme, as I heard with mine owne eares of *Auxanon* an olde graybeard: now I am about to declare. By the commaundement of the Emperour, and the cruelty of *Macedonius*, it was proclaymed that the churches of such as embraced ỹ creede containing ỹ clause of one substance should be thrown downe, euen to ỹ foundations. this law being ioined w̄ ỹ violēce of *Macedonius* proceaded to ỹ ouerthrow also of this church such as were appoynted to bring these feates to passe, busily occupied their braynes and prompt-

Cyrillus b. of Ierusalem an Arian.

The hainous practises of Macedonius the Arian.

The cruelty of the Arian hereticks.

A lawe against the churches of God, made by Arians.

ly dispatched them. I can not chuse but greatly maruell at the Nouatian secte, to see what singuler affection they bare vnto their Churche: and what charitable minde such as then were deposed by the Arians, but nowe enioy their Churches in peace, shewed towards them. For as soone as the commissioners for the suppressing of Churches had geuen the onsett, immediatly a great number of Nouatians, and diuers others which maintayned the doctrine of one substance, pulled downe that Church, remoued it to an other place, and there erected it againe. The place is situate right ouer against the citie, and at this day called Sycæ, it is the thirtenth portion of the prouince of Cōstantinople. The church was remoued in a very short space, by reason that so great a multitude of people with great good will and promptnes of minde sett to their helping handes. for one caryed the tyles, an other the stones, the thirde the timber, others conueyed other stuffe into Sycæ. The women also and the children were a furtherance to the building, for they thought their prayers woulde be the sooner hearde, and to profitt them selues very much, in that they imployed their labor and industrie to the consecration of building vnto the Lorde. In that sorte the Church of the Nouatians was translated to Sycæ, but after that, *Constantius* being dead, *Iulianus* the Emperour commaunded that the place where the Church aforetime had bene builded, shoulde be giuen to the Nouatians. The people againe, in such sort as before, went about the building of the Church, and the translating of the stuffe into the place where it stoode at the first, and being builded farre more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I sayd before) was the thirde time builded in the raigne of *Iulianus*. At that time both the true Catholiks and the Nouatians were a like handled. And because the true christians abhorred the temples where the Arians frequented, they resorted together with the Nouatians vnto three other Churches (for the Nouatians had so many Churches permitted them in that city,) and there they deuoutly serued God together: litle there was to the contrary but that they had bene linked together in the bonde of vnitie and concorde, had the Nouatians not refused to retayne their olde mind, from the which they had fallen. But as touching other matters ech embraced other, with such singuler affection & entire loue, that one was ready to hazard his life for the other. They were molested together not onely at Constantinople, but also in other cities and prouinces. In a while after *Eleusius* who lately had bene placed Bishop of Cyzicum, imitating the steppes of *Macedonius*, armed him selfe against the Christians, afflicted them euery where & tormented them grieuously: he made the Nouatian Church which was at Cyzicum euen with the grounde: and *Macedonius* gaue the last stroke and finall conclusion to the hayneus offences which he committed. For vnderstanding that there were many both at Paphlagonia and Mantinium of the Nouatian opinion, which coulde by no meanes commodiously be remoued by Ecclesiastical authoritie: he procured that foure bands of souldiers at the Emperours commaundement should be sent into Paphlagonia, to the ende the inhabitants might be terrified with the great shewe of glittering armour, and thereby brought to embrace the Arian heresie. But such as inhabited Mantinium, being kindled with an earnest zeale towards Christian religion, went agaynst the souldiers with chearefull mindes and valiant courage: after they had mustred together a greate host, they all marched forwards to battell: some had taken in their hande long hedging bills, some axes, some other mett by chaunce with rusty armour. When they ioyned together and came to handygriping, many of the Paphlagonians were beaten downe, the souldiers (fewe onely excepted) were slaine euery one. Although there be many of the Paphlagonians which presently can report ẏ̄ same, yet haue I heard it of a certaine husbandman of Paphlagonia, who had bene present him selfe at the skirmishe and borne away many blowes. And though *Macedonius* had wrought many such notable feates (as he thought) in the behalfe of religion, where slaughter, and battell, and bondage and ciuill dissentions fell out: yet that haynous offence of his procured vnto him and that most iustly, great hatred, not onely among them which then bare away incurable woundes (he being the cause thereof) but also among his owne familiar and deare friendes, so that the emperour also had him in displeasure and alienated his minde from him, partly for this thing, and partly for an other cause, which was as followeth. He went about to pull downe the temple where the tombe of the Emperour *Constantine* lay, and put the people which prayed within, and serued God deuoutly in great feare of their liues. *Macedonius* had purposed to translate the Emperours bones, lest the tombe with the falling of the temple shoulo breake, and deface ẏ̄ monument. The people vnderstanding of this withstoode his enterprise, affirming it a thinge vnlawfull to translate the Emperours bones, that it was in maner nothing elle but the digging of him vp againe, out of his graue. The people was deuided in-

Eleusius a cruell Arian Bishop. Macedonius an Arian & a great murtherer of the true Christians.

The translatiōof bones and reliques is forbidden

into two parts: the one iudged the deade carkasse in no wise to be iniuried with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of one substance with generall consent resisted the deede: but *Macedonius* making no accompt of the gainsayers, translated the carkasse into ỹ church where *Acacius* the martyr had bene buried. This was no soner done, but the multitude of the contrary side ranne thither in all the hast, they set them selues one against the other, & without any delay they went together by ỹ eares. so great a slaughter was committed, that the body of the Church was aflote with streames of blood, and yet not only there, but also from the Church porch vnto the streete, the way was all blood and deade carkasses crossing one an other. When the Emperour vnderstoode of this woefull and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murthered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the gouernment of the westerne dominions vnto *Iulian* (whome lately he had made *Cæsar*) he returned into the East. but how *Macedonius* in a short while after, was depriued of his bishoprick, and receaued so small a punishment for so greate an offence, I will declare in an other place.

as an vnlawfull thing by the true christians, but the Arians did practise it

Cap. xxxi.

Cap. 39. in the Greeke.

Of the councell helde at Seleucia a city of Isauria.

NOwe I begynne to discourse of the other councell resembling the councell of Ariminum, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops shoulde meete at Nicomedia in Bithynia: yet the greate earthquake which shooke the countrey and ouerthrewe Nicomedia, was a let so that they coulde not assemble there. This came to passe in the consulship of *Tatianus* and *Cerealius* the eyght and twentyeth of August. They consulted for to remoue the councell into the citie of Nice which was not farre of, but altering their sentence they appoynted to meete at Tarsus a citie of Cilicia. neyther yet coulde they all agree vpon that, and therefore they assemble at Seleucia a citie of Isauria called Roughe. These things were done in one and the same yeare, when *Eusebius* & *Hypatius* were Consuls. The number of Bishops which met there was a hundred and threescore. There was also with them one *Leônas* a man of great authoritie & fame in the Emperours court: in whose hearing it was commaunded by the emperours edict they shoulde reason of the faith. *Lauricius* also, captaine of the garrison in Isauria, was commaunded to supply and minister vnto the Bishops, whatsoeuer they wanted. The bishops being met together the eight and twentieth of September disputed to & fro, their disputation was laid downe in writing by publick notaries. for there were scriueners present of swift pẽning & great exercise, ready for to note their obiections, resolutions, & what other thing soeuer was vttered. All which thinges are at large set forth in the booke of *Sabinus*, intituled the collection of councells where the studious Reader may peruse them at his pleasure: but I of my part will therfore runne ouer briefly the chiefe pointes therof. The first day of their assembly, *Leônas* commaunded, that euery one should freely propose what pleased him best. but they that were present affirmed it was not lawful, to call any thing into question before they came whose presence was required in the councell. For *Macedonius* Bishop of Constantinople, *Basilius* bishop of Ancyra & sundry others were looked for of the councell: who mistrusting their cause & suspecting they should be accused of hainous crimes, absẽted them selues of set purpose. *Macedonius* pleaded sickenes for him selfe: *Patrophilus*, that he was sandblinde, troubled with dropping & bleare eyes: and by reason of the aforesayd causes that of necessitie they were constrained to stay in the suburbes of Seleucia. the rest alleadged other causes of their absence. And when *Leônas* saide they might propose questions for all they were absent: the Bishops answered, that it was not meete any thinge should be reasoned of, before they had first diligently examined the liues and conuersation of such as were accused. for *Cyrillus* bishop of Ierusalem, *Eustathius* bishop of Sebastia in Armenia, and diuers others had hainous crimes laide to their charge. Wherefore there was great contention betwene them that were present whilest ỹ the one part would first examine their liues, the other part reason and question of the faith. The doubtfull and darke sentence of the Emperour was cause of that hurlyburly. For the letters which he wrote vnto the councell commaunded one while one thinge, an other while an other thinge first to be handled. The barience that rose among them that were present so deuided them, that it ministred occasion vnto the councell of Seleucia to parte them selues into two factions: vnto the one side there cleaued *Acacius* Bishop of Cæsarea in

The councel of Seleucia held Anno Domi. 363.

Leônas.

Lauricius.

The Arians absent them selues with excuses.

Palæſtina, *Georgius* Biſhop of Alexandria, *Vrſacius* Biſhop of Tyrus, *Eudoxius* biſhop of Antioch together with thirty others: of the other ſide there were *Georgius* Biſhop of Laodicea in Syria, *Sophronius* Biſhop of Pompeiopolis in Paphlagonia, *Eleuſius* Biſhop of Cyzicum, together with many others. When that that ſide preuayled which firſt woulde haue had them reaſon of the faith: the Complices of *Acacius* motioned that the Nicene creede ſhoulde be abrogated and that a new forme of fayth was to be layde downe: the contrary part (being moe in number) approued all other thinges of the councell of Nice, the clauſe of one ſubſtance onely layde aſide. And when as they had thus brawled amonge them ſelues from morning to night, at length *Siluanus* Biſhop of Tarſus cryed out amonge them, that it was not their parte to laye downe a newe forme of fayth, but to retayne vnuiolably that which was decided at Antioch, at the dedication of the Churche. He had no ſooner ſpoken, but the confederats of *Acacius* roſe vp and gott them away: the other ſide bring forth the creede concluded vpon at Antioch. they reade it, and immediatly the councell was diſſolued. The day after, meeting together at the Churche of Seleucia, they barre the doores, and ratifie with their ſubſcriptions the forme of fayth that was read the daye before. In their creede which were abſent, their readers and Deacons ſubſcribed, for they had ſignified before, that they woulde by their Deputies approue the aforeſayd creede.

Cap. 40. in the Greeke.

Cap. xxxii.

Howe that Acacius of Cæſarea rehearſed an other creede in the councell of Seleucia: alſo how that he and his complices after the Emperours returne out of the weſt mett at Conſtantinople and procured the councell of Ariminum to be ratified adding thereunto of their owne.

Acacius and his complices founde great fault with the canons of that councell, becauſe they ſubſcribed when the Church doores were ſhutt. for (ſayth *Acacius*) the thinges which are done in huckermucker, as they ought not to be approued, ſo are they not voide of ſuſpicion. This he ſayde becauſe he carryed in his pocket an other forme of fayth ready to be offred vp. he read it in the preſence of *Lauricius* and *Leônas* that were noble men: and bent his whole might to haue onely the ſame confirmed. theſe thinges were done the ſeconde daye of the councell, and beſides nothing. The thirde day *Leônas* went about to call both partes together, at what time *Macedonius* Biſhop of Conſtantinople, and *Baſilius* Biſhop of Ancyra were preſent. When both theſe men mett together and preſented them ſelues, to wete of the contrary ſide vnto *Acacius*, his confederats woulde not ſhewe their faces in the councell, but ſayde that it was requiſite they ſhould be baniſhed the aſſemblie, who of late had bene depoſed, and then alſo were accuſed. After much adoe when this ſide had the vpper hande, they that were accuſed left the councell, in whoſe rowmes *Acacius* together with his company ſucceded. Then *Leônas* ſtoode vp and ſayde that *Acacius* had preſented vnto him a booke: yet knewe they not that it was a forme of fayth, which confuted ſometymes priuely, ſometymes openly and playnly the opinion of the contrary ſide. When that all made ſilence and gaue diligent eare, thinking nothing leſſe then that it had bene a forme of fayth: at length *Acacius* read his creede or fayth, with a certayne preface written before it as followeth:

A certaine proteſtation of Arian Biſhops where vnto they annexed their creede.

VVe vvhich by the Emperours edict mett yeſterday, that is the fift of the kalends of October at Seleucia in Iſauria, haue labored vvith all might poſſible to continevve vnitie & agreement in the church of God: to diſpute & reaſon of the faith, according vnto the ſacred teſtimonies of the Prophets & euangeliſts, with modeſt & quiet mindes, as the moſt vertuous Emperour *Conſtantius* hath geuen vs in charge: & to conclude nothing for canons of the Church vvhich might be founde contrary to holy Scripture. but ſeing there were ſuch kinde of men at the councell, vvho rayled at ſome: ſhutt vp ſome others mouthes: forbade theſe to ſpeake: excluded the other from their cõpany: ioyned with them out of diuers prouinces certaine depoſed & expulſed perſons & entertained them contrary to the old canon of the church: the coũcel (as *Lauricius* the moſt valiant captaine ſaw, more is the pity, with his owne eies) was all ſet on tumult & grieuous diſſention. VVe haue ſpoken theſe things to this end, that you may vnderſtand we reiect not the forme of fayth that vvas published & confirmed in the dedication at Antioch: but vve bring forth the ſame preſently, ſithence that we knowe for ſuerty that the fathers then agreed vpon this controuerſie which concerned the faith. but in as much as the clauſes of vnity in ſubſtance, & equality

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in substance, disquieted the mindes of sundry men, not onely in tymes past, but also at this present, so that nowe also such as affirme the sonne to be vnæquall to the father are sayd to be authors of noueltie: therefore haue we layd aside the clauses of vnitie and æqualitie in substance, as words not agreeing with holy Scripture: also we accurse the clause of vnæqualitie, and hold all the patrons and fauorers thereof for excommunicated persons. We confesse playnely the likenesse the sonne hath with the father, imitating the Apostle where he saith of the sonne, who is the image of the inuisible God. We protest therefore and beleeue in one God, the father almighty maker of heauen & earth, of visible and inuisible things. We beleeue also in his sonne our Lord Iesus Christ, begotten of him before all worlds without affection, God the word, of the only begotten God: the light, the life, the trueth, the wisedome: by whome all things were made both in heauen and in earth, be they visible or inuisible. We beleeue that he in the latter dayes tooke flesh of the blessed virgine Mary, to the ende he might take away the sinnes of the worlde: that he was made man, that he suffred for our sinnes: that he rose againe, ascended into the heauens, sitteth at the right hande of the father, and that he shall come againe with glorie to iudge both the quicke and the deade. We beleeue also in the holy Ghost, whome our Lorde and Sauiour called the comforter, promising after his departure to send him to his disciples, whome also he hath sent: by whome he sanctifieth the faithfull in the Churche, and such as are baptized in the name of the father, and of the sonne, and of the holy Ghost. all those that besides this fayth shall publishe any other, we doe excommunicate out of the holy and Catholicke Churche. This was *Acacius* creede, whereunto both he and his complices (as many in number as I repoꝛted befoꝛe) subscribed. The creede being reade, *Sophronius* Bishop of Pompeiopolis in Paphlagonia, stoode vp and spake agaynst it in this maner, foꝛ I will vse his owne woꝛdes: If that the newe deuises and dayly inuention of your brayne, be layde downe for creedes: it can not otherwise fall out, but that shortly, we shall be founde without one grayne of fayth. These as I haue learned were the woꝛdes of *Sophronius*. In my opinion if that his auncetoꝛs and such as liued then with him, had so settled their myndes as touchinge the Nicene councell, all this sturre and tumultes had quite bene taken away, all this hurlyburly, this rashe and vnaduised sedition had neuer raygned in the Churche. but to what passe these thinges are nowe come, let them iudge that can better discerne and geue sentence thereof. When they had reasoned toe and fro of this matter, and of them that were accused, and brawled together a longe whyle, at length the councell brake vp. The fourth daye they assemble agayne, and a freshe they chide one with an other. In circumstance of talke *Acacius* gaue foꝛthe this verditt as followeth: If the Nicene creede was once altered of olde, and afterwards often, what can you saye to the contrary, but that presently a newe foꝛme of fayth without any preiudice at all, may be established of vs? whereunto *Eleusius* made answere: We are not nowe come to this assemblie foꝛ to learne that which we learned befoꝛe: neyther to receaue the fayth which we haue not receaued befoꝛe: but to walke in the fayth of our foꝛefathers, and not to fall from the same vnto our lyues ende. This was *Eleusius* answere vnto *Acacius*, calling the creede of Antioch, the fayth of the fathers. but a man may here replye and saye thus: Howe? *Eleusius* calleſt thou such as assembled together at Antioch, fathers: and yet denyest their auncetoꝛs to be fathers? foꝛ the Bishops of Nice and the establishers of one substance, ought moꝛe pꝛoperly to be called fathers, partly foꝛ that they were moꝛe auncient, and partly also because that the Bishops assembled together at Antioch were consecrated and pꝛomoted by them vnto the reuerend office of pꝛiesthoode. If that the Bishops which assembled at Antioch were founde to be such as cutt their fathers thꝛotes, these men of their pꝛogenye, without good aduisement doe treade the trace of murtherers. And howe (I beseeche you) doe they allowe of their electing and laying on of handes, as sufficient and lawefull, when as they cancell their faythe, and abꝛogate their canons foꝛ vnperfect and coꝛrupt doctrine? If they had not the holy Ghost, which lighteth vpon euery one that entreth into holy oꝛders: these men receaued not the function of pꝛiesthoode. foꝛ how coulde they receaue of them which had it not to geue? these thinges in my opinion may very well be vꝛged agaynst *Eleusius*. Agayne there rose an other controuersie among them. foꝛ when as the complices of *Acacius* had affirmed in the creede read befoꝛe them, that the sonne of God was like vnto the father, they demaunde wherein the sonne was like vnto the father? *Acacius* maketh answere: that the sonne was like vnto the father not in substance, but onely in will and mynde. but they on the contrary side affirmed playnely that he was in substance like vnto the father. they

Acacius creede an Ariã bishop.

The words of Sophronius vnto the Arians.

The reply of Socrates in the name of the indifferẽt reader.

By this answere of Acacius we may see the

double dealing of the Arians, how vnder faire & ſmoth wordes they cloked the poyſon of their hereticall doctrine.

reaſoned all that daye of this queſtion. *Acacius* being ſufficiently confuted, when they demaunded of him the reaſon why in his bookes he had written and auoutched the ſonne in all thinges to be like the father: and nowe denied that the ſonne was of one ſubſtance with the father? made this anſwere: No man that euer was eyther of olde tyme, or of late dayes, is wont to be tryed by the bookes whiche he wrote. After they had diligently ſifted out this queſtion of bothe ſides, and coulde not agree thereupon, *Leônas* roſe vp and diſſolued the councell, this was the ende of the councell which was helde at Seleucia. The next daye after, when they made ſute for the proroging of the councell, he woulde not ſitt with them agayne, but tolde them flatly, that the Emperour had ſent him to be preſent at an vniforme and peaceable councell, but in ſo much that diuerſe of them be at diſcorde and debate amonge them ſelues, I can not away (ſayth he) with your company. Goe your wayes therefore, dally and brawle ye at home in your owne Churches. This being done, the conſpiracie of *Acacius* ſuppoſing nowe they had gott their deſired excuſe, abſented them ſelues and woulde not ſhewe their faces agayne before the councell. The other ſide mett againe at the Churche, and cited *Acacius* with his company to appeare before them for to decide *Cyrillus* matter who was Biſhop of Ieruſalem. Here we haue to learne that this *Cyrillus* had bene accuſed before, (why I am not able to ſaye) and depoſed from his biſhoprick, often called to purge him ſelfe, and to haue abſented him ſelfe the whole ſpace of two yeares, thinking thereby to eſcape and the cryme to be forgotten. As ſoone as he was depoſed he ſent an appellation in writing vnto the depoſers, appealing from them vnto the Iudges of the higher court. *Conſtantius* the Emperour admitted his appellation. *Cyrillus* was he that firſt of all and alone gaue forth a preſident preiudiciall vnto the practiſe of the eccleſiaſticall canon, as if the matter had bene decided before laye Iudges. At lengthe he came to Seleucia for to haue his cauſe heard, and therefore the Biſhops ſent for *Acacius* and his company, to the ende they might not onely heare *Cyrillus* cauſe, but alſo examine ſuch as were accuſed and had fledd vnto the faction of *Acacius*. but in the ende when they had oft cited them and they appeared not: they depoſed *Acacius* him ſelfe, alſo *Georgius* Biſhop of Alexandria, *Urſacius* Biſhop of Tyrus, *Theodorus* Biſhop of Chæretapon a citie of Phrygia, *Theodoſius* Biſhop of Philadelphia in Lydia, *Euagrius* Biſhop of the Ile Mitylene, *Leontius* Biſhop of Tripolis in Lydia, and *Eudoxius* who firſt had bene Biſhop of Germanicia, and afterwards crept by wiles into the biſhoprick of Antioch in Syria, laſt of all they depoſed *Patrophilus* for diſobedience and ſtubburne behauiour. *Dorotheus* the Prieſt had accuſed him, they cited him, but he appeared not. Theſe onely were depoſed. They proceeded further & excommunicated *Aſterius*, *Euſebius*, *Algarus*, *Baſilicus*, *Philus*, *Philedius*, *Euthychius*, *magnus*, and *Euſtathius*, and decreed they ſhoulde remaine in that ſtate vntill they had anſwered for them ſelues and cleared them of the crimes laid to their charg. When they had brought theſe things to this paſſe, and ſent letters vnto the Churches of ſuch as were depoſed, certifying them what they had decreed in their behalfe: they ordaine *Anianus* biſhop of Antioch in *Eudoxius* rowme, whome the faction of *Acacius* apprehended and deliuered to the hands of *Leônas* and *Lauricius*, they forthwith ſend him to exile. This being done the biſhops which ordained *Anianus*, made a long plee, and diſcourſed at large before *Leônas* and *Lauricius* againſt *Acacius* & his confederacy, where they ſignified in playne words, what extreme wrong the cenſure & ſentence of the councell ſuſtained. but when as they preuailed nothing, they tooke their voyage into Conſtantinople for to certifie the Emperour what they had decided in ỹ councell. * The Emperour was then come thither from the weſt, & had taken away ỹ office of proconſulſhip, & in ſteede thereof ordained at Conſtantinople a certaine gouernment the which he endowed with the title of honor: but *Acacius* had preuented them & laid grieuous accuſations to their charge before the emperour, perſwading him ỹ their forme of faith was in no wiſe to be admitted. Wherefore the emperour being grieuouſly incenſed againſt them, determined to cutt them of: he made a lawe, ỹ as many as were Magiſtrats & bare office in the common wealth ſhould be brought back agayne to embrace a populare & priuate kinde of life. for of the biſhops ſome were called to gouerne the common wealth: ſome were Senators and councellers: ſome other were Preſidents & Lieutenants of prouinces. While this ſturre raigned, *Acacius* and his complices remained at Conſtantinople, & calling vnto them ỹ biſhops of Bithynia they held there an other councell. They were all fifty in number, *Maris* alſo Biſhop of Calcedon came vnto them: they confirmed the forme of fayth that was read at Ariminum, at whoſe beginning and title, the Conſuls were written. I woulde thinke it a ſuperfluous thinge to repeate the ſame here, had they not added therunto of their owne: but in ſo much they haue written

Cyrillus b. of Ieruſalem was an Arian and depoſed for ſome haynous crimes.

Acacius an Arian with his company depoſed.

* Cap. 41. in the greeke.

The Biſhops then were Magiſtrats & of great autoritie in the common wealth.

and

and annexed something of their owne braine, it is requisite that we rehearse it againe. They wrote as followeth: VVe beleue in one God, the father almighty, of whome are all things: & in the only begotten sonne of God, begotten of the father before all worldes & before all begininge: by whome all thinges were made both visible & inuisible: the one only begottē, begottē of the father alone: God of God, like vnto the father which begate him, according vnto the Scriptures: whose generatiō (as holy Scripture doth witnesse) no man knoweth but the father alone which begat him. This only begottē sonne of God vve knovve to haue bene sent frō the father, to haue come dovvne from heauē as it is vvritten: to haue bene conuersant vvith his disciples: & after the accōplishing of his message according vnto the vvill of his father to haue bene crucified, dead, & buried: to haue descended into hell at vvhose presence the infernall povver trembled: to haue risen againe the third day from the dead, & againe to haue accōpanied his disciples: & after forty dayes vvere expired to haue bene taken vp into heauē, vvhere he sittteth at the right hande of the father & shall come at the generall resurrectiō vvith the glorie of the father, to reward euery one according vnto his vvorks. and vve beleue in the holy ghost, vvhom the only begottē sonne of God himselfe, our Lord & God promised to send mankind a comforter, as it is vvrytten, the spirit of trueth, whome also he sent after his assumptiō into heauē. The clause of substāce being of diuers simply layd downe, because the ignorant people vnderstood it not, gaue greate occasion of offence. It semed good therefore, in as much as there was no mentiō thereof in holy scripture quite to take it away, & henceforth not to reason thereof, because the word of God hathe no where remembred the substāce of the father & of the sonne. For the substance or substētcie of the father, of the sonne, & of the holy ghost may not be once named or reasoned of. we therefore as we are taught by holy scripture doe affirme, that the sonne is like the father. All heresies whatsoeuer, either heretofore condemned, or lately sprong vp, if they be found contrary to this faith, let them be held for accursed. These things as you see were then decreed at Cōstantinople.

An Arian Creede read at Arimino & nowe confirmed by the Ariā Bishops in the councell held at Constātinople Anno Dom. 364.

Nowe hauing at length runne ouer the confuse multitude of Creeds & formes of faith, let vs once againe briefely repeate the number of them. After the Creede that was laid downe by the Nicene councell, the Bishops framed two others at Antioch when they assembled to the dedication of the church: the third was made in Fraunce of the bishops which were with *Narcissus*, & exhibited vnto the Emperoure *Constantine*: the fourth was sent by *Eudoxius* vnto the Bishops throughout Italie. Three were published in wryting at Sirmium, whereof one being gloriously intitled with the names of Consulls, was red at Ariminum. The eight was set forth at Seleucia & procured to be red by the complices of *Acacius*. The ninth was geuen abroade with additions at Constantinople, there was therevnto annexed that thencefoorth there should be no mention made of the substance or substistencie of God. Whereunto *Vlphilas* Bishop of ỹ Gotthes then first of all subscribed. For vnto that time he embraced the faith established by the councell of Nice, and was an earnest follower of *Theophilus* steps, Bishop of the Gotthes, who had bene at the Nicene councell & subscribed vnto the Creed. But of these things thus much.

The number of the creeds when, and where & by whome they were made.

Vlphilas Bishop of the Gotthes became an Arian in his later dayes.

Cap. xxxiii.

Howe that after Macedonius was deposed, Eudoxius was made Bishop of Constantinople: and of Eustathius Bishop of Sebastia.

Cap. 42. in the greeke.

Acacius & *Eudoxius* together with their faction made foule tumults & greate sturre at Constantinople, fully purposing to remoue frō their bishoprycks some of the contrary side. And here also we may not passe ouer with silence, howe that both parts inuēted causes of depriuatiō not for piety & religion sake, but of priuat malice & quarellous spite: for though they varied in the faith, yet in deposing one an other they charged not ech other with their beleefe: but such as were of *Acacius* side, tooke the Emperours displeasure (who purposed among diuers other to reuenge him of *Macedonius*) as a fit occasion, & first they depose *Macedonius* frō his bishoprick, partly for that he had bene the cause of great slaughter, & partly also because he admitted into the communion a certaine deacon that was taken in adultery. They remoued *Eleusius* Bishop of Cyzicū for baptizing one *Heraclius* a sacrificing priest of *Hercules* at Tyrus who was knowē to be a great coniurer & preferring him to the order of deaconship: they depriued *Basilius* otherwise called *Basilas*, who was made Bishop of Ancyra in *Marcellus* rowme, for that he cruelly tormented & imprisoned a certaine man, for because he forged sclaunders & discredited diuers persons, and lastly for molesting the quiet estate of the churches in Aphricke by his epistles: they suspended *Dracontius*

for leauing Gallacia & remouing to Pergamus: they displaced moreouer *Neônas* Bishop of Seleucia where ỳ coũcel was held: *Sophronius* bishop of Pompeiopolis in Paphlagonia: *Elpidius* bishop of Satalum in Macedonia: *Cyrillus* Bishop of Ierusalẽ & many mo, for sundry other causes.* Neither had *Eustathius* Bishop of Sebastia in Armenia licence permitted him, for to purge himselfe, because that a little before he had bene deposed by *Eulauius* his owne naturall father, who was Bishop of Cæsarea in Cappadocia, for apparelling himselfe in such weede as was not decent for the dignity & order of priesthood. In this *Eustathius* rowme, *Meletius* (of whome I mind hereafter to speake) was made Bishop. Moreouer *Eustathius* was afterwards condemned by the councell held at Gangra that was summoned for the hearing of his matters, because that after his former deposition in the councell of Cæsarea, he had attempted many things, cõtrary to the canons & customes of the church. He forbad mariadge & set forth precepts of abstinẽce. He parted asunder diuers that were coupled together in wedlock, & perswaded suche as refrained the churches & publick assembly, to raise conuenticles & brotherhood in their priuat houses. He tooke seruãts frõ their maisters vnder colour of religion. He himselfe vsed the Philosophers habite & constrained his followers to vse a straunge kind of Atyre. He caused the women to be shauen. He forbad the accustomed & prescribed fasting dayes, & commaunded abstinence on the sundays. He abhorred ỳ prayers that were made in maried mẽs houses. He detested the offring and the communion of the maried priest, who when he was a lay man had lawefully coupled himselfe in the bonde of wedlocke. This *Eustathius* when he had taught and set abroch these and many other such lewd precepts, was (as I said before) deposed by ỳ councell held at Gangra in Paphlagonia, and his doctrine accursed. But these things were done a good while after. When that *Macedonius* about ỳ time was remoued, *Eudoxius* supposing the seae of Antioch, to be farre inferior vnto ỳ Bishoprick of Constantinople, was proclaimed Bishop of Constantinople by *Acacius* & his adherents, who made lawes & put them in practise cõtrary to their owne former decrees. For after ỳ deposition of *Dracontius* they made *Eudoxius* Bishop of Constantinople who nowe the seconde time had translated himselfe from one seae vnto an other, & in so doing they were founde farre contrary to thẽselues. After this they ratifie ỳ forme of faith that was read at Ariminum together with ỳ additiõs and glosses as a very absolute thing, & send it abroade into the whole world, commaunding ỳ whosoeuer refused to subscribe vnto the same, should, by vertue of the Emperours proclamation be condemned to perpetuall banishemẽt. They signified this their purpose vnto many of the East churches, which maintained ỳ same heretical opinion with them & to *Patrophilus* Bishop of *Scythopolis*, who from the councell of Seleucia got him straight to his owne citie. When *Eudoxius* was setled Bishop of the noble citie of Constantinople, ỳ great church called after the name of wisedome was honored w̃ the solempne feast of dedication, in the tenth Consulship of *Constantius*, the third of *Iulianus Cæsar* & the fifteneth day of the moneth of February. *Eudoxius* beinge exalted in his seate gaue this out for ỳ first sentẽce which at this day is riffe in euery mans mouth: ỳ sonne is religious, the father irreligious. wherefore when tumult and sedition rose by occasion of these wordes: let this saying (sayth he) nothing grieue you at all, for the father is irreligious in that he worshipeth none: the sonne is religious in that he worshipeth the father. When he had thus interpreted his mind, the contentious multitude quieted themselues and in steede of the hurlyburly the whole churche was sette on laughter. His fonde saying vnto this day is counted a famous iest. The authors of error and schisme occupying their braine about such trifling quircks, about such fond and friuolous words, haue broken asunder the bonde of vnitie and concorde retained in the church of God. The councell held at Constantinople had such an end as I haue shewed before.

* Cap. 43. in the Greeke. Eustathius was not suffred to speak for himselfe, his faults were so haynous and so wel knowen.

The wicked & skoffinge sentence of Eudoxius.

Ca. 44. in the Greeke.

Cap. xxxiiii.
Of Meletius Bishop of Antioch.

NOwe it remaineth that according vnto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eustathius* (as I sayd before) was first chosen Bishop of Sebastia in Armenia, afterwards was he taken thence and translated to the bishoprick of Berœa a citie of Syria. After he had bene at the councel of Seleucia, and subscribed vnto the forme of faith which the faction of *Acacius* had framed and exhibited vnto the councell, immediatly he returned to Berœa. the Antiochians after the summoning of ỳ councel at Constantinople, vnderstãding for certaine ỳ *Eudoxius* had made light of their church, & for greater lucre crept vnto the Bishoprick

shoprick of Constantinople, sent to Berœa for *Meletius* and made him Bishop of Antioch. He in a good while after his comming, medled not with high matters and mysteries of faith, but deliuered onely vnto his auditors such things as concerned maners, good life and godly conuersation: yet in continuance of time he expounded them the faith and the clause of one substance. The Emperour hearing of this, commaunded him to exile and gaue charge that *Euzoius* (who afore time had bene deposed together with *Arius*) shoulde be stalled Bishop of Antioch. But suche as bare good will and great affectiō vnto *Meletius* (laying aside for altogether the *Arian* opinion and confederacie begaunne to meete priuatly and had their particular conuenticles: when as they which alwayes had cleaued vnto the fayth of one substance refused theyr communion for two causes, partely for that *Meletius* had bene made priest by the Arians, and partely also for that his followers had bene baptised of them. Thus the churche of Antioch leaned vnto that side whiche agreed with it selfe. But the Emperoure hearing that the Persians had proclaimed warre against the Romaines gotte him in all the haste to Antioch.

Meletius was after Eudoxius Bishop of Antioch, he was by the Emperoure deposed for maintaining the Nicene creed against the Arians & Euzoius placed in his rowme.

Cap. 45. in the greeke.

Cap. xxxv.

Of the heresie of Macedonius.

Macedonius beinge banished the citie of Constantinople and takinge very impatiently the sentence pronounced against him, could by no meanes quiet himselfe but got him vnto the contrary side, vnto such as had deposed *Acacius* at Seleucia together with his cōplices: he dealt with *Sophronius* & *Eleusius* by messengers, that they should firmely addicte themselues vnto the forme of faith set forth at Antioch, afterwardes confirmed at Seleucia: he requested them earnestly to call it after that famous & renowmed title, the fayth of one substance. Wherefore there frequented vnto him many of his familiars together with sundry others who after his name are nowe called Macedonians: there resorted vnto him diuers others also, who at ỹ councel of Seleucia were foes vnto the faction of *Acacius*, who also at the beginninge maintained, both publikely and priuately the fayth of one substance, but nowe tread the same vnder foote. This *Macedonius* thoughe he affirmed that the sonne of God was like vnto the father, as well in substance as in all other thinges: yet auoutched he that the holye Ghoste had not these titles of honor but learned him theyr seruante or drudge. The reporte goeth that Macedonius was not the firste founder of this blasphemous opinion, but *Marathonius* who longe before his time had bene Bishop of Nicomedia, and thereupon such as maintayned ỹ opinion to haue bene called Marathonians. Vnto these mens company it was that *Eustathius* (who for the cause aboue specified lefte Sebastia) linked himselfe. When *Macedonius* denied that the holy Ghost was equall and partaker of the godhead whiche is in the blessed Trinitie: *Eustathius* made answere, I of mine owne parte (saith he) doe not minde to call the holy Ghost God, neyther yet dare I presume to tearme him a creature. Wherefore suche as embrace the faith of one substance doe call these men Pneumatomâchous, by interpretation deadly foes vnto the diuinitie of the holy Ghoste. But howe it cometh to passe that Hellespontus is full of these Macedonians I will discourse when fitte occasion is ministred. The faction of *Acacius* endeuored with all might, againe to call a councell at Antioch, for it repented them that they affirmed the sonne in all thinges to be like vnto the father. Wherefore the yeare followinge in the consulshippe of *Taurus* and *Florentius*, they assemble together at Antioch in Syria, at what time *Euzoius* gouerned that churche and the Emperoure also abode there. Many of thē after theyr meeting, call into question such things as they had decreed in tymes past: they affirme that the Clause of likenesse by the Councell of Ariminum, and the Councell holde at Constantinople, is quite to be abandoned and not once to be named againe: they clocke their opinion no longer, but pronounce with open mouthe that the sonne was altogether vnequall and vnlike the father not onely in substance but also in will, and also that he had his beinge (as *Arius* dreamed) of nothinge. Suche as then also were at Antioch of the secte of *Aetius*, intangled them selues in the snares of this pestilente opinion. Therefore besides that the Arians were called Anomoioi whiche signifieth that they affirmed the Sonne to be vnlike the Father: they were of the Antiochians, who defended the faythe Of one substance and then were deuided for the foresayde cause of *Meletius* called Exoucoutioi, signifying they had affirmed the Sonne of God to haue had his beinge of nothinge. When they were demaunded wherefore they constantely affirmed in their Creede that the Sonne was God of God, and nowe durst presume

Of impaciency cometh heresie.

The blasphemous opinió of the heretike Macedonius.

Marathonius an olde heretike.

Pneumatomachoi.

The councel of Antioch was held Anno Dom. 365 they cōfirme the Arian opinion.

The blasphemous opinió of the Arians.

Anomoioi.

Exoucoutioi.

to ſay that he was vnlike the father and had his beinge of nothinge: they wēt about to bleare their eyes with a ridiculous kind of fallacie. Whereas we affirmed (ſaye they) the ſonne to be God of God, we meante it in that ſenſe as the Apoſtle wrote where he ſayde, that all thinges were of God. Therefore the ſonne is of God in as muche as he is included in the worde all. And for this cauſe we layde downe in our Creedes the Clauſe: accordinge vnto the Scriptures. The author of this lewde and fonde Gloſſe was *Georgius* Biſhoppe of Laodicea, who beinge ignorante and vnſkilfull in ſuche kinde of phraſes, perceaued not howe *Origen* in tymes paſte had playnely interpreted ſuche figuratiue kinde of ſpeaches contayned in the Epiſtles of *Paul*. The confederacie of *Acacius* though they were iuſtely charged with captious and ſophiſticall dealing yet wepinge neyther the ſclaunder riſinge thereof, neither the ſentence pronounced againſt them repeated there the forme of fayth, whiche they had rehearſed at Conſtantinople: this beinge done euery one repayred to his owne home. *Georgius* after his returne to Alexandria (for there after the departure of *Athanaſius* who then hidde himſelfe in ſome obſcure place, he was placed Biſhop) vexed very ſore, and puniſhed extremely ſuche as were of the contrary opinion and plagued the people of Alexandria whiche hated him as a tode. *Herenius* was choſen Byſhoppe of Ieruſalem in Cyrillus rowme. Whome *Heraclius* ſucceeded, after him *Hilarius*, after all *Cyrillus* returned to Ieruſalem and recouered the Biſhoppricke againe.

Cyrillus. Herenius. Heraclius. Hilarius. Cyrillus.

Cap. xxxvi.

Of both Apollinariuſes the father, the ſonne, and their hereſie.

Cap. 46. in the Greeke.

About that time there ſprange vp a newe hereſie the occaſion was as followeth. At Laodicea a citie of Syria there were two men, the father and the ſonne of one name, for both was called *Apollinarius*, whereof the one I meane the father was a prieſt, the other, that is the ſonne was a reader. Both were profeſſors of humanity. The father taught grammer, the ſonne Rhetorike. The father beinge borne at Alexandria, firſt kept ſchoole at Berytus, afterwardes remouinge to Laodicea, he got him a wife, on whome he begate *Apollinarius*. They both floriſhed at Laodicea in the time of *Epiphanius* the ſophiſt, and hauing greate familiarity with him they were neuer ſeene out of his company. *Theodotus* Biſhop of that ſeae, fearinge greatly leſt their familiarity with him ſhoulde bringe them from the faith, and ſo fall to embrace paganiſme, forbadde them his company. They made no accompt of the Biſhops commaundement, but kept ſtill company with *Epiphanius*. In proceſſe of time *Georgius* the ſucceſſor of *Theodotus* hauinge oft aſſaied, and ſeinge he coulde by no meanes ſeparate them from *Epiphanius*, excommunicated them bothe, hopinge thereby with puniſhment to perſwade them to the contrary. But the yonger *Apollinarius* ſtomaking this dealinge, put confidence in his painted figures of Rhetorike, and inuented a newe opinion, the whiche at this day after the name of the author is called the hereſie of *Apollinarius*. Some doe affirme that they fell not out with *Georgius* for the aforeſayd cauſe, but for that they hearde him preache ſtraunge and contradictorie doctrine: affirminge ſometimes the ſonne to be like vnto the father as in the councell of Seleucia, at other tymes maintayninge the hereſie of *Arius*, and ſo for triflinge and lighte occaſion to haue fallen from the churche. Whileſt that no man gaue eare vnto them, they endeuored to eſtabliſhe a newe kinde of doctrine: firſte they taughte that God the worde, tooke manhoode accordinge vnto the order of incarnation without ſoule: againe recantinge the ſame, they affirmed he tooke ſoule, yet not the minde or reaſon (beinge the higheſt and chiefeſt parte of the ſoule) but that God the worde was ſhutte vp, included, and compriſed in man, in place of the minde. Onely in this they varie from the church which are called their followers, as for the Creed containing ỹ clauſe *Of one ſubſtance* to be in the bleſſed Trinitie, they ſtedfaſtly cleaue vnto it. But I will heare ceaſſe and differre the diſcourſe of bothe theſe *Apollinariuſes* vntill an other conuenient place.

Impaciencie cauſeth hereſie.

The hereſie of Apollinarius.

Cap. xxxvii.

Of the death of Conſtantius the Emperoure.

While the Emperoure *Conſtantius* remayned at Antioch *Iulianus Cæſar* had muche adoe in Fraunce with many barbarous nations. After that he had gotte the vpper hande the ſouldiers did ſo loue him that they proclaimed him Emperour. *Conſtantius* hearing of this, was wonderfully troubled and diſquieted in minde, ſo that the griefe thereof caſt him into a daungerous diſeaſe. Wherefore beinge firſt baptized of *Euzoius*, he made expedition to geue him battaile. And comming as farre as Mopſus wells, betwene Cappadocia and Cilicia, by reaſon of the

the great thought and sorowe he conceaued of his vnlucky affayres, he fell into ẏ senseles & heady sicknesse called Apoplexia, & thereof presently dyed, in the Consulship of *Taurus* & *Florentius*, the third day of Nouēber, the first yeare of the two hūdreth, eightie, & fift Olympiad. *Cōstātius* lyued fiue & forty yeares, he raigned thirtie eight, that is thirtene together with his father, and fiue and twentie after his fathers death. This second booke compriseth the historie of so many yeares.

Constantius dyed Anno Dom. 365.

The ende of the seconde booke of the Ecclesiasticall historie of Socrates.

THE THIRDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. 1.

Of Iulianus his linage and bringing vp: also howe that being Emperour, he left Christian profession, and embraced paganisme and gentilitie.

When the Emperour *Constantius* had departed this life in the borders of Cilicia, the thirde of Nouember within the Consulship of *Taurus* & *Florentius*: *Iulianus* the eleuenth of December following, & the same Consulship, leauing the west parts of the world, came to Cōstantinople, & there was proclaimed Emperour. Now therfore in as much as I haue determined w̄ my selfe to discourse of this Emperour *Iulian*, a mā passing eloquent, let none of his friends looke at my hāds for curious & lofty stile, as though it behoued my penne to coūteruaile ẏ excellēcie of ẏ person. But seeing our drift is otherwise bēt namely for to deliuer ẏ posteritie in writing ẏ true histories of ẏ church, we will follow accordīg vnto our former promise, a lowly & soft kind of phrase correspōdent vnto ẏ capacitie both of learned and vnlearned readers. Wherefore entring to discourse of him we purpose to proceede in this order, after our preamble hath vsed a litle digressiō, & fet a small cōpasse, for to lay downe his kinred, his nurture, & the maner how he attained vnto ẏ emperiall crowne. *Constantinus* ẏ Emperour who chaūged ẏ name of Byzantiū, & termed it Cōstantinople, had two brethren of one father, but by diuers mothers, the one was *Dalmatius* ẏ other *Cōstantius*. *Dalmatius* had a sonne of his owne name: *Constātius* also had two sōnes, *Gallus* & *Iulianus*. When as after the death of Cōstantinopls foūder, ẏ yōger *Dalmatius* had ben slaine of ẏ souldiers: these orphanes likewise bereaued of their naturall father, escaped narowly the vnlucky successe of *Dalmatius*, for they had bene cut of & dispatched, had not sicknesse & diseases (as it was thought incurable) saued *Gallus* life, & youthly age of eight yeare old preserued *Iulianus* aliue, & kept him from ẏ tyrāts clawes. But after ẏ the Emperour was appeased, & his furie withdrawen frō raging against thē, *Gallus* was trained vp vnder schoolemaisters at Ephesus in Ionia, where their auncetors had left either of thē great legacies. *Iulianus* also being come to ẏ stature of a sprīgall, gaue him selfe to learnīg in ẏ cathedrall church of Cōstātinople, where was a free schoole, he went in simple & meane attire, & was taught of *Macedonius* ẏ Eunuch. he learned grāmer of *Nicocles* ẏ Laconian: & Rhetorike of *Ecebolius* ẏ sophist, who thē was a Christiā. The Emperour *Constātius* prouided very well, lest ẏ by hauīg an ethnike to his maister (for *Iulianus* was a Christiā frō his cradell) he should fall to ẏ superstitious idolatry of pagās. Whē he had profited very much in good discipline & godly literature, ẏ fame wēt of him amōg ẏ people, ẏ he was a man both able & fit to gouerne & beare office in the cōmon wealth. The which thing afterwards being then rife in euery mans mouth, disquieted ẏ Emperour not a litle. Wherfore he caused him to be remoued from ẏ princely citie of Cōstātinople into Nicomedia, & charged him not to treade in ẏ schoole of *Libanius* ẏ Syrian Sophist. *Libanius* then was expelled by ẏ schoolemaisters of Constātinople, & kept a schoole at Nicomedia: who powred out ẏ poison of his cākred stomake & displeasure cōceaued agaīst ẏ schoolemaisters in a certaine booke which he published agaīst thē. & though *Iulianus* was therfore forbiddē to frequent *Libanius* lessōs because he

This second booke compriseth the historie of 2. yeares and 5. moneths duringe the raigne of Iulian & Iouinian the Emperours ending Anno Dom. 368.

Iulian succeeded Constantius An. Dom. 365.

Constantius. Dalmatius. Constantius. Gallus. Iulianus.

Macedonius the Eunuche. Nicocles the Laconian. Ecebolius the Sophist.

Libanius the Sophist.

professed paganisme and heathenishe literature: yet for all that, was he so in loue with his workes, that he procured them vnto him secretly and by stelth, and perused them with greate labor and diligence. When he had taken good successe and great profit in Rhetorike, it fell out that *Maximus* the philosopher not the Byzantian the father of *Eucleides*, but the Ephesian, came to Nicomedia: whome the Emperour *Valentinianus* afterwardes founde to be a coniurer, and recompenced him with present death. but that (as I sayde before) fell afterwards. At that time there was no cause that draue him thither, but the fame of *Iulian*. Of this man it was that *Iulian* learned the precepts of philosophie: but as for religion he had such a maister as inflamed his minde to aspire vnto the imperiall scepter. When these thinges came to the Emperours eares, *Iulian* nowe muzinge betwene hope and fearefull hatred, howe he myght be voyde of suspition, who of late had bene a true Christian, but nowe an hypocriticall dissembler, shaued him selfe, and counterfayted a monkishe life. For all that, priuely he applyed heathenishe and philosophicall discipline, but openly he read holy scripture, so that he was made reader in the church of Nicomedia. Thus craftely vnder cloke of religion did he appease the furious rage of the Emperour incensed agaynst him. These things did he of feare, yet not dispayring of hope, for he sticked not to tell diuers of his familiar friends, that it woulde be a happie worlde if he were made Emperour. When it went thus with him, *Gallus* his brother was created *Cæsar*, who taking his iourney into the East came by Nicomedia for to see him. After that *Gallus* in a while after was slayne, immediatly from that time forth *Iulianus* was had in greate suspicion of the Emperour, and therevpon commaunded that he shoulde be straightly looked vnto. he espying fitt opportunitie to escape his keepers, conueyed him selfe away and saued his life. At length *Eusebia* ẏ Empresse, finding him by chaunce lurking in some secret and obscure place, intreated the Emperour in his behalfe, that he would not onely doe him no harme: but also graunt him his lawfull fauour for to repaire to *Athens* for further knowledge in philosophie. To be short he sent for him: made him *Cæsar*: gaue him his sister *Helen* to wife: and sent him into Fraunce for to wage battaile with ẏ barbarian nations which rebelled agaynste their Christian Emperour. For the Barbarians whome the Emperour *Constantius* had hyred a litle before to geue battaile vnto *Magnentius* the tyrãt, when as they preuayled nothing againſt him, they fell a ransacking and spoyling of the cities within the Romaine dominions: and because *Iulian* had but a greene head and of no great yeares, the Emperour gaue him charge to enterprise nothing without the aduise and counsell of his sage & expert captaines. When ẏ they hauing this large commission waxed negligent, so ẏ the Barbarians had the vpper hand: *Iulianus* permitted the captaines to banquet, to take their pastime & pleasure, & layd downe a sett and certaine reward for euery Barbarian that was slayne, whereby he did the more incourage the souldiers. By this meanes it fell out that the power of the Barbarians came to nought, and that he him selfe was greatly beloued of his souldiers. The fame goeth that as he entred into a certaine towne, a greene garland hanging by a corde betwene pillours (wherewith commonly they are wont to trimme their houses, and sett forth the beautie of their cities) fell vpon his head, and fitted him very well, insomuch that all the people then present, gaue a great shout thereat. for it was thought that the falling garland prognosticated vnto him the glory of the imperiall scepter following after. Some say that *Constantius* sent him againſt the Barbarians, hoping that in skirmishing with them he shoulde there be dispatched. but whether they report truely or no I knowe not. For after that he had maryed him to his sister, if then he shoulde pretende him friendship and practise mischiefe towardes him, what other thing were that then to procure vengeance to lyght vpon his owne pate. but whether it be thus or otherwise, lett euery man iudge as he thinkes best. When *Iulian* had signified vnto the Emperour the careless and slouthfull disposition and negligence of the captaines, he sent him an other, that was valiant, seruiceable, and a man for *Iulianus* owne payne. *Iulian* after his comming fought manfully with the Barbarians: who sent an embassadour vnto him shewinge the letters patents and commission of the Emperour that commaunded them to go into the borders of the Romaine countries. But *Iulian* layd their embassadour in hold, waged battaile with the multitude, ouercame the enemy, and sent the king of the Barbarians captiue vnto the Emperour *Constantius*. After this lucky and prosperous successe, the souldiers proclayme him Emperour. The emperiall crowne was not then present, but one of his trayne tooke a chayne of golde from about his necke, and compassed his head therwith in steede of the crowne. In this sort it was that *Iulianus* beganne his raigne. What he did in time following, whether it became a philosopher or no, let other men iudge that shall heare thereof. For he determined with him

Maximus the Ephesiã philosopher was a coniurer, & therfore put to death.

Iulian a coũterfeyte shaueling.

Iulianus was made Cæsar, and sent into Fraunce.

A garlande foreshewing the crowne of the empire

Iulianus of the souldiers proclaymed Emperour, & crowned with a chaine of golde.

him selfe thencefoꝛth to send no embassadour vnto *Constãtius*, neyther to doe homage, oꝛ to honoꝛ him as his superiour, patrone, oꝛ wellwiller: but to deale in all matters accoꝛdinge vnto his owne will and pleasure. He altered the pꝛesidents thꝛoughout euery pꝛouince, he discredited *Constantius* in euery citie by reading openly and skoffing at his letters wꝛitten vnto the Barbariãs, so that all fell from *Constantius* & followed after *Iulianus*. In the ende he layd aside all his hypocrisie & dissembling of Chꝛistian religiõ. Foꝛ as he passed thꝛoughout euery citie he set wide open their temples and idoll gꝛoues, he sacrificed to pictures, and entitled him selfe an highpꝛiest: so that the pagans celebꝛated afresh̃e their heathenishe & abhominable feasts. When these things were thus bꝛought to passe, he tooke occasion to raise ciuill warrs against *Costãtius*, & pꝛocured (as much as lay in him) all miserie, calamitie, & mischiefe which accustome to follow warre, to be committed. Neither truly could this philosophers mind haue bene thꝛoughly knowẽ without great slaughter & bloodshedig, vnlesse God (who is the only iudge of his owne secret coũcell) had without ẏ calamitie of others cut of frõ his purpose ẏ other aduersary. Foꝛ as *Iulianus* cõtinewed amõg ẏ Thracians, tydings were bꝛought him of *Constantius* death. Thus was the Romaine empire then deliuered from ciuill warres. Immediatly *Iulianus* got him to Constãtinople, and foꝛthwith deuiseth how to winne the peoples harts, and to linke them vnto him in loue and obedience. He compasseth with him selfe this craft. Knowinge of a certaintie that *Constantius* was deadly hated of all them that embꝛaced the Creede contaynnge the clause of One substance: partly foꝛ that he had depꝛiued them of their churches, and partly also foꝛ that he had banished and exiled their bishops: vnderstanding also that the Ethnickes could in no wise away with him, because that he kept them from sacrificinge, and that they hoped to see the day when their idoll gꝛoues should be frequented, and their altars loded with sacrifice: seeing that both these soꝛts of men seuerally owed spite vnto the deceased *Constantius*, and to be shoꝛt how that all men abhoꝛred the Eunuches, and detested the haynous spoyle of *Eusebius*: he craftely applyed him selfe to euery soꝛt, and framed his behauiour accoꝛding vnto euery ones humoꝛ. He dissembleth and flattereth with some: others he allureth w̃ benefites and swellinge pꝛyde of hoped pꝛomotion. But euery where he pꝛoclaymeth, and all the woꝛld is geuen to vnderstand his disposition towards idolatrie. And fiꝛst he inueyeth at ẏ crueltie of *Constãtius*, next to the end he might make him odious amõg the cõmon soꝛt of people, he calleth home by edict ẏ bishops he had exiled, cõmaũding also that their cõfiscated substance should be restoꝛed thẽ againe. He gaue charge that without any adoe ẏ ethnickes should haue free accesse into their tẽples: he made a law ẏ the Eunuchs shoulde make restitutiõ of such substãce as they had iniuriously takẽ away. he cõmaunded ẏ *Eusebius* the Emperours chiefe chãberlaine should haue his head stꝛooke of his shoulders, not only foꝛ the great iniuries he offred to diuers mẽ, but also (as he was geuẽ to vnderstãd) foꝛ ẏ his bꝛother *Gallus* thꝛough his malicious pꝛocurement had bene put to death. At lẽgth he burned *Constãtius* honoꝛably. Afterwards he rid ẏ court of ẏ eunuches, barbours and Cookes: the Eunuches, because ẏ by their meanes it came to passe, that *Constãtius* being diuoꝛced frõ his wife, maryed not againe: the cookes, because he had vsed a spare kind of dyet: the barbours, because (as he sayd) one was inough foꝛ a great many. Foꝛ the afoꝛesayd causes he banished these kind of men out of his pallace. He turned out diuers of the notaries to their foꝛmer trades, and vnto some he cõmaunded that the stipend dew vnto scriueuers shoulde duely be payed. Moꝛeouer he cõmaunded that the oꝛdinary cariadge pꝛouided foꝛ necessaries, shoulde no moꝛe be by Mules, Oxen, and Asses: but permitted that in such publique affaires the onely vse of hoꝛses shoulde be retayned. There be but fewe which commende these his doinges, and sure I am, there be many that discommende them: because that in remouing the admiration and gloꝛie of the emperiall treasure and sumptuous magnificence, whereat many dyd wonder, he bꝛought the Empire into an abiect poꝛte, and contemptuous kinde of state. In the nyght he made oꝛations, and pꝛonounced them the day followinge in the Senate: so that he alone of all the Empeꝛours from the raygne of *Iulius Cæsar*, vnto his tyme was heaꝛde to sound oꝛations in the Senate. Although he fauoured greately and bare singular good wyll vnto all learned men and paynefull students, yet aboue all others he esteemed such as pꝛofessed philosophie, so that the fame thereof beynge bꝛuted abꝛoade, all such kinde of men bꝛagginge not a little of theyꝛ pꝛofession frequented vnto the Emperours pallace, of which number manie attyꝛed in mantells, were moꝛe reuerenced foꝛ theyꝛ peltinge habite then theyꝛ pꝛofessed doctrine. All these soꝛte of men became heauie friendes vnto the Chꝛistians, as lewde varletts they alwayes applyed them selues to the Emperours relygion. The Emperoure him selfe beynge puffed vp beyonde all

Iulian the Emperour is become an Apostata, & so was he called vnto his ende.

The policie of Iulian for the winninge of the people

Eunuchs, Barbours, & Cookes were banished the Emperours court.

meaſure with the ſwellinge pryde of vayne glorie, wrote a booke the which he intituled *Cæſares*, wherein he bitterly inueyed againſt all the Emperours his predeceſſors. Beyng alſo of the ſame minde, and hauing his ſtomacke diſtempered with the cancred poyſon of malice, he made declamations and inuectiues againſt the Chriſtians. In that he baniſhed Cookes and Barbours out of his courte, we haue to gather that therein he played the parte rather of a philoſopher then of an Emperour: and in that he oppробriouſly taunted and reuyled his auncetors, he ſhewed him ſelfe playnely to be neyther philoſopher, neyther Emperour. For both thoſe ſortes of men are voyde of malicious backbytinge, and deſpitefull enuie. For euen as it behoueth the Emperour to ſeeke after thoſe precepts of philoſophie which tende to the moderation and modeſtie of minde: ſo the Philoſopher if he imitate the Emperour in all thinges, he ſhall paſſe the boundes of his callinge, and forgett his profeſſion. Thus much briefly of the Emperour *Iulians* linage, his bringinge vp and diſpoſition, alſo howe he came to be Emperour: nowe let vs returne to diſcourſe of the eccleſiaſticall affayres within that tyme.

Cap. II.

Of the commotion riſen at Alexandria, and the death of Georgius.

It fell out vpon this occaſion at the beginninge, that there roſe a greate vprore at Alexandria. There was a certaine place within the citie, which of old time lay all waſt and open, full of all filth and vncleaneſſe, where the Ethniks (with rites and ceremonies done to the honor of *Mithra*) accuſtomed to offer vp men for ſacrifice. This platt of ground ſeruing to no vſe or purpoſe, *Conſtantius* gaue to the church of Alexandria. *Georgius* purpoſing with him ſelfe to founde there a church, cauſeth the ground to be ridd, and the filthe to be caryed away. Hauing purged the place, there was found a chauncell of great heyghth where the Ethniks had layd vp the reliques of their myſteries. There was alſo found therein an infinite number of dead mens ſkulles, both of ponge and olde, the which as we are geuen to vnderſtande, were ſlayne when the Pagans vſed bowells and intrayles for diuination and deuelish ſouthſaying, thereby to daſell and bleare the eyes of ſimple and ignorant ſoules. When theſe were found in the veſterves and ſecret cloſets of *Mithra*, the Chriſtians went about to diſcloſe vnto the world their practiſes, to the end their fond ceremonies myght be derided of all men. They cary about the bauld ſkulls of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria percеyuing their drift, ſtomaked the Chriſtians, boyled within them ſelues for anger, tooke that which firſt came to their handes, ſett vpon them, and ſlewe of them euery kind of way: ſo that ſome were runne through with ſwords, ſome other brayned with clubbs, other ſome ſtoned to death, ſome ſtrangled with halters about their necks, ſome other were nayled to the tree, caſting in their teeth the death of the croſſe. In the end, as cõmonly it falleth out in ſuch hurlyburlyes, they held not their hands, no not from their deareſt friends: one friende fell vpon an other, the one brother ſought the other brothers lyfe, the parents put theyr children to death, and to be ſhort the one cutt the others throte: ſo that the Chriſtians were fayne to ceaſſe from rydding the filth and foule cloſetts of *Mithra*: and *Georgius* was of the gentils pulled out of the church by the eares, tyed to a camell, torne in peeces, and burned to aſhes, together with the beaſt.

The Perſians worſhipped the ſonne, which they called Mithra.

The death of Georgius biſhop of Alexandria,

Cap. III.

Howe that the Emperour taking grieuouſly the death of Georgius, rebuked ſharply in his letters the people of Alexandria.

The Emperour beyng wonderfully moued with the death of *Georgius*, wrote bytter letters vnto the people of Alexandria. The report goeth, that ſuch as conceaued diſpleaſure agaynſt him in the quarell of *Athanaſius*, committed theſe thinges agaynſte *Georgius*, for to diſpatche him out of the way. But in my opinion they that be at variance amonge them ſelues, moſt commonly holde together when neceſſitie conſtrayneth them, in tumultes and ſeditions to withſtand the violence of deſperate and damned perſons. Wherfore the Emperours epiſtle chargeth not the Chriſtians ſeuerally, but all the inhabitants of Alexandria. *Georgius* (as it is very lyke) had diuerſly moleſted and greeued them all, and therefore the people was furiouſly ſett on fiery ſeditiõ. that the Emperour wrote generally vnto ỹ whole multitude heare out of his epiſtle as followeth. The Emperour *Cæſar Iulianus, Maximus, Auguſtus*, vnto the people of Alexandria ſendeth

The epiſtle of Iulian

sendeth greetinge. Although it falleth out amongest you that there is no reuerence geuen vnto *Alexander* the founder of your citie, or (that vvhich is greater) if ye stand in no avve of the great and moste holie God *Serapis*: yet doe I greately maruell that you vvere so voyde of common reason, naturall affection, and honest ciuilitie and that (vvhich with modestie I may add therevnto) you had so little consideration of our person, vvhome not onely the greate God *Serapis* but also all the other godds haue thought vvorthie to be Emperour of the vvhole vvorlde, vnto vvhome it shoulde haue bene your parte to haue had recourse, and to haue geuen vs the hearinge of all such iniuries vvhatsoeuer you had sustayned at the handes of levvde and disobedient persons. But peraduenture the boylinge heate of anger, and the furious motion of the mynde, ouershadovved your vvytts, and blynded your eyes, the vvhich most commonly beynge remoued from the seate of reason, is vvont to committe such cruell and haynous actes. And though the fonde humour of sedition feedinge on malice, vvas hyndered a little: yet for all that it brake out to the contempt and ouerthrovve of the lavves. You therefore seynge ye are numbred amonge the people and inhabitants of Alexandria, vvhome neyther reason coulde persvvade, neyther shame vvithdravve from attemptinge the thynges, for the vvhich you myght haue iustly detested them: I charge you in the name of *Serapis* tell mee, vvhat vvicked fiende hath thus furiously prouoked you to seeke the death of *Georgius*? you vvyll saye peraduenture he incensed agaynste you the most blessed Emperour *Constantius*: that he procured a bande of armed souldiers to be brought into your sacred citie: that the Liuetenant of Ægypt ransacked and kept from you the most holie temple of God, caryed avvay thence the images, the monuments, & glorious ornature prouided for the solemnitie of seruice: and also that vvhen you not digestinge those haynous acts, endeuoured (and that not vvithout iust cause) to maynetayne the quarell of your god, yea rather to retayne the glorious ornaments of your greate god, the same Liuetenant contrarie to all reason both vniustly and vvyckedly sett vpon you vvith armed souldiers, vvho fearing more the displeasure of *Georgius* the byshop, then of *Constantius* the Emperour, thought best in such sorte to saue him selfe. For novve of a longe vvhyle he had behaued him selfe more orderly and ciuilly then tyrannically disposed tovvardes you. For the vvhich causes you vvere incensed agaynste *Georgius* the open aduersarie of the godds, and haue thus defyled vvith conspiracie and slaughter your holie citie, vvhen as you myght haue sued him in the lavve, and brought him to his tryall, and the sentence of the Iudges. In so doinge this haynous offence had not broken out into bloodshedinge and horrible murther: but vvoulde haue pacified the matter in æquall ballaunce and preserued you vvithout harme or domage: it vvoulde haue sharpely punished the authour of such levvde practises, and kept vnder all them vvhich not onely despise the gods, but also sette at nought such noble cities and famous assemblies, supposinge the crueltie they exercise vpon them to be a furtherance vnto their povver and authoritie. Conferre this my epistle vvith that vvhich of late I sent vnto you, and weye diligently the difference betvvene them. In the former I haue highly commended you, but novve in the later I take the immortall godds to vvitnesse, vvhen that I endeuour (as duetie requireth) to prayse you, the horrible offence vvhich you committed, stoppeth my mouth, and stayeth my penne. VVhat? dareth the subiect as a madde dogge pull man in peeces vvith his teeth? ought not he be ashamed of so haynous an offence? Is this to purifie and clense the handes, and to holde them vp streatched vvide vnto the gods, as if they vvere not polluted vvith the blemishe and infamie of murther? But *Georgius* had no other then vvas devve vnto his desert, and peraduenture I my selfe might iustly haue affirmed that by all ryght he shoulde haue suffered farre vvorse. But you vvill say, that he deserued it for his dealinge tovvards you: and therein I am of your opinion. But if you say that it behoued you to punishe him, that vvill I in no vvyse graunte. You haue lavves, the vvhich ought greatly to be honored and embraced of all men both publiquely and priuately. But notvvithstandinge though it commonly fall out, that manie be founde faultie and seuerall trespassors, yet ought vve to fauour the publique state of the common vveale, to obey the lavves, and in no vvyse to violate the auncient and godlie decrees. Thinke your selues happie (O ye people of Alexandria) that this haynous offence vvas committed by you in my tyme, for I can not in maner chuse but embrace you vvith brotherly affection, partly for the reuerence I ovve vnto God, and the affection I beare vnto my graundfather of the same title vvith me, vvho sometyme gouerned both Ægypt and your citie. For the prince

the Apostata vnto the inhabitants of Alexandria.

Nicephorus in steede of graundfather readeth Vncle.

that vvyll not brynge him ſelfe vnder the gyrdle of his ſubiect, the diſcrete and vpryght magiſtrate may not vvinke at ſo haynous an offence of the people, leſt that neceſſitie conſtrayne to cure ſo greeuous a maladie vvith farre greater griefe, and more deſperate medicine. But I for the aforeſayd cauſes doe applie vnto theſe your ſores moſt gentle and tollerable ſalues, to wete exhortation and curteous language: vvhervnto I am certainely perſvvaded you vvill yeelde, if you be the men I take you for, deſcendinge of the auncient ſtocke of the Græcians, & retaining in your breaſts that noble & valiant courage, hauing alſo all the properties of curteous and ciuill life (I ſpeake vnto you my louinge citizens of Alexandria) impreſſed in the ſecret cloſets of your mindes. This was the epiſtle of the Emperour.

Cap. iiii.

Howe that after the death of Georgius, Athanaſius returninge vnto Alexandria, tooke agayne the gouernement of the biſhopricke. of Lucifer and Euſebius: and howe that Lucifer made Paulinus byſhop of Antioche.

Athanaſius returneth to Alexandria after the death of Cõſtantius.

NOt longe after the people of Alexandria receaued with louinge and chearefull mindes their byſhop *Athanaſius* returninge from exile, at what tyme alſo the *Arians* were baniſhed the Chriſtian congregations, and the Church reſtored to the gouernment of *Athanaſius*. But the *Arians* meetinge in priuate houſes, appoynted *Lucius* to ſucceede *Georgius* in the byſhoprycke. At that tyme thus went the affaires of Alexandria. * In the meane whyle *Lucifer* and *Euſebius* by the Emperours edict were called home from baniſhment. *Lucifer* was byſhop of Caralitanum a citie in Sardinia: *Euſebius* (as I ſayde before) was byſhop of Vercellæ a citie of the Ligurian Italians. Both they returninge from the hygher countries of Thebæ, conſulted together by what meanes they myght recouer their byſhoprickes without preiudice to the canon and decree of the churche.* Wherefore after aduiſement taken it ſeemed good that the one of them (I meane *Lucifer*) ſhoulde goe to Antioche in Syria: the other, that is *Euſebius*, ſhoulde take his voyage to Alexandria, where by the meanes of *Athanaſius* a Councell myght be called together, and the canons of the church therein confirmed. *Lucifer* ſent thither a Deacon, ſignifyinge by him that he woulde ſubſcribe vnto the decrees of the Councell. He him ſelfe went to Antioche, where he founde the ſtate of the churche very troubleſome. For the multitude was deuided, and the congregations at variance, not onely by reaſon of *Euzoius* hereticall opinion, but alſo (as I ſayde before) becauſe that the ſect of *Meletius*, for the ſingular fauour they bare vnto him, ſeuered them ſelues from the faithfull. *Lucifer* therefore when he had ordayned *Paulinus* to be byſhop of that ſeae, departed thence.

*Cap.5.in the Greeke.

*Cap.6.in the greeke.

Cap. v.

Howe that Euſebius ioyninge with Athanaſius called a Councell at Alexandria, where the bleſſed Trinitie was pronounced to be of one and equall ſubſtance.

Cap.7.in the Greeke.

The councel held at Alexandria condemned the Arians, Apollinarians, and Macedonians.

AFter that *Euſebius* came to Alexandria, he dealte earneſtly with *Athanaſius* for the ſummoninge of a Councell: ſo that the byſhops aſſembled out of diuers cities: decreed very neceſſarie doctrine: confirmed the diuinitie of the holie Ghoſt to be of one ſubſtance in the bleſſed Trinitie: affirmed the ſonne of God at his incarnation, to haue taken not onely humaine fleſhe, but alſo a reaſonable ſoule, as the auncient fathers of olde haue deliuered vnto vs. They woulde not eſtabliſhe neither thruſt into the church of God any newe opinion. But ſuch things as of old were iniopned by eccleſiaſticall decree, and layd downe vpon good conſideration by ſuch as were wiſe, learned, and zelous Chriſtians. For thus did the elders of old tyme reaſon of this matter, and deliuer in writinge vnto the poſteritie. *Irenæus*, *Clemens*, *Apollinarius* byſhop of Hieratopolis, and *Serapion* byſhop of Antioch, haue w̃ generall conſent layd downe euery where throughout their workes, that the ſonne at his incarnation was endued with reaſonable ſoule. Moreouer ẏ Councell ſummoned for the hearing of *Cyrillus* cauſe, who was biſhop of Philadelphia in Arabia, ſignified ẏ ſelfe ſame by their letters vnto *Cyrillus*. *Origẽ* likewiſe who throughout his workes teacheth ẏ the ſõne in takig fleſhe tooke alſo ſoule: yet in ẏ ninth homily vpõ Geneſis, he openeth this myſtery more plainly, where at large he diſcourſeth how ẏ *Adam* bare ẏ figure of *Chriſt*, & *Eue* ẏ

figure

figure of the church. Hereof *Paphilus* and *Eusebius* who of him tooke his appellation, are witnesses sufficient. for both they imploying their labor iointly for to penne in paper the life of *Origen*, and preuenting w Apologies in his behalfe the slaũderous accusations of the aduersaries: haue affirmed þ *Origen* was not the first that entreated of this matter, but þ he interpreted vnto the posteritie the mysticall tradition of the church in þ behalfe. Moreouer the bishops which mett in the councell of Alexandria, haue discussed the controuersie of the clause of essence and substance. For *Osius* bishop of Corduba in Spaine (of whome we haue spoken before) being sent by the Emperour *Constantine* to appease the tumult raysed by *Arius*, in disputinge of essence and substance, to the ouerthrowe of *Sabellius* the Aphricks opinion, he ministred occasion to the rayslnge of a newe controuersie. But at that tyme there was not a worde of this matter in the Councell of Nice: for afterwards when diuers contended and reasoned among them selues hereof, this councell tooke order touching the clauses of essence and substance, and decreed: that in handling the diuinitie of God there should thencefoorth no mentiõ be made of these words: affirming þ the word essence was not founde in holie scripture, and that the Apostle in deliueringe the grounde of doctrine, was constrayned of necessitie to vse the word substance. But they decreed farther that in an other sense, to the end the opinion of *Sabellius* might be rooted out, these words were to be admitted: lest that through the want of proper wordes we should be compelled to imagine the thinge of three names to be as one, but that the seuerall names of the blessed Trinitie signifie and sett forth God, to subsist by him selfe in proper substance. These were the things decided in that Councell. I see nothinge to the contrarie, but that presently also we may laye downe what we learned and read of the wordes essence and substance. Such as laboured in Greece to sett forth the sage doctrine of the Grecians, gaue vs to vnderstande, that the worde Essence was diuersly to be taken, and had many significations: but of the word Substance they made no mention at all: nay *Irenæus Grammaticus* in his Atticke Dictionarie termeth it a barbarous worde. He sayeth moreouer that it can not be founde in any auncient writer, and if that perchaunce we lyght vpon it, that it was neuer meant in the sense we take it: That *Sophocles* in his Tragedie of Phœnix, taketh Hypostasis for wyles or conspiracie, and *Menander* for sauce, and it signifyed also lees or dregges of wyne. For though the auncient Philosophers haue not vsed this worde, yet we see that the later writers haue taken it very oft for Essence. But we haue spoken before that the definition of Essence was deliuered to haue diuers significations. If that Essence may be comprised by definition, howe, when we entreate of God which is incomprehensible, can we properly vse this woyce? *Euagrius* in his booke intituled The Monke, exhorteth vs to refrayne from rashe and vnaduised reasoninge of the Godhead: he forbyddeth the definition of the diuinitie of God, because it is a simple thinge. For definitions (sayeth he) are alwayes of concrete and compound things, not of the abstract and simple. His wordes are these: Euery proposition, as the Logicians doe vvrite, hath eyther *Genus*, of vvhome it may be verifyed, or *Species*, or *Differentia*, or *Proprium*, or *Accidens*, or that vvhich dependeth of these: But in the handlinge of the blessed Trinitie, none of all these is to be required, because it can not be layde dovvne, neyther expressed by vvordes, therefore it is not to be defined, but reuerently to be runne ouer vvith silence. So farre presently out of *Euagrius*, but hereafter more at large. We of our owne parte, although we seeme to haue digressed, yet in so much these thinges appertayne vnto the discourse of our present argument, we haue thought good to lay them downe here.

Osius. b. of Cordubagoing about to remoue one opiniõ, gaue occasion to rayse an other. *Hebr.* 1.

Irenæus Grãmaticus.

Euagrius in lib. Monach.

Cap. vi.

Cap. 8. in the Greeke.

The Apologie of Athanasius in defence of his flyght in the tyme of persecution:

Athanasius at that very tyme read in the hearinge of such as were present an Apologie, the which he had written a litle before in his owne defence, when as by reason of the armed souldiers that beset the churche of Alexandria, and sought his lyfe, he was fayne to leaue all and runne away. Whereof I haue thought good at this present to alleadge some such parcell as may seeme to bryng most profitt vnto the louing reader, leauinge the whole discourse beynge somewhat ouer longe vnto the labour and industrie of the paynefull students. Beholde (sayth *Athanasius*) the lewde practises of vvicked persons. Although they are priuie vnto these haynous offences, yet for all that they are nothinge ashamed of the contumelyes and cruell

Athanasius read his Apologie in the councell of Alexãdria

The Apologie of Athanasius writte

tyrannie they exerciſed againſt vs: but charge vs (in their opinion) vvith a foule ſpott and blemiſhe of infamie, for eſcapinge the handes of cutthrotes and bloodſuckers, yea they beshrevve theim ſelues, that they diſpatched vs not out of the vvay. Moreouer to the ende they may ſtayne my credite and æſtimation, they fall to accuſe me for faint courage, and timorous diſpoſition, being forgetfull that vvhileſt they blaſed theſe thinges to my diſpraiſe, they turned the shame to light vpon their ovvne pates. For if it be a diſcredite to flie the handes of the tyrant, hovve much more to perſecute mē vnto the death. He that flieth ſeeketh meanes to ſaue his life, but he that perſecuteth goeth about to procure the others death. That vve shoulde flie in ſuch caſes the ſcriptures are on our ſide, but in thurſtinge after the bloode of our brother, the commaundement is broken, and the author thereof is founde chiefe cauſe of the flight. If they blame any man for geuinge them the ſlippe, they are vvorthie of farre greater shame and reprehenſion. For lett them ceaſſe from perſecutinge and threatninge of death, then vvill the other remaine ſtill, and not runne avvay. But their ſpite and malice hath no ende, they doe nought elſe ſaue deuiſe feates to bringe men vnto deſtruction, yea vvhen they knovve full vvell that the flight of the perſecuted is a foule shame vnto the perſecutours. For no man flieth the gentle and meeke, but rather the cruell and vvicked man. They that vvere greeued and farre indetted vnto others, gaue *Saul* the ſlippe, and fledde vnto *Dauid*. VVherefore theſe men goe about to diſpatche ſuch as conuey them ſelues out of their vvay, leſt the levvdneſſe of Bishops be manifeſtly knovven, vvithout doubte herein they ſeeme to be ſtarke blinde. For looke hovve euident the flyght is, farre more apparent vvyll theyr ſlaughter and banishmentes ſeeme vnto the vvorlde. If they murther men, death no doubt lifteth her voyce, and ſoundeth out their cruelte: if they fall a banishinge of them, therein they ſett vp monuments to the remembrance of their vvicked doinges. Had they bene in theyr ryght vvitts, they might haue eaſilie perceaued their ovvne follie, and them ſelues ouerthrovven in their ovvne deuiſes. But in that they are bereaued of their vvittes and beſide them ſelues, they fall a perſecutinge of others, and vvhile they endeuour to miſchiefe others, they perceaue not their ovvne malice and impietie. If they reprochefully charge them which hide them ſelues from ſuch as ſeeke their liues, and accuſe them for flienge the handes of the perſecutor, what haue they to ſay (I beſeche you) vvhen they heare that *Iacob* fledd from the face of his brother *Eſau*, and that *Moſes* for feare of *Pharao*, conueyed him ſelfe to *Madian*? VVhat haue theſe contentious quarellers to ſaye vnto *Dauid*, vvho fledd from *Saul*, vvhich ſent of his garde out of his houſe to ſlaye him: hid him ſelfe in a caue: counterfeited his perſon vntill that ſubtly he had paſt *Abimelech* the prieſt, and auoyded their layinge of vvaite for him? VVhat anſvvere can theſe rashe bablers geue, vvhen they ſee that the greate prophete *Elias*, vvho ſo deuoutly called vpon the name of God, and rayſed the dead, vvas faine to hide him ſelfe from *Achaab*, and runne away becauſe of the threats of *Iezabel*? For it is written howe that in thoſe dayes, the ſonnes of the prophets beinge ſought for, hid them ſelues, and through the helpe of *Abdias* lurked in denns. VVhat haue they not read theſe auncient ſtories? vvhat, are they ignorant alſo of ſuch thinges as the Euangeliſts haue vvritten? For the Diſciples fearinge the Ievves, ſtole them ſelues from amonge them. Moreouer *Paul* beynge at Damaſcus, and ſought out by the gouernour of that countrey, vvas lett dovvne ouer the vvall in a basket, and ſo eſcaped the magiſtrate. Seeinge that holie ſcripture hath thus remembred the behauiour of holie men, vvhat coulourable shyfte can they finde to cloke their impudent dealinge? If they charge them vvith timorous feare, the fault recoyles and lighteth vpon their owne diſtempered brayne: If they report it to be contrarie to the will of God, then are they founde altogether ignorant of the vvorde of God. For it is commaunded in the Lawe, that ſanctuaries and cities of refuge, shoulde be ordayned for ſuch as vvere purſued to death, vvhere after they had fledde vnto them, they might lyue in ſafetie. Furthermore the vvorde of the father vvhich in olde tyme ſpake vnto *Moſes*, hath commaunded in theſe laſt dayes: VVhen they shall perſecute you in this cytie, flye into an other. And agayne: VVhen you ſee (ſayeth Chriſt) the abhomination of deſolation, mentioned in the Prophete *Daniel*, ſtandinge in the holie place, (he that readeth lett him vnderſtande it) then lette them that be in Iudæa, flye vnto the mountaynes: he that is on the houſe toppe, lette him not come dovvne to take ought out of his houſe: and lett not him that is in the fielde, returne home for his raymente. The vvhiche vvhen holie men had learned, they framed their trade of lyfe agreeable therevnto. For looke vvhatſoeuer the

in his owne defence agaynſt the ſclaunderous mouths of the Arians.

1. *Reg.* 22.

Gen. 27. *Exod.* 2. 1. *Reg.* 18. 19. 20. 21. 22. 23. 27.

3. *Reg.* 17. 18. 19. 3. *Reg.* 18.

Mat. 26. *Act.* 9. 2. *Corinth.* 11.

Num. 35. *Deut.* 4. *Deut.* 19. *Ioſue.* 20.

Mat. 10. *Mat.* 24. *Mar.* 13. *Luc.* 21.

the Lorde commaunded at that tyme, the same he vttered by the mouthes of his Sainctes, yea before his incarnation. And this is the vvay to perfection, for men to performe that in deede, vvhich the Lorde commaunded in vvorde. VVherefore the vvorde of God being made man for our sakes, sticked not to hide him selfe, as vve commonly doe, vvhen he vvas sought for: and agayne to flie, to the ende he might auoyde the conspiracie of the Pharises vvhich persecuted him. For euen as by pacient sufferance of hunger and thurst, and such kinde of miseries he vvoulde shevve him selfe to be true man: so also by flyinge avvay from the face of the aduersary. Moreouer euen from the very cradle and svvadling cloutes, as soone as he had taken fleshe of the virgine, being as yet but a childe, he gaue charge vnto *Ioseph* by the Angell, saying: rise, take the childe together vvith his mother and flie into Ægypt, for it vvill come to passe that *Herode* vvill goe about to seeke the life of the childe. Likevvise after the desease of *Herode*, vvhen he hearde that *Archelaus* the sonne of *Herode* raygned in his steede, it pleased him to goe aside into the partes of Nazareth. Aftervvardes vvhen he made him selfe manifest to be God, and healed the vvithered hande, the Pharises vvent out and tooke councell hovve they might dispatche him: but *Iesus* perceauinge their conspiracie, conueyed him selfe from amonge them. Agayne vvhen he restored *Lazarus* to life, from that daye forth (sayth the text) they tooke councell hovve they might put him to death. *Iesus* therefore after that tyme shevved not him selfe openly amonge the Ievves, but departed vnto a solitary place adioyning vnto the vvildernesse. Beside all this vvhen our Sauiour auoutched, saying: before *Abraham* vvas, I am: the Ievves tooke vp stones for to throvve at him: but the Lorde hid him selfe, and vvent out of the temple, and passing through the middest of the thronge, escaped avvay. VVhen they see these examples (but they seeing as it is vvritten doe not see) and bethinke them selues of these presidents, are they not invvardly pricked in conscience, vvhen as they presmue thus vnaduisedly to bolt out sentences, and sit in iudgment both vpon the sayings and doings of our Sauiour? To this purpose vvas that of Iesus, vvho vnderstanding of the beheading of *Iohn* the Baptist, and the burying of his body by his disciples, tooke shiping & wēt aside into a desert place. Thus the Lorde him selfe both did these thinges, and taught the same. I vvoulde to God these men vvoulde novv at length be ashamed of their doings, and cease euen presently from sclaundering of true professors: and not proceede on further in their furious disposition, charging yea our Sauiour him selfe vvith timorous feare and faint corage, blaspheming vvith all might the maiestie of his blessed name. but no man can avvay vvith such kinde of persons, that are vvholy geuen ouer vnto all vngracious behauiour, it may easily be proued that they are altogether ignorant vvhat the Euangelists haue left vs in vvriting. The cause that moued our Sauiour to flie and goe aside (being layde dovvne in the Gospell) seemed not onely to be agreeable vnto reason, but vvas in very deede most true: vve therefore haue to coniecture that the same by all likelyhoode happened vnto all the Sainctes of God. for vvhatsoeuer thinges are vvritten to haue chaunced vnto our Sauiour, after the maner of men, vve haue not referre the same vnto all mankinde: in so much he tooke our nature vpon him, and liuely expressed in him selfe the humane affections of our fraile constitution: euen as it is vvritten in the Gospell after *Iohn*: they sought to take him but no man laide handes vpon him, because that his houre vvas not as yet come. Yea before this came about, he sayde vnto his mother: Mine houre is not as yet come. He spake also vnto them that vvere called his brethren: my tyme is not yet come. Agayne vvhen the houre vvas come, he sayd vnto his disciples: sleepe on novv and take your rest, beholde the houre is at hande, the sonne of man shalbe betrayed into the handes of sinners. Therefore neyther suffred he him selfe to be taken before his tyme vvas come: neyther hid he him selfe, vvhen the houre vvas at hande, but yelded him selfe vnto the enemie. In like sorte the blessed Martyrs in the great heate, and troublsome stormes of persecution vvhiche often came to passe, being pursued by men fledde avvay, and hid them selues in secret and solitary places, but being taken they valiantly encountred vvith the aduersaries & ended the combatt vvith martyrdome. These were the reasons of *Athanasius* layd downe in his Apollogie the which he wrote in the defence of his departure from his bishopricke in the time of persecution.

Iohn.8. *Matth.2.* *Matth.2.* *Matth.12.* *Ioh.11.* *Ioh.8.* *Matth.13.* *Matth.14.* *Ioh.7.* *Ioh.2.7.* *Matth.26.*

Cap.9.in the Greeke.

Cap. vii.

Euſebius after the councell held at Alexandria was broken vp, returned to Antioch, where he founde the people at variance by reaſon that Paulinus was there choſen Biſhop: and when that he coulde not preuaile among them with exhortations to peace and vnitie, he gott him home to his owne biſhoprick of Vercellæ.

Euſebius Biſhop of Vercellæ immediatly after the diſſoluing of the councell gott him to Antioch. but when he founde *Paulinus* whome *Lucifer* had aſſigned to be their Biſhop, and the people deuided into two partes (for the ſect of *Meletius* had ſeuerall conuenticles by them ſelues) he was wonderfull ſorie, becauſe they did not all agree vnto the election of *Paulinus*. for in his ſecret opinion he condemned the act, yet becauſe of the reuerence he owed vnto *Lucifer* he concealed his ſentence: and as ſoone as he promiſed by ſummoning of a councell that he would prouide for their quiet ſtate, he left them and went his way. but firſt of all when as afterwards he had done his beſt for the reconciling of the brethren that were at variance, yet all was to no purpoſe. for *Meletius* returning from exile and finding his complices to frequent ſecret meetings and conuenticles, became their ſuperintendent. all the other churches that were there abouts were vnder *Euzoius* the Arian. *Paulinus* had but one litle pariſh within the citie, of the which *Euzoius* did not depriue him, becauſe of the reuerence he owed vnto him. *Meletius* had his conuenticles in the ſuburbes without the walls of the citie. For that time, when the affayres went in this ſorte, *Euſebius* tooke his leaue of Antioch. *Lucifer* vnderſtanding that *Euſebius* miſliked with that election of his, tooke it very contumelioully and was altogether impacient. He refuſed therefore to communicate with *Euſebius*, and being kindled with the fiery flame of contention, he reiected the canons of the councell. theſe thinges falling out in thoſe heauy tymes and tempeſtuous ſeaſons for eccleſiaſtical affayres miniſtred occaſion that many fell from the fayth: ſo that a newe ſect called the Luciferian hereſie then firſt ſprange vp. but *Lucifer* coulde not haue his fill, neyther ſatisfie him ſelfe with anger, becauſe that he bounde him ſelfe with his owne promiſes; ſent vnto the councell by his Deacon (who ſubſcribed thereunto in his name) to geue his aſſent. Wherefore hauing agreed (though againſt his will) vnto the canons of the church, he gott him vnto his owne biſhoprick in Sardinia. But they which fretted within them ſelues no leſſe then he, as yet doe remaine out of the Churche. *Euſebius* paſſing throughout the contries of the Eaſt cured and confirmed like a cunning Phiſicion ſuch as were weakelings in the faith: reſtored them to their former health, and inſtructed them in the doctrine of the Church. Thence he went into Illyrium & comming into Italie in like ſort he diligently preached the worde of God.

Impaciency bringeth hereſie.

The hereticall ſect of the Luciferians.

Cap.10.in the greeke.

Cap. viii.

Of Hilarius Biſhop of Poetiers in Fraunce.

Hilarius Biſhop of Poetiers a citie of Guyan inſtructed diligently both the biſhops of Italy and alſo of Fraunce, in the canons of the Catholick fayth before the comming of *Euſebius*. for he firſt after his returne from exile had preuented him in thoſe prouinces. but both of them very abſolutely confirmed the fayth. *Hilarius* being endued with the gift of eloquence wrote in the latine tonge: expounded the canon contayning the clauſe of one ſubſtance: proued it ſufficiently and confuted the arguments of the Arians. but theſe thinges were done a litle after their returne from exile. Nowe we may not runne ouer with ſilence, howe that in the very ſame tyme the followers of *Macedonius*, *Eleuſius*, *Euſtathius* and *Sophronius*, (all theſe were called Macedonians) had their priuate and often conuenticles: called vnto them ſuch as were of their opinion in Seleucia, and accurſed the contrary faction to wete, of the Acacians: reiected the fayth that was ſet forth at Ariminum, and confirmed the creede that was read in the councell of Seleucia. It was the ſame which a litle before (according vnto that we wrote in our ſeconde booke) was eſtabliſhed at Antioch. Theſe men being reaſoned with in this ſorte: you that are called Macedonians if ſo be that ye differ in opinion from the Acacians, howe is it that you coulde finde in your hartes to communicate with them euer vnto this day as if they had bene of one opinion with you? *Sophronius* Biſhop of Pompeiopolis in Paphlagonia, in the name of the reſt made thereunto this anſwere: the Biſhops of the Weſt Churches haue in maner doted ouer the fayth of one ſubſtance:

Hilarius wrote 12. bookes of the trinity the which are to be ſeene in latine among his workes.

The opinion of the We

Aëtius

Aetius also in the East endeuored to corrupt the syncere doctrine, he taught the substance of the father and of the sonne were not like one the other, both these opinions are absurde. They vnaduisedly and without discreete iudgement ioyned in one the distinct and seuered substances of the father and of the sonne, linked it (not well) together vnder the name of coessentiall or one substance: but this *Aetius* parted and deuided the propriete of nature which the sonne hath together with the father terming it the vnlikenesse or diuersitie of substance. And in so much that both these fell into contraries, and meare extreamities, we thought good to walke in the midd way and holde the meane betwene both, to retayne the true and godly opinion, that the sonne is of like substance with the father. This was the answere of the Macedonians (as *Sabinus* writeth in his booke intitled the collections of the councells) exhibited by *Sophronius* vnto their demaunde. In that they charge *Aetius* as autor of the diuersitie of substance in the father and the sonne, and not the Acacians, they craftely dissemble and cloke the trueth: in so doing they partly oppugne the Arians, and partly the opinion of such as maintaine the clause of one substance. but they ouerthrowe them selues with their owne wordes, for in displaying and opening both opinions, they laye downe a newe of their owne. So farre of these thinges.

churches.
The opinion of Aëtius.

The opinion of the Macedonians.

The Macedonians proued them selues Neuterans.

Cap. IX.

The hatred of the Emperour Iulian owed vnto the Christians.

Cap. 11. in the Greeke.

THe Emperour *Iulian* although at the beginning of his raygne he was meeke and curteous towardes all men: yet in processe of tyme he shewed him selfe not alike vnto all men, but when so euer any accusation was brought before him to the discredit of *Constantius*, then the Christians were hearde at will: when that againe he hearde of no such thinge, then beganne he to reueale vnto the worlde the priuate grudge and malice he conceaued agaynst all the Christians euery where. for he commaunded to buylde vp agayne at Cyzicum the Nouatian Churche which *Eleusius* the Bishop had pulled downe: threatning *Eleusius* the Bishop of that citie with grieuous punishment if he buylte it not agayne within two monethes vpon his owne costs & charges. Furthermore he sett vp a freshe the rites of the Gentils: he set wide open (as I sayd before) their temples: and offered sacrifice in the Cathedrall church of Constantinople vnto the goddesse of Fortune where her Idoll was sett vp.

Cap. X.

The conference which Maris Bishop of Chalcedon being blinde had with Iulian the Apostata,

Cap. 12. in the Greeke.

ABout that tyme *Maris* Bishop of Chalcedon in Bithynia being led by the hande vnto *Iulian* the Emperour (for that he was olde he had a webb growen in his eyes which bereaued him of his sight) beganne to rebuke the Emperour sharpely, calling him an impious person, an Apostata and an Atheist. he of the contrary answered him oppробriously, recompenced him with the like, called him a blind foole and sayd vnto him farther: thy God of Galilee will not restore thee thy sight agayne. for *Iulianus* called Christ a Galilæan and all the Christians in like sort. *Maris* a litle after answered the Emperour somewhat freely, I thanke God (sayth he) which made me blinde lest that euer I should set mine eye vpon so vngracious a face as thine is. Whervnto the Emperour made no answere but handled the Bishop roughly. When he perceaued that the Christians did highly reuerence and honor such as suffered martyrdome vnder the raigne of *Diocletian*: when he learned also for certaynte, diuerse men to be so well disposed, that willingly they woulde suffer martyrdome: he going about to depriue the Christians of so great a benefitt, deuised an other way to afflict them. And although he let passe the vnsatiable tyranny practised in the tyme of *Diocletian*, yet ceased he not altogether from persecuting. In mine opinion he is a persecutor which molesteth any kinde of way such men as leade a quiet and peaceable life. *Iulian* in this sorte afflicted the Christians not a litle. he made a lawe that the Christians shoulde not be trayned vp in prophane literature. for (sayth he) seeing they haue the gift of vtterance so readily, they shall easily be able to ouerthrowe the quirks of Logick, wherewith the Gentils doe vpholde their doctrine.

The answere of Maris vnto Iulian.

Who is a persecutor.

Cap. 13. in the Grecke.

Cap. xi.

Of the ſturre the Emperour Iulian rayſed againſt the Chriſtians, and what deuiſe he founde out to extort money from them.

Iulian ſclaũdereth and gibeth at the Chriſtians.

Moreouer the Emperour *Iulian* gaue out a proclamation that ſuch as would not renounce the Chriſtian fayth ſhoulde warefare no longer in the Emperours pallace: likewiſe that all ſhoulde prepare them ſelues to doe ſacrifice: that no Chriſtian ſhould beare office in the common wealth. for their law (ſayth he) forbiddeth the execution by ſworde vpon ſuch as deſerued death, and therefore they are not fitt to be Magiſtrats. He allured diuers with flattery and faire offers to ſacrifice. but immediatly they ẏ were Chriſtians in deede, & they alſo which were thought to be no leſſe, made them ſelues manifeſt vnto all men as if they had ſhewed them ſelues vpon a ſtage. for they which with harte and good will profeſſed Chriſtian religion, threwe downe their ſworde girdles & ſignified they woulde rather ſuffer any kind of torment then denie their Sauiour Chriſt Ieſus. Of which number was *Iouianus*, *Valentinianus* & *Valens*, who afterwards were crowned Emperours. Other ſome that were counterfeit Chriſtians, who thought that the ritches and honor of this worlde was true felicity it ſelfe, without any delay fell to ſacrifice. Of which number

Ecebolius was a turne coate.

Ecebolius a Sophiſt of Conſtantinople was one, who conforming him ſelfe vnto the humors & diſpoſition of the Emperours, was an earneſt follower of the chriſtian faith in the time of *Conſtantius*: but when *Iulian* ſucceeded him in the empire he fell to gentilitie and the idolatry of Pagans: againe after the death of *Iulian* he became a profeſſor of the doctrine of Chriſt. He laye alonge at the porche of the Church and cried vnto ſuch as came in: treade me vnder foote for that I am the vnſauery ſalt. *Ecebolius* as he was light and vnconſtant, ſo he continewed vnto the ende. It came to paſſe about that tyme that the Emperour purpoſed to reuenge him of the Perſians for the iniurie they had done him by inuading ſome part of the Romaine dominions, and determined to take his iourney into the Eaſt through the coaſtes of Aſia. When that he pondered with him ſelfe howe many euills and inconueniences appertayned vnto warres, what greate ſummes of money were needefull thereunto, and howe that without it, it was vnpoſſible to bring his purpoſe to effect, he deuiſed a certaine ſleyght to wring money from the Chriſtians. for he ſett a great fine vpon the heades of ſuch as woulde not ſacrifice, and the taxe was very grieuous and duely demaunded of the Chriſtians ſo that euery one rateably was ſeaſed at a certaine ſumme and the Emperour him ſelf in a ſhort while was wonderfully enritched with the iniurious heapes of money vniuſtly exacted. This law was of force not onely where he traueled, but alſo in ſuch contries as he came not neare.

The horrible practiſes of the Ethnicks.

Then did the Gentils inſult ouer ẏ chriſtians: the Philoſophers celebrated their frequented conferences: they ſolemnized certaine deteſtable rites and ceremonies: they made ſlaughter of infants ſparing no ſexe, they vſed their entralls for ſouthſaying, they taſted of their tender bowells. Theſe horrible practiſes were both at Athens, at Alexandria and other places.

Cap. xii.

Howe that Athanaſius was faine to flie and leaue Alexandria in the tyme of Iulian the Apoſtata.

They forged at that time a falſe accuſation againſt *Athanaſius* and ſignified vnto the Emperour that he had ſubuerted Ægypt and the whole citie of Alexandria, and that of neceſſitie it behoued to baniſhe him the citie, ſo that by the commaundement of the Emperour the gouernour of Alexandria was ſore incenſed againſt him.* *Athanaſius* vttering theſe wordes vnto certaine of his familiars: My friendes let vs goe aſide for a ſeaſon, this is but a litle cloude which quickly will baniſh away, fledd immediatly, tooke ſhipping and ſayled into Ægypt. the enemy purſued after & made haſt to ouertake him. When it was vnderſtoode that the purſuers were at hand, his companions gaue him counſell to flie into the deſert. he by following their aduiſe eſcaped the enemy. for he perſwaded them to turne backe and to meete the purſuers, the which they did immediatly. As ſoone as they who a litle before fledd away, mett the perſecutors there was nothing demaunded of them, but whether they had ſeene *Athanaſius*: who anſwered againe that he hid him ſelf in ſome buſhe not farre from them, and if they would make quicke ſpeed, they woulde be like to take him. ſo the purſuers followed after and the farther they runne the further they raunge, but they loſt their labor. for he eſcaped their handes & conueyed him ſelfe priuely to Alexandria where

* Cap. 14. in the greeke. Athanaſius likeneth perſecution to a cloude or miſt.

he

he hid himselfe vntill the kindled flame of persecution was wholly quenched. Such was the hurly burly after sundry stormes of persecution and manifolde vexations by the Ethnicks, which happened vnto the Bishop of Alexandria. Furthermore the gouernours of the prouinces supposinge nowe that it was highe tyde for them vnder coloure of the Emperoures religion to make vp theyr bagges, vexed the christians farre forer then the Emperours proclamations bare them out: demaunded greater taxes then they were taxed at, and sometimes tormented their bodies. The Emperoure vnderstandinge of their doinges winked at them, and answered the christians which complained vnto him in this sorte: It is your parte when you haue iniuries offered vnto you, to take it patiently, for so your God commaunded you.

Iulian the Apostata mocketh christians with their religiō. Cap. 15. in the greeke.

Cap. xiii.

Of suche as suffred Martyrdome at Meris a citie of Phrygia in the time of Iulian.

THere was at Meris a citie of Phrygia a certaine gouernour whose name was *Amachius*, who commaūded that the Idolatricall temple of the Ethnicks which stood in ỹ citie should be set wide open, that the foule heapes and filthy corners of a long time vnfrequēted should be made cleane, and fell himselfe a worshipping of the Idols. Which act of his pricked not a little in conscience the zealous christians. Wherefore one *Macedonius*, *Theodulus* and *Tatianus* beinge kindled with feruencie of loue towardes the christian fayth, coulde in no wise away with such horrible practises: but in the burninge zeale of their godly myndes, brake in the nighte season into the temple, threwe downe theyr Idols, and stamped them into pouder. Whereat when the gouernoure was wonderfull wroth and purposed to execute diuerse of the citizens whiche were giltelesse and innocente persons, the authors thereof presented themselues of their owne accorde before him and chose to dye themselues for the trueth, rather then any other for their sakes should be depriued of their liues. After they were layde in holde the gouernoure commaunded that they should cleare thēselues by sacrificinge vnto the Idols and threatned them if they refused he would seuerely punishe them. They beinge of a noble minde & valiant courage, set nought by his threats, made themselues redy to suffer what tormente soeuer were layde vpon them, for they counted it farre better to loose their liues then to defile their soules with those impure sacrifices. The gouernour whē he had assayd them at all kind of torments last of all set them on the gredyron, caused fire to be made vnder, & broiled them to death. And to the end they might valiantly encounter vnder the glorious garlande of victory, they reason thus with the gouernour: If thou longe (O *Amachius*) after broyled meate, turne vp the other side of vs, least in the eatinge we seeme rawe vnto thee and the bloode runne aboute thy teeth. This was the ende that these men had.

Amachius an Heathen magistrate.

Macedonius, Theodulus, & Tatianus broyled to death.

Cap. xiiii.

VVhen the Emperoure Iulian forbad the christians the studie of Prophane literature both the Apollinarii ses the father and the sonne fell a wrytinge. The profitte that the christians haue in prophane wryters.

THe lawe whiche the Emperoure made that the christians shoulde not be trained vp in the liberall sciences made bothe the Apollinarii ses (of whome we spake before) to be of farre greater fame. For either of them beinge skilfull in suche artes as directed our style and orations, the father a grammarian, the sonne a Rhetorician profited very much the christians and furthered at that time not a little the churche of God. For the father as a profounde grammarian framed the arte of humanitie vnto the furtherance of Christian religion: he turned the fiue bookes of *Moses* into Heroycall verse, together with other bookes of the olde Testament which contayne Hystories: partely in Hexameter verse and partely after the forme of comedies and tragedies, with the fitte application of persons: he wrote in all kinde of meter to the ende the christians shoulde not be ignorant and vnskilfull in any rare gifte that excelled among the Gentils. The sonne an eloquente Rhetorician, brought the wrytinges of the Euangelistes and workes of the Apostles into Dialogues, as *Plato* vsed amonge the Heathens. Although their laboure and industrie seemed anaplable and greatelye to sette forthe the seruice of God, in

The fiue bookes of Moses in Heroycall verse. The newe Testament was turned into Dialogues.

ſo muche that thereby the lewde drift of the Emperoure was ſtopped from takinge effect: yet the prouidence of God did farre exceede both their carefull ſtudie and dashed also the Emperours wiked deuiſe. For immediatly the Emperours lawe (as hereafter it ſhall more manifeſtly appeare) was abrogated and theyr workes were as muche ſpoken of, as if they had neuer bene wrytten. But here peraduenture ſome man will saye vnto me: why then doe ye attribute bothe the aforeſayde vnto the prouidence of God? As touchinge the shortninge of the Emperoures dayes it is knowen well inoughe howe auaylable it was vnto chriſtian religion: but in that the Poetrye of bothe the *Apollinariuſes* was neglected, and that the chriſtians freely applied the Philoſophicall ſciences of the heathens, there is no man will graunte that it furthered the ſeruice of God, and the faith of Chriſt. For it can not be without daunger that the chriſtians maye wade in the doctrine of Ethnickes, in ſo muche it teacheth that there be many Gods. Unto theſe things which aptely may be obiected vnto vs we will preſentely frame ſuche anſwers as we can. The doctrine of the Gentiles is allowed neither by Chriſt neither by his Diſciples as inſpired from aboue: neither altogether reiected for daungerous. And I take ẏ to haue come to paſſe not without the ſpeciall prouidence of almightie God. For there were many heathen Philoſophers which were not farre from the knowledg of God: ſuch as by publique diſputation confuted the Epicures and other contentious Philoſophers delited with the quirckes of logicke and ouerthrewe their palpable error and ignorance. And thoughe they coulde ſtande the fauorers of chriſtian religion in greate ſteade for their furtherance of learninge, yet attained they not vnto the grounde & principall point of our religion inſomuch they vnderſtoode not the myſtery of Chriſt which was concealed the cõtinewance of many ages and generations. The whiche the Apoſtle in his epiſtle vnto the Romanes ſheweth plainely in theſe wordes: The wrath of God is reuealed from heauen againſt all vngodlines and iniquitie of men which withholde the trueth in vnrighteouſneſſe. For the thinge that may be knowen of God is manifeſt amonge thẽ, becauſe God hath shewed it vnto them. For his inuiſible thinges beinge vnderſtoode by his workes, are ſeene through the creation of the world, that is, both his eternall power & godheade, ſo that they are without excuſe, becauſe that when they knewe God, notwithſtanding they glorified him not as God. Wherefore they knowinge the trueth which God reuealed vnto them were worthie of death, becauſe that whẽ they knewe God they glorified him not as God. Therefore ſithence that the Apoſtle forbadd not the knoweledge of the Gentils doctrine, he gaue free licence and libertie vnto euery man at his choice and pleaſure to wade in the vnderſtandinge of them. Let this ſuffice for one reaſon to the ſatisfyinge of the former doubts. The ſeconde is as followeth. The holy Scriptures inſpired from aboue deliuer vnto vs diuine precepts and myſticall doctrine: they graffe in the mindes of ſuche as heare them, true Godlines and the righte trade of liuinge: they ſette wyde open before ſuch as ſtudy them, the moſt ſacred faith: they teach vs no logicke, wherewith we may withſtand ſuch as oppugne the trueth, although the aduerſaries are eaſieſt ouerthrowen when their owne armoure and proper defence is vſed to their foyle and deſtruction. But the chriſtians enioyed not this benefit by the workes of bothe the *Apollinariuſes*. This was it that the Emperoure *Iulian* ſhotte at when as he made a lawe that the chriſtians ſhoulde not be ſchooled in the doctrine of the Gentils. He knewe full well that the fables contained in the works of the Hethen wryters being paiſed in the equall balance of indifferent iudgement would quickly be founde light and ſubiect to reprehenſion and diſcredit: the which fond inuention of theirs when *Socrates* their principall philoſopher had diſſalowed, the Iudges condemned him, as if he had gone about to diſproue or deſtroy their Gods, nay rather theyr deuells. Beſides all this both Chriſt himſelfe and his Apoſtle commaunded vs to be tried exchaungers, to the ende we might examine all thinges & holde that which is good: We haue alſo to take heede leſt any circumuent vs through Philoſophie & vayne deceate. This we ſhall not be able to doe vnleſſe we poſſeſſe the armoure of the enemy, and in enioyinge it, we turne the whole vnto an other vſe. For we haue to reiect that which is euell, to retaine that which is good, and to admit nothing without good trial. For that which is good whereſoeuer it is founde appertaineth vnto the trueth. For if any be diſpoſed to vrge vs farther herein let him conſider with him ſelfe howe the Apoſtle did not onely not forbidde the knoweledge of Heathenithe doctrine, but is ſeene not to haue deſpiſed them himſelfe, to the ende he might be skilfull in many of the Ethnicks workes. Where I pray you borowed he this ſentence: The Cretians are alwayes liers, euell beaſtes, ſlowe bellies, was it not out of *Epimenides* a Poet of Creta or where learned he this: we are alſo his offspring, was it not out of the Phænomena of Aratus th

Rom.1.

1.Theſ.5.
Coloſſ.2.

Tit.1.
Act.17.

Aſtrono

Astronomer? That sayinge also: Euell wordes corrupte good maners, sheweth playnely that he was well seene in the tragedies of *Euripides*. But what neede I vse many woordes hereof? It is knowen well inoughe that the Doctors of the Churche of an auncient custome neuer forbid vnto this day, exercised themselues from their youth vp euen vnto the last houre in the sciences and doctrine of the Gentils: partely for to attayne aswell vnto a fine stile and eloquente phrase as the exercise and whettinge of the wittes: and partely also for to confute the doctrine of suche wryters as deliuered vnto the worlde error and falshoode in steede of the manifest and onely trueth. These thinges accordinge vnto our simple habilitie we haue layde downe by occasion of both these *Apollinarius*es. 1. *Corinth.* 15.

Ca. 17. in the Greeke.

Cap. xv.

Howe the Emperoure takinge his voyage to warre with the Persians came to Antioch where the common people derided him, vnto whome after his departure he wrote an oration intitled Misopogon.

The Emperoure when he had exacted of the christians and heaped together a great summe of money proceedinge on his voyage against the Persians came to Antioch in Syria, Being there and desirous to shewe vnto the people of Antioch a tast of his honors title the which he sette much by, sette the market lowe, made all thinges very cheape, had no consideration of the time: he pondered not with him selfe howe that an hoast or armie whereseuer it commeth, bringeth greate domage vnto the prouincialls and turneth plenty of necessaries to scarsitie of foode. Wherefore tauerners and victayling houses which prouided necessaries for wayfaringe men, not able to beare the losse of so weyghty a burthen, whereunto they were iniopned by the Emperours edict, gaue ouer their trade, so that the citie was brought to greate distresse, because they wanted necessary prouision. The Antiochians an impatiente kinde of people, soone prouoked to anger and reuengemente coulde not away with this plague (which they tooke for no other) without any more adoe they goe to meete the Emperoure, they crie out agaynst him, they inueye at his doinges, and playe with his beарde (it was a longe thymme beарde) they bidde him goe shaue his beарde and make halters thereof: they bringe him in remembrance of his coyne, wherein there was a bull conqueringe the worlde with his hornes. For the Emperoure beinge wholly geuen to superstition, sacrificed bulls vpon the Idols altare, and therefore gaue charge that bothe the Alter and the bull shoulde be ingrauen in his coyne. The Emperoure beinge incensed with these skommes, threatned he woulde plague the people of Antioch. He remoued thence into Tarsus in Cilicia, as soone as he had prouided there suche necessaries as he stoode in neede of, he went on his iorney. Whereupon *Libanius* the Sophist tooke occasion to wryte the oration intitled of his embassie, where he entreated the Emperoure for the Antiochians, and also the oration vnto the people of Antioch where he layde before them the displeasure which the Emperoure had conceaued agaynst them. The reporte goeth that the Sophist wrote the sayde Orations and yet they neuer were seene abroade: and that the Emperoure was appeased not by reuenginge him of such as had flouted his beard, but requitinge them with like cōtumelious skommes. For he defamed the citie of Antioch for euer in the oration which he entitled Antiochian or Misopogon directed against the deriders of his beарde. So farre of these thinges.

The bearde and coyne of Iulian.

The oratiōs of Libanius.

The oration of Iulian against suche as flouted his beарde.

Cap. 18. in the Greeke.

Cap. xvi.

When the Emperoure woulde haue an answere of the Oracle of Apollo, the deuell woulde not speake because the body of Babilas the martyr was buried hard by. The Emperours displeasure, and of the tormentes which Theodorus the Confessor suffred.

Nowe let vs speake of the iniuries which the Emperoure at that time did vnto the Christians at Antioch. Whē he had commaunded that the Idolatricall temples of the Ethnicks shoulde be set wide open at Antioch, the Emperoure made haste to the Oracle of *Apollo* which was in Daphne a litle out of Antioch. But the Deuell whose dwellinge was in that denne trembled for feare of *Babilas* the martyr (whose corps laye interred not farre from the place)

Babilas the martyr.

and woulde geue the Emperoure no anſwer, the Emperoure perceauing the cauſe, commaunded that the martyrs tumbe ſhoulde thence be remoued with ſpeade. When the chriſtians of Antioch vnderſtoode of this they aſſemble together with women and children, they reioyce and are glad, they ſinge Pſalmes, they tranſlate the corps from out of Daphne into the citie of Antioch. The Pſalmes which they ſonge tended to the reprehenſion of the Heathen Gods, and of ſuch as worſhipped Idols and carued images. * Then the Emperours diſpoſition which was hid and cloked afore time was made manifeſt vnto the whole worlde. For he who alitle before was a profeſſor of Philoſophie, nowe breaketh out, and fretteth within himſelfe at ỹ Pſalmes that were ſonge in deriſion of the Gentils, and determineth to torment the chriſtians as *Diocletian* had done in a while before. But when his expedition againſt the Perſians permitted no leaſure to bring his purpoſe about, he gaue out a commiſſion vnto *Saluſtius* who was Liuetenante of that prouince, for to ſee that ſuch as had ſonge the Pſalmes in deriſion of the Ethnikes ſhoulde ſeuerely be puniſhed. The Liuetenant althoughe he were a panyme yet was he altogether vnwillinge to execute his commiſſion. But he ſeing there was no other choice attached many of the chriſtians, ſent many to priſon. But one that was a ponge man by name *Theodorus* and appeached of the Paganes, he tormented with ſundry kindes of puniſhments, and rent the fleſhe all his body ouer with the laſhe of the whippe: and in the ende he commaunded that he ſhould be let looſe when in very deede he was thought not poſſibly able to liue. Yet God reſtored him to his former health, for he liued many yeares after that confeſſion which he yelded in torment. *Ruffinus* who wrote the eccleſiaſticall hiſtory of his time in the latine tongue reporteth that he had conference a longe time after with this *Theodorus* and demaunded of him whether he had not felt great payne when the laſhe of the whip rebounded from his body: And that he anſwered him againe that the torments were not ſo grieuous as ſome men thought: that there ſtoode by him a ponge man which wiped away all the ſalte droppes of that ſwettinge combat, confirmed him in the fayth, and that the houre of torment was vnto him rather a delectable pleaſure then a dolefull paine. This much ſhall ſuffice of the renowmed *Theodorus*. At that very time there came Embaſſadors from the Perſians vnto the Emperour *Iulian*, requiringe him to proclaime open warres, he ſent them backe againe with this anſwere. you ſhall ſee me ſhortely in mine owne perſon and therefore I ſhall not neede to ſende any in embaſſy vnto you for this matter.

Ruff. lib. 1. eccleſ. hiſt. cap. 35. ſayth the Pſalme was this: confoũded be all they that worſhip carued Images and put their truſt in Idols.

* Cap. 19. in the Greeke.

Theodorus a confeſſor Ruff. li. 1. c. 36.

Cap. xvii.

Howe the Emperoure exhorted the Iewes to ſacrifice. Of the wonderfull ſignes which God ſhewed vnto the Iewes and the vtter ruyne of theyr temple at Ieruſalem.

Cap. 20. in the greeke.

FVrthermore when the Emperoure endeuored an other way to vexe the chriſtians, he ſette forthe his owne ſuperſtition to be derided of all men. For when he tooke greate pleaſure in ſacrifice, he did not onely feede his owne fonde humor with the ſhedinge of bloode, but alſo inioyned penalties for ſuche as recreated not themſelues with the like. When he perceaued that he coulde finde but a fewe men of his diſpoſition, he calleth for the Iewes and demaundeth of them the cauſe why they did not ſacrifice, ſeinge that *Moſes* had commaunded them ſo to doe? after they had anſwered that it was not lawefull for them to execute that functiõ in any other place ſaue at Ieruſalem: he commaunded that in all the haſt the temple of Solomon ſhoulde be buylded vp againe. After this he taketh his voyage againſt the Perſians. The Iewes who of a longe time had dreamed they ſhoulde ſee the day when theyr temple ſhoulde be buylded againe for ſacrifice, nowe thinkinge that the houre was come, occupied their heads buſily about the buyldinge: they putte the chriſtians in great feare: they inſolentely crowed ouer them: they threatned them the like entertaynement, as they themſelues had of olde at the Romaynes handes. When by the Emperoures commaundemente the coſte and charges was awarded out of the publicke treaſory, all neceſſaries were prouided: as timber, ſtone, bricke, clape, lyme, together with other thinges that are required in buyldinge. At what time *Cyrillus* Biſhop of Ieruſalem remembred the prophecie of *Daniel*, the which Chriſt had confirmed and prognoſticated vnto many: that the time was nowe come when there ſhoulde not be one ſtone of the temple left vpon the other but that the prophecy of our Sauiour ſhoulde nowe take place and be fulfilled. When the Biſhop had thus prophecied, there was a great earthquake the night followinge which ſhooke the olde foundation

The prophecy of Cyril. *Math.* 24.

A greate earthquake.

of

of the temple and turned all downe to the grounde, together with the houses which adioined thereunto. The Iewes at the sight thereof were taken with a sodayne feare, the fame thereof brought many which dwelled in farre countreyes to see it. Agayne not only this but also many that were presente sawe with theyr eyes an other wonder. For there came downe fyre from Heauen whiche burned all theyr tooles and instrumentes. Then mighte a man haue seene theyr hammers, grauing irons, sawes, axes, hatchets and all suche thinges as the workemen occupied in the buyldinge, consumed with fire. The fire ceased not to burne the space of a whole daye. The Iewes againe beinge in maner astonyed at this straunge sighte, confessed agaynste theyr wills that Christe was an omnipotente God: yet yelded they not vnto his will and pleasure but were helde backe with the stubburne opinion of Iudaisme that was rooted in theyr bones. Neyther coulde the thirde wonder whiche ensued after conuerte them vnto the true fayth. The night following there were formes of crosses marked in their garments which shined like the sunne beames: in the morninge when they sawe them and coueted to wipe and rubbe them of, they coulde not by any meanes. Wherefore beinge blinded as the Apostle wryteth, they banished the goodnesse of God from amonge them. To conclude the temple at that time in steede of raysinge vp was ruynously throwne to the grounde.

Fire frō heauen burned the instruments of the Iewes.

Crosses were printed in the clothes of the Iewes that coulde not be wiped away.

Cap. xviii.

Cap. 20. in the greeke.

Of the Emperoure Iulians voyage into Persia and his miserable ende.

The Emperour vnderstanding the maner of the Persians that in winter they are very weake, of smale power and simple courage (for they are a kinde of people that can not awaye with colde: the Mede also as it is commonly sayde, all winter tyme, neuer pulleth his hande out of his bosome) knowinge also that the Romayne souldiere is of power and force, thoughe the weather pinche neuer so much: marched forewardes a litle before winter and led his army into Persia. First he destroyed the countrey, the villages, threwe downe theyr castells afterwardes he fell a ransackinge of their cities. He besieged Ctesiphon that greate citie of Persia, and pinched therein the kinge of Persia very sore, so that he sente vnto him many Embassadors humbly requestinge him to take from him some parte of his kingdome, to ende the fielde, to rayse the siege and so goe his way. But *Iulian* was nothinge moued therewith: pitied them not at all: neither remembred he the common sayinge: To conquere is prayse worthye but insolentely to triumphe ouer the cōquered is a despiteful Act: he put confidence in fond coniectures of southsaying, he trusted to much fantasticall dreames, the which *Maximus* the Philosopher then present put in his heade: he hoped verylie to counteruayle or rather to surmount the greater glorie and noble prowesse of *Alexander* the Greate, so that he sette nought by the humble sute of the Persians: he dreamed accordinge vnto the opinion of *Pythagoras* and *Plato* that by the transmigration of the soules from one body into an other, the soule of *Alexander* was crepte into his carkasse: or rather that he was *Alexander* himselfe in an other body. The whiche opinion led him into a foule erroz, and caused him to make light of the kinge of Persia his requeste. The kinge vnderstandinge that his embassie was to no purpose, beinge brought to a narrowe straicte and sore plunge gathered his power the daye after this embassie and ioyned with the Romayne hoste face to face. The Romaynes althoughe they founde greate faulte with theyr Emperoure for refusinge the offer and fallinge to bloodshed, yet doubted they not to deale with the Persians who nowe were come forthe to meete them, so that in the ende they putte them to flighte and wonne the fielde. The Emperoure himselfe was a horsebacke at the battell to the ende he mighte animate and incourage the souldiers: but trusting to much to his prosperitie and thinkinge himselfe cocksure wente into his campe without complete harnesse. Therefore an arrowe beinge sodaynely shotte at him, pearced throughe his arme and stucke in his ribbes whiche gaue him his deathes wounde, but who did it, was neuer knowen. Some reporte that he was wounded by a fugitiue Persian: some other that he was slayne by one of his owne souldiers, whiche is rife in euerye mans mouthe, yet *Calistus* one of the Emperours houshold garde, who wrote his life in Heroycall verse, and the battell whiche he gaue then vnto the Persians, sayethe that it was a wicked fiende or Deuell that runne him throughe, whiche peraduenture is fayned after the maner of Poeticall inuention, and yet it may very well be true, for we learne that the furies of Hell haue often times recompenced suche lewde persons with extreme punishmente. But

The Persiās & Medes can not abid cold

howe ſo euer it was euerye man knoweth that for his headye raſheneſſe he was ſubiecte to daunger: for his eloquence, and gifte of vtterance he was deſirous of vayne glorie: and for his counterfete grauitie he was contemned and derided of all men. Thus he ended his life in Perſia (as I ſayde before) in his fourth Conſulſhip the whiche he enioyed with *Saluſtius*, beinge the ſixt and twentieth of Iune and the thirde yeare of his raygne: the ſeauenth yeare after he was made Cæſar by *Conſtantius*, the one and thirtieth yeare of his age.

Iulian dyed Anno Dom. 367.

Cap. xix.

Iouianus is created Emperoure. A notable confutation of Libanius the Heathen Rhetorician.

Iouianus was created Emperour Anno Dom. 367.

The ſouldiers beinge doubtefull, knowinge not what was beſt to be done, the nexte day after the death of *Iulian*, without any further deliberation, they proclaime *Iouianus* a man of valiante and noble courage theyr Emperoure. This man beinge a tribune, when *Iulian* by proclamatiõ gaue the ſouldiers in choice eyther to doe ſacrifice or to leaue warefare: choſe rather to throwe awaye his ſwordegirdle then to ſatisfie the wicked and deteſtable edicte of the Emperoure. For all that, *Iulian*, when the neceſſitie of the warres then in hande conſtrayned him, retayned him in the number of his Captaines. But *Iouianus* beinge nominated Emperoure refuſeth the crowne and beinge compelled thereunto agaynſte his will by the ſouldieres breaketh out into lowde ſpeache, ſayinge: In that he was a Chriſtian he woulde not be Emperour where Ethnickes ſhoulde become his ſubiectes: yet when all with one voice confeſſed themſelues to be Chriſtians, he yelded and was crowned Emperour. Beinge in Perſia and ſodainely put to his ſhiftes, his ſouldiers alſo being almoſt famiſhed to death: vpon certaine conditions he ioyned in league with the kinge of Perſia and ſo ended the warres. The couenantes as the Romaynes thoughte were vnlaweful, yet conſideringe the caſe of that preſente time they were not to be miſliked. For he was contente to looſe the dominion of Syria and to deliuer the Perſians Niſibis a citie in Meſopotamia. When theſe tidinges were blaſed abroade the Chriſtians conceaued no ſmall ioye at the departure of *Iulian*: the whole armie alſo miſliked very muche with his vndiſcreete and headye raſheneſſe and laye to his charge that the boundes of the Empire were cutte ſhorte. For he beinge deceaued by a Perſian that was a fugitiue, ſette afire certaine veſſells vpon the ſeaes whiche broughte them corne, and thereof it roſe that the famine grieued them ſore. At that time *Libanius* the Sophiſt made a funerall oration where he bewayled the death of *Iulian* and entitled it Iuliana or the Epitaph of Iulian. In the whiche he paynted forthe his life with loftye ſtile in prayſe of his perſon and to his further commendation reporteth of the bookes he had wrytten agaynſte the Chriſtians, and howe that in them he had proued theyr doctrine for triflinge and ridiculous ſtuffe. If this Rhetorician had extolled the Emperoure onely for his other Acts, I would haue proceeded with ſilence to diſcourſe of that which remayneth of the hiſtorie: but in ſo muche he hath mentioned the bookes of *Iulian*, and like a graue and wiſe orator inueyed bitterly againſte Chriſtian religion, therefore I haue thoughte good to ſaye ſomewhat thereof, and firſte I will laye downe his owne wordes * In the vvinter ſeaſon (ſayth he) VVhen the nights are ſomevvhat longe, the Emperoure peruſing thoſe bookes vvhiche affirme that the man vvhoſe originall vvas in Palæſtina is bothe God and the ſonne of God, confuted them vvith manye reaſons and ſtronge argumentes and condemned them for ridiculous doctrine: affirmed moreouer that the glorious religion, highly eſteemed of them was full of toyes and trifles, vvhere he proued himſelfe to be farre vviſer then the olde grayberde of Tyrus. VVherefore let the olde man of Tyrus (he meaneth *Porphyrius*) conceaue no diſpleaſure at all but patientely vveye vvherein his childe doth preiudice his creditte. Theſe are the wordes of *Libanius* the Sophiſte. Truely I will ſaye no leſſe, but that he was a notable Rhetorician and I am verelye perſwaded that if he had not conſented vnto the Emperours religion, he woulde haue had no other ſpeache in his mouthe then the Chriſtians haue at this day, and that by all likelyhoode, beinge an excellent Rhetorician, he woulde haue extolled Chriſtian religion vnto the ſkies. For he wrote in the prayſe of *Conſtantius* while he liued, after his deceaſe he wrote to his diſprayſe and made inuectiues agaynſte him. Wherefore if *Porphyrius* had bene Emperoure, he woulde haue preferred his workes before the wrytinges of *Iulian*: againe if

* Cap. 23. in the Greeke. Libanius the Sophiſt in his funerall oration vpõ the death of Iulian the Apoſtata.

Iulian

Iulian had bene a Sophist (as he wrote of *Ecebolius* in his funerall oration of *Iulian*) he would haue called him a baulde Rhetorician. In as muche as then he beinge of the same religion with the Emperoure, beinge a Rhetorician, beinge also his friende wrote his pleasure of him: we also after our habilitie will fall to answere his sclaunderous workes. First he sayth that in the winter season the nights beinge somwhat longe he tooke great paines in perusing the christians bookes He signifieth by taking of paines in this place, that his trauell was greate in wryting of inuectiues, as Rhetoricians doe vse, when they traine vp youth to the knoweledge of their art. A good while agoe he read those bookes in deede, tooke greate paynes, discoursed at large, not as *Libanius* sayth with stronge argumentes, but with weake, in somuche they were contrarie to the trueth, and endeuored skoffinge wise to refell suche thinges as of themselues were of noe force inoughe. For whosoeuer disputeth with an other, laboureth to foile his aduersarie, sometime by corrupting and peruerting, some other time by concealinge of the trueth. Whosoeuer also he be that oweth spite and hatred vnto any man, he will endeuer like a deadly enemy not onely to doe, but also to speake the worste of him: he will also wreste all the mischiefe whiche the enemy deuiseth against him, vpon his aduersarie. Their owne bookes doe manifestly declare, that bothe *Iulian* and *Porphyrius* (whome he calleth the gray bearde of Tyrus) were raylers and skoffers. For *Porphyrius* in his booke intitled the liues of Philosophers, wryting of *Socrates* the chiefe of all the reste, inueyeth against him bitterly: and wryteth to his contumely raylinge speaches and farre more opprobrious languages, then *Melitus* or *Anytus* who of olde sclaundered him alike, euer durste to reuile *Socrates* with all. I meane that *Socrates* whome the Gentils haue in greate admiration for his temperance, iustice and others his vertues: whome *Plato* the deuine Philosopher, whome *Xenophon* with the whole Senate of Philosophers doe greately reuerence. But *Iulian* followinge his fathers steppes in all thinges, reuealed vnto the worlde that corrupte humor whiche troubled his heade (wherewith he reuiled all the Emperours and Cæsars that were before him) in so muche that he spared not, no not his deare friende the Philosopher *Marcus*. Wherefore lette their wrytinges be iudge whether bothe *Porphyrius* and *Iulian* were reuilers and sclaunderers or no. Neyther haue I neede of greate and weyghtie argumentes to confirme this my assertion: but the opinions of diuerse sage personages grounded vpon good coniectures the whiche I minde to alleage shall stande for sufficiente proofe. What *Gregorie Nazianzen* hathe thought of *Iulian*, lette vs first of all see out of his owne wordes. For in his seconde Oration agaynst the Gentils he wryteth thus. Althoughe bothe his raygne and also experience hathe taughte other men that these thinges were moste true in him: yet perceaued I them longe a goe since the time I was aquaynted with him at Athens. For he came thither when the Empresse had procured licence of the Emperoure for his voyage, when also his brother *Gallus* had conspired the deathe of *Constantius* the Emperoure. There were two causes that moued him to repayre vnto Athens. The first tollerable, the seconde of smale honestie: the first to see Grece and the schooles that florished therein: the seconde (which was more secrete and knowen vnto fewe) for to consulte with southsayers and sacrificers about his affayres in time to come, because it was not then openly permitted for the authors of suche impiety to practise suche Deuelishe inuentions. And I my selfe in coniecturinge of him at that time (although I am not of the number of Propheciers) was not much deceaued: for his wauering mind and frenticke disposition, made me a Prophet good inough. He which goeth neareste the marke by coniecture, is commonly called the beste Prophete. I sawe not one signe in him that gaue me any hope of him that euer he woulde become an honeste man. He had a runninge heade: his shoulders did neuer lynne waggynge, and lay flatte or stipe wise: he had winkinge eyes that continewally rolled in his heade: his countenance was staringe: he had a slidinge, slippery and limpinge pace: his visage was scornefull: he had a flyringe face of his owne, the which his immoderate laughter and continewall skorninge did declare: his maner was without all good order to say and vnsay: his words came tumblinge out with vehemencie and stoppes, the sentence broken in the middes: his questions and obiections were rashe and foolish, his answers were litle better which oftentimes followed one after the other, and as there was litle holde of them, so were they proposed without order. But what neede I to runne ouer all particulers. I foresawe in him before he was created Emperour that which afterwardes proued to be moste true. If there were presently in place any of my familiars whiche hearde me thus diuininge of him, I am sure they woulde testifie this to be no otherwise then

Gregorius Nazianzen orat. 2. cont. Gentil.

The phisiognomie of Iulian the Apostata.

I doe reporte it: in vvhoſe hearinge alſo at the foreſight of theſe thinges I vttered theſe vvordes: O good God vvhat a monſter the Empire of Rome doth nourishe. VVhen I had vttered theſe vvordes I deſired of God that in this behalfe I might be founde a lyer. For that had bene farre better, then that the vvhole vvorlde shoulde haue bene viſited vvith ſo many miſchiefes, then that ſuche a monſter shoulde euer haue beene ſeene amonge men, vvhen the like thereof had neuer bene remembred before: ſeing there happened many deluges and floodes ouerflowing the countreys, the vvhich both yong and olde at this houre doth remember: great loſſe by fire: terrible earthquakes and gapinge of the grounde, and men alſo of a ſtraunge shape vvere ſeene borne into the vvorld, of mixte and compound natures halfe man halfe beaſt. But he purchaſed vnto himſelfe ſuche an ende as his frentike diſpoſition by all right deſerued. Theſe thinges did *Gregorie* repoꝛte of *Iulian*. Becauſe that *Porphyrius* and *Iulian* bothe, in many their raſhe allegations to the ſclaunder of Chriſtian religion haue done greate iniurie to the trueth, partely by peruertinge certaine places of holy Scripture, partly alſo by reconcilinge of others after theyꝛ owne fooliſhe iudgement, with applyinge of them to their owne purpoſe: many withſtoode them, confuted and ouerthꝛewe their Sophiſticall poſitions, yea aboue all the reſt, *Origen*, who floꝛiſhed a long tyme befoꝛe the raigne of *Iulian*, ſifted out ſuch places of holy Scripture as ſeemed to bꝛing the readers into doubt, layd downe the obiections together with the anſwers, & ſatisfied the captious & vayne doubts of wicked perſons. If *Iulian* and *Porphyrius* had diligently peruſed theſe his woꝛkes, they woulde (I am ſure) not onely haue appꝛoued the ſame but alſo applyed all theyꝛ giftes to other matters and neuer ſette theyꝛ mindes to wꝛyte Sophiſticall fallacies full of blaſphemous impietie agaynſt the maieſtie of God. It is manifeſt hereby that the Emperoure vſed theſe cauillations amonge rude and vnlearned people, and not in the hearinge of ſuch as had learned the manifeſt trueth out of holy Scripture. Foꝛ when he had heaped together many woꝛdes of holy Scripture whiche are neceſſaryly ſette foꝛthe after a common and vſuall kinde of fraſe to expꝛeſſe the Oeconomie, the oꝛder in doinge oꝛ diſpenſation of God, in the ende he ſayth thus:

Iulian lib. 3. contra Chriſtian.

Verely theſe places euery one vnleſſe the ſentence hath ſome ſecret or hid myſtery (the whiche I take to be moſt true) contayne as farre forthe as the vvordes geue vs to vnderſtande manye blaſphemies againſt God. This was one amonge other of his argumentes layde downe in his thirde booke againſt the Chriſtians. In his booke intitled Cyniſme while he endeuoꝛeth to inſtructe vs howe farre foꝛthe it may be lawefull foꝛ vs to pꝛoceede in framinge of holy fables oꝛ diuine comedies, his opinion is that in the handelinge of ſuche matters it behoued vs to

Iulian lib. Cyniſ.

conceale the trueth, his woꝛdes are theſe: Nature had leuer be vnreuealed, the hidde alſo, and the intrecate eſſence of the Gods vvill not in any vviſe ſuffer it ſelfe to be beaten vvith playne and manifeſte vvordes, into the defiled eares of men. Wherefoꝛe the Emperoure as farre foꝛthe as we can gather by his woꝛdes, ſeemeth to be of that opinion toutchinge holy Scripture, becauſe the woꝛdes are myſticall and contayne ſecrecie: but it grieues him that all men be not of his minde and therefoꝛe he ſcoꝛneth at ſuch Chriſtians as vnderſtande the ſayd myſteries ſimplie. Yet he ſhoulde not haue ſo derided the ſimplicitie of the common people: neyther therefoꝛe to haue inueyed againſt holy Scripture: neither to haue abhoꝛred and deteſted the ſenſe and notable ſentences compꝛiſed in the ſame, becauſe all men did not vnderſtande them as

Impatiencie brought Porphyrius into Apoſtaſie.

he thoughte good. Nowe as it is very euidente the like happened vnto *Porphyrius*. This *Porphyrius* beinge rebuked of certaine Chriſtians at Cæſarea in Palæſtina, beinge altogether impaciente thꝛoughe boyling choler, and burninge heate of furious rage fell from the Chriſtian faythe and raſhely tooke penne in hande (becauſe of the hatred he owed vnto them, whiche repꝛehended him) foꝛ to wꝛyte bookes where he inueyed bitterly with contumelious ſtile againſte all Chriſtians: as I reede in the bookes of *Euſebius Pamphilus* whiche he wꝛote to the confutation of his woꝛkes. The Emperoure alſo ſettinge vp him ſelfe inſolentely agaynſt the Chriſtians in the hearing of vnlearned perſons, and being pꝛouoked thereunto by the ſelfe ſame frentike and raginge humoꝛ fell into the like Apoſtaſie with *Porphyrius*. Wherefoꝛe bothe of them, fallinge of theyꝛ owne accoꝛde into extreme impietie, and pꝛiuye in conſcience to theyꝛe blaſphemous pꝛactiſes receaued puniſhment due vnto theyꝛ deſeruinge. Furthermoꝛe when *Libanius* the Sophiſte ſkoꝛnefully derided the Chriſtians, in theſe woꝛdes: they take the man that was boꝛne in Palæſtina foꝛ God and the ſonne of God: me thinkes he foꝛgetteth himſelfe when as

Libanius in the funerall of Iulian.

in the ende of his Oꝛation he numbꝛed *Iulian* amonge the Gods, in this ſoꝛte: Firſte of all (ſayth he) they coulde not refrayne, for they ſtoned him almoſte to deathe vvhiche broughte

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the firste tydinges of *Iulians* departure out of this lyfe, as if he had lyed agaynste God. Agayne a little after: O thou scholar (sayeth he) of the deuells: O thou disciple of the deuells: O thou assistent and associate of the deuells. Although he vnderstoode this otherwise, yet in so much he eschewed not the equiuocall woyde which comprised also the Deuell, he seemed to vtter no lesse then the Christians accustomed to doe in reproche. Wherefore if he had determined with him selfe to extoll any man, he shoulde haue auoyded euery ambiguous woyde in such sorte as he reiected an other phrase beynge reprehended for it, and blotted it out of his bookes. Howe that man in Christ is made God: howe that he is both man openly, and God in mysterie, howe that also both these thinges may be iustifyed, the holie bookes of the Christians doe declare. The Ethnickes before they beleeue, are not able to comprehende it. For the saying of the Prophete is true: If you beleeue not, ye shall not be able to vnderstand. Wherefore they are not ashamed to number many mortall men in the catalogue of the gods. I would to God they had offended herein onely in takinge them for godds who were vertuous liuers, iuste men, and temperate persons: but they haue preferred such as were impure, vniust, and dronken sottes: I meane *Herculeans*, *Bacchians*, *Æsculapians*, whome *Libanius* doeth very oft call to witnes in his writinges, whose amorous toyes and wanton behauiour both with male and female if I shoulde goe about to rehearse, woulde compell mee to vse a longe digression. Such as are desirous to vnderstande farther hereof, lette them repayre vnto *Aristotles* Peplus, by interpretation the womans attyre: vnto *Dionysius* garlande, vnto *Reginus Polymnemon*, and to the whole rable of Poets, who writinge of these thinges doe sette wyde open vnto the woylde the vayne and ridiculous mysteries of the Ethnickes. but that it is a heathenishe custome to accompt of mortall men as of gods, lette vs consider thereof a little better. The Rhodians beynge in greate distresse receaued answere of the Oracle, that they shoulde worship *Attis* the Phrygian, who was a priest, and dyed frentike. The Oracle was as followeth:

Hercules. Bacchus. Æsculapius.

Attis dyed for loue.

Set forth the greate God *Attis* name, founde out his glorious prayse,
VVhome vertue ioynd with *Adon* chast and *Bacchus* happie dayes.

Adon was a beautifull boy slaine of a bore & because he was the dearlinge of Venus she turned him to a purple flowre, or as some say, vnto a Rose. Bacchus was a dronkē sott

This Oracle maketh *Attis*, who dyed for loue, a god, together with *Adonis* & *Bacchus*. Moreouer when *Alexander* king of Macedonia came to Asia, the people Amphictiones brought him presents, of whome the Oracle of *Apollo* in Delphos made this answere, and charged the people as followeth:

Let altars burne and incense powre, please *Ioue*, *Minerua* eke:
The potent prince though nature frayle, his fauour you must seeke.
For *Ioue* from heauen to earth him sent, lo *Alexander* kinge,
As God he comes the earth to rule, and iust lawes for to bringe.

These were the woyds which the deuell out of the breast of *Pythia* vttered of *Alexander*. The same Oracle to the ende he myght flatter greate personages and Princes of greate power, numbred them in the catalogue of the gods, and peraduenture this answere was no other but a flatteringe of *Alexander*. To what ende shall I write of *Cleomēdes* the wrastler, of whome to the ende he myght be canonized a god, the Oracle spake in this sorte:

Cleomēdes was a wrastler of exceeding strēgth & greatnesse of body, who beinge put beside the price at the game of Olympus, fell madde.

Cleomede interred is, his fame lett florishe styll,
Aduaunce with feasts and sacrifice his name, this is our will.

Antinous was a yonge boy whome Adrianus the Emperour loued.

Diogenes Cynicus and *Oinomaus* the philosopher, condemned the Oracle of *Apollo* for this afore-sayde follie. The people Cyciceni called *Adrianus* the thirtienth god: *Adrianus* him selfe counted *Antinous* his dearlinge in the catalogue of the gods. Yet *Libanius* woulde not once open his lyppes to the reprehension of these ridiculous toyes and meere follie. Neuertheless though he perused these Oracles, and read ouer the booke of *Adrias*, intituled The lyfe of *Alexander*, yet was not he ashamed to esteeme of *Porphyrius* as of a god. I am humblie (sayeth he) to craue pardon of the olde graybearde of Tyrus, in that I haue preferred the vvorkes of the Emperour before his vvritinges. Thus haue we discoursed by waye of digression somewhat at large, to the ende we myght satisfie the despitefull reproches of the sclaunderous mouth of the Sophist: yet in so much they seeme to require a seuerall volume we will ende them heare and proceede on in our history.

Cap. 24. in the grecke.

Cap. xx.

Howe that the biſhops of all ſects & opinions poſted vnto Iouianus the Emperour as ſoone as he was created, hoping euery one to finde him accordinge vnto their owne vaynes.

The Emperour Iouian was a fauorer of the Nicene creede.

AS ſoone as the Emperour *Iouianns* returned out of Perſia, the churches immediately were troubled with ſedition. The biſhops likewiſe whileſt they hope to finde ẏ Emperour of their owne ſeuerall opinõs, endeuour with all might to preuent one an other. The Emperour for as much as alwaies he cleaued vnto the creede cõtayning the clauſe of One ſubſtance. made flatt anſwere that he would alwaies further the ſame, & encouraged *Athanaſius* biſhop of Alexandria by his letters, who immediatly after the deſcaſe of *Iulian* enioyed againe ẏ biſhoprick of Alexandria. For he being thẽ cõfirmed therein by the Emperours letters, layd aſide all feare & fayntnes of courage. Moreouer the Emperour called home againe the biſhops whome *Conſtatius* had exiled, whome *Iulian* alſo had not reſtored to their ſeaes. Thẽ alſo the Idoll groues & temples of the Ethnicks were ſhut vp: the Pagans them ſelues wandered & hid them here & there: ſuch as wore ẏ philoſophicall habite, layd it aſide & wore ẏ cõmon & vſuall attire. Thoſe bloody & deteſtable ſacrifices wherwith they openly defiled thẽ ſelues, & tooke their fill during ẏ raigne of *Iulian*, were nowe wholly taken away.

Cap. 25. in the Greeke.

Cap. xxi.

How the Macedonians and Acacians aſſembling at Antioche, confirmed with their ſubſcriptions the Nicene Creede.

THe Chriſtian affaires were not as yet pacified, neither enioyed they a quiet ende. For ſuch as were ringleaders of contrary factions gott them vnto the Emperour, hopinge that he would geue them free libertie to feede & foſter among them ſelues the fiery humour of contention, & licence to deale ſeditiouſly wt their aduerſaries. And firſt of all ẏ Macedonians exhibite vnto him a ſupplication where they requeſt that ſuch as auoutch the vnlikenes & diſſimilitude betwene the ſonne & the father ſhould be baniſhed ẏ church, & thẽ ſelues ſubſtituted in their rowmes. The authors of this ſupplication were *Baſilius* biſhop of Ancyra, *Siluanus* biſhop of Tarſus, *Sophronius* biſhop of Pompeiopolis, *Paſinicus* biſhop of Zenum, *Leontius* biſhop of Comanum, *Callicrates* biſhop of Claudiopolis, & *Theophilus* biſhop of Caſtabala. The Emperour receauig their ſupplication gaue them no anſwere at all, but ſent thẽ away wt theſe words. I tell you truely I cã not away wt contention, but ſuch as embrace vnitie & concord, I doe both honor & reuerence them. Theſe words of ẏ Emperour cõming to ẏ eares of other contentious perſons, delayd the heate of ſedition ẏ was kindled amõg them, which fell out right as the Emperour had wiſhed. Againe at ẏ time alſo the behauiour of ẏ *Acacians*, a buſie kind of bodies, a ſect wonderfull ſeditious was perceaued: a kind of people they are alwaies applying them ſelues accoʒding vnto the baynes of the Emperours. Theſe men aſſemble them ſelues at Antioch in Syria together with *Meletius*, who a litle beforе had ſeuered him ſelfe from their communion, they creepe to familiaritie & conference with him. The cauſe that moued them therevnto was, for that they ſawe him in great eſtimation with the Emperour, who then made his abode at Antioche. They frame a ſupplication amonge them ſelues with vniforme cõſent of them all: They acknowledge the faith of One ſubſtance: they ratifie the Nicene creede: They exhibite vnto ẏ Emperour their ſupplication cõtayning ẏ forme as followeth. Vnto our moſt holy and gratious lorde *Iouianus*, victorious, puiſant, *Auguſtus*: the councell of biſhops aſſembled at Antioch out of ſundry prouinces, ſend greeting in the Lorde. VVe haue experience & tryall ſufficient (moſt holy Emperour) howe that your graces highnes with great induſtrie endeuoureth to eſtabliſhe peace & vnitie in the church of God: neither are we ignorant howe that your prudent aduice thinketh no leſſe then that the forme of the catholicke faith will preuayle very much to the furtherance and confirmation of the aforeſayde vnitie and concorde. Therefore leſt we ſhould be numbred among the corrupters of the true and ſyncere character of Chriſtian doctrine: we thought good to let your maieſtie vnderſtand that we both allowe and retaine vnuiolably the Creede confirmed of old in the holy & ſacred councell of Nice: ſithence that the clauſe of *One ſubſtance* (according vnto ſome mens thinkinge vnaduiſedly layde downe) is very well interlaced of the fathers, interpreted and expounded both with commodious phraſes, and fitt epithetons: the which expoſition ſheweth forth the ſonne to be begotten of the fathers ſubſtance: to be like vnto the father according vnto his ſubſtance: that

Iouianus the Emperour coulde not away with contentious perſons.

The ſupplication of the Acacians aſſembled at the councell of Antioch vnto the Emperour Iouianus.

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no passion ought to be conceaued in his inexplicable generation: that the word *Substance* was not vsed of the holie fathers in that sense which the Græcians take it, but to the ouerthrowe of the poysoned doctrine which the blasphemous mouth of *Arius* endeuoured to establishe, saying that Christ had his originall of nothinge: that also these *Anomoians* affirming (by interpretation) the sonne to be vnlike the father, who lately stept vp, auoutched more impudent and lewde doctrine to the ouerthrowe of the ecclesiasticall peace and vnitie. Wherfore we haue thought good to annexe vnto this our supplication, wherein our censure and opinion is layde downe, the forme of faith (which we honor and reuerence) decreed by the bishops assembled at Nice. It beginnes as followeth: We beleeue in one God the father almightie, &c. contayning throughout very sounde and substantiall doctrine. I *Meletius* bishop of Antioch, doe subscribe and allowe of all the parts and parcells of the aforesayde supplication and creede aboue written. Euen so doe I *Eusebius* bishop of Samosata, *Euagrius* bishop of Sicilia, *Vranius* bishop of Apamea, *Zoilus* bishop of Larissæ, *Acacius* bishop of Cæsarea, *Antipater* bishop of Rosse, *Abramius* bishop of Vrna, *Aristonicus* bishop of Seleucobelus, *Barlamenus* bishop of Pergamus, *Vranius* bishop of Melitine, *Magnus* bishop of Chalcedon, *Eutychius* bishop of Eleutheropolis, *Isacocis* bishop of Armenia the greater, *Titus* bishop of Bostra, *Peter* bishop of Sipus, *Pelagius* bishop of Laodicea, *Arabianus* bishop of Antros, *Piso* bishop of Adana, by his substitute *Lamydrio* the elder, *Sabinianus* byshop of Zeugma, *Athanasius* byshop of Ancyra by his substitutes *Orphitus* and *Atetius* the elders, *Irenio* byshop of Gaza, *Piso* bishop of Augusta, *Patricius* byshop of Paltum by his substitute *Lamyrio* the elder, *Anatolius* byshop of Berœa, *Theotimus* byshop of Arabia, and *Lucianus* byshop of Arce. This supplication haue we founde in the booke of *Sabinus* intituled The collection of the Councells. The Emperour who determined with him selfe to pacifie with gentle and curteous languages all quarelles and contention, made answere that he woulde not molest any, what faith or religion soeuer they professed, but aboue all others that he woulde honour and reuerence such as shewed them selues peacemakers, and went about to mayntayne the bonde of vnitie and concorde. *Themistius* the philosopher doth report these thinges in this sort of him. For in the oration intituled Consul, the which he wrote of him, he extolleth him vnto the skies, because that in graunting euery man free choyce and libertie to professe this or that kinde of religion, he stopped the mouthes of all flattering parasites and sycophants, which kinde of men (sayeth he nypping wyse) as it is knowen vnto the whole world, worship not the kinge of heauen, but the earthly crowne and scepter, much like vnto *Euripus* carped headlong some times this way, some times that way.

The subscription of the bishops.

Flatterers are likened vnto the sea Euripus which ebbeth and floweth seuē times a day.

Cap. xxii.

The death of Iouianus the Emperour.

The Emperour when he had appeased the sedition of contentious persons, in such sorte as we haue sayde before, remoued with speede from Antioche, and gotte him to Tarsus in Cilicia, where after the wonted solemnitie of honorable funeralls he buryed the corps of *Iulian* his predecessor, immediatly after he is proclaimed Cōsul. Thence he tooke his voyage towards Cōstantinople, & came vnto a place called Dedastana, lying in ỹ middest betwene Galatia and Bithynia. There was he mett of *Themistius* the philosopher, together with other Senators and noble personages, who then pronounced before him his oration intituled Consul. the which afterwards also he vttered at Constantinople in the hearing of the whole multitude. The empire of Rome had enioyed great prosperitie: the state of all people both hygh and lowe: the ecclesiasticall affaires of the church of God, by reason of so vertuous an Emperour, had florished exceedingly: had not death vnlooked for, peared his breast with her poysoned dart, and depriued him of all his princely ioy: for he dyed in the aforesayde place in winter, of the longues beynge stopped with deadly obstructions, the 17. of Februarie: he him selfe together with his sonne *Varonianus* being Consul. He was Emperour seuen moneths, and departed this lyfe beyng three and thirtie yeare olde. This booke comprised the space of two yeares and fiue moneths.

Iouianus the Emperour departed this life Anno Dom. 368.

The ende of the thirde booke of Socrates.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. 1.

Howe that after the death of Iouian, Valentinianus was choſen Emperour, who ioyned with him his brother Valens. Valentinianus him ſelfe was a true Catholicke, but Valens was an Arian.

The fourth booke compriſeth the hiſtorie of 16. yeares. ending anno Dom. 381.

Valentinianus created Emperour anno Dom. 368.

Valens the Arian was ſelowe Emperour with Valentinian. An. Do. 368.

WHen *Iouian* the Emperour had runne the race of his naturall lyfe, and departed out of this worlde at Dadaſtana, (as we ſayde before) the ſeuentienth of Februarie, beynge Conſull him ſelfe together with *Varonianus* his ſonne: the ſouldiers which came from Gallatia the ſeuenth daye after, into Nicæa a citie of Bithynia, proclaymed with vniforme conſent and one voyce *Valentinianus* for their Emperour, the fiue and twentie of the ſayde Februarie, and in the aforeſayde Conſulſhip. This *Valentinian* was by byrth of Pannonia, and of the citie Cimale, who applyinge him ſelfe to feates of armes, proued both a ſkilfull and a valiant warryer. He was a man of a noble minde, and ſeemed alwayes to deſerue farre greater honor and dignitie then he enioyed. As ſoone as he was created Emperour, he gott him with all ſpeede to Conſtantinople, and thirtie dayes after his coronation, he made his brother *Valens* fellowe Emperour with him. And though they were both Chriſtians, yet did they diſagree in poyntes of religion. *Valentinian* embraced the faith eſtabliſhed by the Councell of Nice: but *Valens* after a certaine tyme conceaued in his braynes, cleaued vnto the *Arian* hereſie, the which opinion tooke roote in his breaſte, by reaſon he was baptized of *Eudoxius* the *Arian* biſhop of Conſtantinople. They were both earneſt followers of the faith which they embraced, and beynge created Emperours, the one was farre vnlike the other in condicion and trade of lyfe. For though before that tyme vnder the raygne of *Iulian*, the one beynge Tribune, I meane *Valentinian*, the other beynge of the ordinarie garde and dayly about the Emperour, I meane *Valens*, they both declared vnto the worlde the zeale they bare vnto Chriſtian religion (for beynge conſtrayned to ſacrifice, they choſe rather to flinge from them their ſworde gyrdels, then forſake the faith of Chriſt, ſo that the Emperour *Iulian* depoſed nere nother of them from their dignities, no more he dyd not *Iouian*, who immediately ſucceeded him in the Empire, perceauinge they were profitable members of the common wealth) yet afterwardes hauinge gotten the ſupremacie & the emperiall ſcepter, notwithſtandinge their diligence and care was alike in the adminiſtration of the publicke weale at the beginninge of their raygne, for all that touchinge the faith (as I ſayde before) they varyed one from an other, and ſhewed a contrarie and a diuers countenance vnto the profeſſors of Chriſtian religion. *Valentinian* as he honored and reuerenced the fauourers of his faith and opinion: ſo he moleſted the *Arians* not at all: yet *Valens* endeuoured not onely to encreaſe the numbre of the *Arians*, but alſo (as hereafter ſhall more manifeſtly appeare) greeuouſly to perſecute the contrarie opinion. About that tyme *Liberius* was biſhop of Rome, and at Alexandria *Athanaſius* was ouer the congregations which addicted them ſelues vnto the faith of One ſubſtance: but ouer the *Arians* was *Lucius*, whome the hereticks choſe to their biſhop immediatly after the deceaſe of *Georgius*. The *Arians* inhabitinge Antioch had *Euzoius* to their byſhop. Such as maynetayned there alſo the faith of One ſubſtance, were deuided into two partes, ouer the one was *Paulinus*, ouer the other *Meletius*. *Cyrillus* was then biſhop of Ieruſalem, and *Eudoxius* the *Arian*, biſhop of Conſtantinople. The defenders of the creede which contayned the clauſe of One ſubſtance, were fayne to meete in a litle chappell within the ſayd citie, and there to celebrate their wonted ſolemnity. The ſect of the *Macedonians* which varied from the *Acacians* in Seleucia, enioyed their churches throughout euery citie. And thus went the affayres of the church in thoſe dayes.

Liberius. Athanaſius. Lucius. Euzoius. Paulinus. Meletius. Cyrillus. Eudoxius.

Cap.

Cap. II.

When Valentinianus abode in the West, the Macedonians repayred vnto Valens at Constantinople and obtayned of him to summone a councell. How that Valens being an Arian persecuted the true Christians.

The Emperour *Valentinian* tooke his iorney with all speede into the West, whither he was constrained by reason of earnest busines to remoue. But *Valens* as he remayned at Constantinople was visited of the Bishops which were of the sect of *Macedonius*, and requested to summone an other synode for the establishing of the true faith. The emperour thinking verily they were of one opinion with *Acacius* & *Eudoxius*, gaue them licence to call a councell together. They from euery where cited the bishops to meete at Lampsacum. But *Valens* with all celerity gott him to Antioch in Syria, fearing lest the Persians should breake the league of thirty yeares made in the raygne of *Iouianus*, and inuade the Romaine dominions, where he founde that the Persians were quiet and meant no harme. The Emperour therefore liuing in peace and enioying quietnes raised great and grieuous persecution against them which embraced the faith of one substance. And although he molested not *Paulinus* the Bishop, for his rare vertues and singuler gifts, yet banished he *Meletius*. but others of the Churches of Antioch that woulde not communicate with *Euzoius*, he vexed diuersly and plagued with sundry penalties and punishments. It is reported moreouer that he threwe many into the riuer Orontes which runneth by the citie, and there drowned them.

The councell of Lampsacum gathered together of Macedonian hereticks.

Cap. III.

While Valens the Emperour persecuted the true Christians in the East, Procopius the tyrant rebelled at Constantinople, then also were seene great earthquakes and ouerflowing of the sea which destroyed many cities.

When *Valens* exercised such practises in Syria, *Procopius* the tyrant rebelleth at Constantinople. Who when in short space he had gathered great power, marched forwards to geue battell vnto the Emperour. *Valens* vnderstanding of this, was in a sore taking, and by reason of this sturre his tyranny & cruelty rested a while from persecuting. In the meane space while ỳ smoke of this tumult waxed hott, there rose vpon a sodaine a great earthquake which scattered the building asunder & destroyed many cities. Moreouer the sea kept not within his bounds, brake ouer the banks & drowned the contries. for it fel out in many places, that where a litle before men went afoote, all then was aflote, botes, barks & shipps were vsed: againe the sea went so farre from it self in other places that it left much dry land, much sandy groũd, & many fishes to swimme without water. These thinges happened in the first consulship of these two Emperours.

Anno Dom. 369.

Earthquakes

The sea ouerflowed.

Cap. IIII.

In the troublesome state of the Church the Macedonian sect in the councell of Lampsacum ratified the creede of the councell held at Antioch: accursed the faith of the councell summoned at Ariminum, and confirmed the deposition of Acacius and Eudoxius.

In the time of the aforesayd calamities, neither enioyed the common weale peace, neither were the ecclesiasticall affayres in prosperous estate. for such as had procured licence of ỳ Emperour to summone a councell met together at Lampsacum in the same Consulship, that is the seuenth yeare after the councell of Seleucia, and there after they had confirmed afresh the forme of fayth which of olde was published at Antioch, (they had also a litle before subscribed vnto the same at Seleucia) they accursed the creede of the Bishops which with vniforme consent in religion they had lately established at Ariminum. Againe they gaue sentence against *Acacius* and *Eudoxius*, as of right deseruing to be remoued. *Eudoxius* Bishop of Constantinople could in no wise resist their doings, the commotion and warres then in hande rayled by the tyrant *Procopius*, was a cause and let that he coulde not reuenge him of them. Wherefore *Eleusius* Bishop of Cyzicum hauing gotten the vpper hande, maintayned for a while together with his complices the Macedonian opinion, the which also a litle before was disclosed and made more manifest at the councell of Lampsacum. I suppose verily the sayd councell to haue bene cause why Hellespontus (for Lampsacum is a towne on the sea side of Hellespontus towards Asia) is so full of the Macedonian hereticks. The aforesayd councell was ended as you reade before.

The councell of Lampsacum helde of Macedonians 7. yeares after the councell of Seleucia.

Cap. v.

How the Emperour and the rebell Procopius pitched their fielde by Nacolæa a city of Phrygia. The rebell was betrayed by his owne captains, and executed together with them.

Anno Dom. 370.

THe yeare following in the conſulſhip of *Gratianus* and *Dagalaphus* the warre beganne. For *Procopius* the tyrant left Conſtantinople and made expedition againſt the Emperour: *Valens* vnderſtanding of it remoued out of Antioch and with all ſpeede went to meete *Procopius*, ioyned with him at Nacolæa a city in Phrygia, and there pitched the battell. In the firſt ſkirmiſhe he had the worſe, his ſide was the weaker, in a while after he tooke *Procopius* aliue, for *Angelo* and *Gomarius* his owne captaines had betrayed him, whome (I meane all three) he executed with new and ſtraung kindes of torments. The traytors for contemning their alleageance & othe paſt betwene them, he ſawed aſunder in the middeſt. The tyrants thighes he tyed to the toppes of mighty boughes growing not farre aſunder, the which firſt of all with certayne Engines he wreſted to the grounde, afterwards looſed them which lifted *Procopius* on high and pulled him in peeces. The rebell being thus torne in two partes died miſerably.

Angelo and Gomarius the captaines of Procopius were ſawed aſũder

Procopius dieth miſerably.

Cap. vi.

How the Emperour after his victory againſt Procopius went about to compell the Macedonian councell of Lampſacum & all Chriſtians to the Arian opinion.

THe Emperour being puffed vp with his proſperous and lucky ſucceſſes, turned himſelfe againe to moleſt & perſecute the chriſtians becauſe he determined with himſelf to preferre euery where the Arian opinion. And firſt of all the councell held at Lãpſacum lay on his ſtomacke not onely becauſe they depoſed the Arian Biſhops and depriued them of their Churches, but alſo becauſe they accurſed the forme of faith lately eſtabliſhed at Ariminum. Wherefore after his comming vnto Nicomedia a citie of Bithynia he called before him *Eleuſius* Biſhop of Cyzicum, who as I ſayde before was of the Macedonian opinion. The Emperour called together a councell of Arian Biſhops, and compelled *Eleuſius* to ſubſcribe vnto their faith. Who though at the firſt he denied vtterly that he woulde agree thereunto, yet afterwards being ſore threatned of the Emperour with baniſhment and confiſcation of all his ſubſtance, he yelded vnto the Arian opinion: Immediatly after his ſubſcription he was in a great agony and torment of conſcience: he returned thence to Cyzicum: In the face of the congregation he made a pitifull complaint with relation of the iniurie which the Emperour had done vnto him: how he had condeſcended not with his will, but by compulſion vnto the Arian hereſie: he requeſted they woulde get them an other biſhop, becauſe that he was conſtrayned to deny his owne opinion, but the inhabiters of Cyzicum for the great loue and affection they bare towards him, neyther woulde acknowledge an other biſhop ouer them, neyther yeld vp the gouernment of their Church. Wherfore they both tooke him for their ſuperior, and kept ſtill their former opinion.

Cap. vii.

How that Eunomius after the depoſition of Eleuſius the Macedonian, was made Biſhop of Cyzicum. The originall of Eunomius, and how that he being the ſcribe of Aëtius the Atheiſt followed his ſtepps.

WHen the former depoſition was heard of, the Biſhop of Conſtantinople choſe *Eunomius* to be Biſhop of Cyzicum, who being an eloquent man, was thought able with his gift of perſuaſion eaſily to induce them to embrace his opinion. After that *Eunomius* was come thither, the Emperour ſent his commaundement that *Eleuſius* ſhoulde be remoued, and *Eunomius* placed in his rowme. Whereupon the fauorers of *Eleuſius* buylded them a church without the walls of the citie, and there had their priuate conuenticles. but of *Eleuſius* ſo farre. And now let vs returne vnto *Eunomius*. This *Eunomius* was a ſcribe of *Aëtius*, who was ſurnamed the Atheiſt, of whome we ſpake before. And liuing with this *Aetius* he learned of him captious fallaces and quircks of Logick, the which Sophiſters doe highly embrace and exerciſed him ſelf therin continewally. Moreouer he was delighted with vayne ſpeaches and epithetons: he learned vnnad-

Eunomius was the ſcribe of Aëtius the hereticke.

aduisedly to frame sophisticall arguments: he tooke great pryde therein and ranne headlong into open blaspemy. he embraced the heresie of *Arius* and impugned the trueth in Christ. And although he was in maner ignorant as touching holy Scripture and the vnderstanding thereof: yet was he able to decline the woords and vary the phrase, but he coulde neuer attaine vnto the marke he shot at, as his seuen bookes of commentaries vpon the epistle of *S. Paul* vnto the Romaines foolishly written doe declare. When he had vttered many vayne and friuolous expositions of that epistle, his capacity could not comprise neither attaine vnto the drift of the Apostle. There are extant certaine other bookes of his not vnlike the former, the which if any be disposed to peruse, he shall finde many woords, but litle matter. It was this *Eunomius* that *Eudoxius* preferred to the bishoprycke of Cyzicum. When as he after his wonted maner fedd the eares of his auditors out of the pulpitt w sophisticall arguments and reasons of Logick, he amazed his auditory, so that thereupon there was raysed a great tumult at Cyzicum. for the citizens of Cyzicum when they coulde not away w his arrogant and insolent maner of preaching, they banished him their citie. Thence he gott him to Constantinople, lined with *Eudoxius* and playd the Bishop no longer. Yet lest we seeme in the way of sclaunder onely to repoyt these thinges of him, let vs heare the blasphemous woordes of *Eunomius* him selfe, wherewith most impiously after his Sophisticall maner he derogated from the maiesty of Almighty God. he sayd as followeth: God of his owne essence vnderstandeth no more then we doe, neither is the same better knowen or vnderstoode of him then of vs: and whatsoeuer we knowe of it, the same knoweth he, and looke what his capacitie reacheth vnto, the same thou shalt finde in vs. These and many other such lewde fallacies linked *Eunomius* together, but after what sorte he fell from the Arians, I will hereafter declare.

The blasphemies of Eunomius the heretick.

Cap. viii.

Of the oracle that was founde ingrauen in a stone, when the Emperour Valens vpon displeasure ouerthrewe the walls of Chalcedon.

The Emperour vpon displeasure gaue commaundement that the walls of Chalcedon lying ouer against Byzantium should be ouerthrowen. for he tooke an othe that if he gott the vpper hand of *Procopius* the tyrant, he would do it because ꝑ citizens of Chalcedon tooke *Procopius* part and reuiled him as he passed by the walls of their citie with spitefull and contumelious languages, and shutt vp their gates against him. so it fell out that the walls of the citie by the commaundement of the Emperour were throwen downe to the grounde. the stones thereof were carryed to the common baths at Constantinople called Constantianæ. In one of the sayd stones there was an oracle founde ingrauen the which of olde lay in secret, & then first came to light. Whereby it appeared that the walls should be taken to the vse of the baths, when great plẽty of waters were seene in the citie: and that when infinite of the Barbarian nations inuaded the Romayne dominions, they shoulde wonderfully molest the empire of Rome, and in the ende be ouerthrowen them selues, there is no cause to the contrary but that the reader may haue the oracle layd before him.

VVhen Nymphs with noyse and royall feasts, when mirth in citie raygnes
VVhen walls with woe keepe streamy bathes that boyle vp filth and staynes
A people strong in number great shall passe Danuby streames
Calliro eke, the Scythian Isle and Misian craggy realmes
The Thracian bankes with armour bright all couered men shall see
This nation fierce though armour fight in armour foyld shalbe.

An oracle founde engrauen in a stone when the wall of Calcedon was throwne downe.

The oracle is in this sort. for not long after the conduyt which *Valens* made, yelded great plenty of water vnto the citie of Constantinople: at the same time also (as hereafter shall more manifestly appeare) certaine of the Barbarian nations tooke armour against the empire of Rome. yet ꝑ oracle may otherwise be vnderstoode. for *Clearchus* the Lieuetenant of the city after ꝑ conueyance of the conduyt, made a great pipe in *Theodosius* market the which was called the plentifull pipe, where also for ioye thereof the citie kept a solemne feaste, and this peraduenture was it which the Oracle meant when he sayd:

VVhen Nymphes with noyse and royall feasts when mirth in citie raygnes
VVhen walls with woe keepe streamy bathes that boyle vp filth and staynes.

But these circumstances & knowledge of the oracle fel out afterwards. When ꝑ walls of Chalcedon were a throwing downe, ꝑ citizens of Constantinople made humble sute vnto ꝑ Emperour ꝑ he would not so deface the city of Chalcedon. ꝑ like did ꝑ Bithynians, Nicomedians & Nicæans,

who by chaunce then were at Conſtantinople. but the emperour being throughly incenſed againſt them, tooke their ſute in very ill part: & to the end he might kepe his othe, he commaunded the wal ſhoulde downe and the foundation ſhould be filled vp with litle pelting ſtones, ſo that as yet there is to be ſeene in ſome places of the wall, how ſclender and what newe building of no accompt was raiſed vpon ſo auncient and ſubſtantiall a foundation, but of the walls of Chalcedon ſo much ſhall ſuffice.

Cap. ix.

How the Emperour Valens perſecuted the Nouatians who embraced the clauſe of one ſubſtance no leſſe then the true Chriſtians. How the Emperour Valentinianus begate a ſonne and called him after his owne name, for his ſonne Gratianus was borne before Valentinianus enioyed the empire.

THe Emperour moreouer ceaſed not from perſecuting ſuch as embraced the creede containing the clauſe of one ſubſtance, but baniſhed them out of Conſtantinople, and together with them the Nouatians, who addicted them ſelues vnto the ſame opinion: their Churche doores he commaunded to be nayled vp: their Biſhop *Agelius* a man that led a preciſe life, and ruled the Church euen from the raigne of *Conſtantine* he exiled. This man all his life tyme went barefoote and accoording vnto the commaundement of the Goſpell, he had but one coate. At that time *Martianus* who ſometime was a ſouldier in the Emperours pallace, a zealous and an eloquent man, appeaſed the diſpleaſure of the Emperour conceaued againſt the Nouatians. He was then a Prieſt of the Nouatian Churche, and trayned vp *Anaſtaſia* and *Caroſis* the Emperours daughters in the precepts of Grammer: in whoſe name the common bathes buylded by *Valens* at Conſtantinople were conſecrated, the which as yet are there to be ſeene bearing the name of the Emperours daughters. Wherefore by reaſon of his ſute and becauſe of the reuerende opinion which the Emperour conceaued of this prieſt, the Nouatian Churches being ſhutt vp for a while, were ſet wide open and frequented a newe, yet were they not ridd of the Arians nor deliuered from their perſecution. The Arians abhorred them becauſe they loued entirely ſuch as embraced the faith of one ſubſtance. The ſtate of the Eccleſiaſticall affayres then was at this point. This one thing we may not leaue vntoutched, how the battell betwene the Emperour and *Procopius* the tyrant was fought about the latter ende of May, in the conſulſhip of *Gratianus* and *Dagalæphus*. In a while after the ſayd battell, the aforeſayd men being Conſulls, the Emperour *Valentinianus* had a ſonne borne him in the Weſt, whome he called after his owne name, for his ſonne *Gratianus* was borne before he was crowned Emperour.

Cap. x.

Of the great hayle that fell at Conſtantinople, and the earthquakes which happened in Bithynia and Helleſpontus.

Great haile.

THe yeare following in the Conſulſhip of *Lucinus* and *Iouianus*, the ſeconde of Iulie, hayle of a wonderfull bignes, like vnto ſtones lighted at Conſtantinople. It is rife in euery mans mouth that God ſent that great hayle in token of his diſpleaſure againſt the Emperour, for baniſhing many Prieſtes and Biſhops which refuſed to communicate with *Eudoxius* the Arian. Not long after in the aforeſayd conſulſhip, the foure and twentieth of Auguſt, *Valentinianus* created his ſonne *Gratianus* Emperour. The yeare following, being the ſeconde Conſulſhip of *Valentinianus* and *Valens*, the eleuenth of Octobre, there was in Bithynia a greate earthquake which ouerthrewe the citie of Nice. It was the twelf yeare after the ruyne of Nicomedia. Immediatly after many peeces of Germa, a citie in Helleſpontus were turned vpſide downe w̄ an other earthquake. for all theſe dreadfull ſights were beheld in the open face of the worlde, the lewde diſpoſition of *Eudoxius* the Arian Biſhop, and the peruerted minde of the Emperour *Valens* was nothing moued to incline vnto piety and right reformation of true religion. for they obſerued no meane but furiouſly raged againſt all ſuch as helde the contrary faith and opinion. Theſe earthquakes were no otherwiſe to be taken then for manifeſt tokens of the ſchiſme & tumults then rayſed in ꝑ church. And though many of the prieſtly order were depriued of their dignities, yet of all the reſt *Baſilius* Biſhop of Cæſarea in Cappadocia, and *Gregorius* Biſhop of a ſmall and meane citie bordering vpon Cæſarea, by the prouidence of God for their great pietie were not baniſhed their natiue ſoile.

Terrible earthquakes.

Of

Of whome I shall haue occasion hereafter to discourse more at large.

Cap. xi.

How the sect of Macedonius being put to their shifts by reason of the Emperours displeasure, sent their letters vnto Liberius Bishop of Rome, where they subscribed vnto the fayth of one substance.

WHen as at that tyme such as cleaued stedfastly vnto the clause of one substance being the true Christians, were vexed aboue measure: the Macedonians also were pursued of the wicked and godlesse persecutors. These men partly for feare and partly for their fayth being brought to their witts ende, wrote letters and sent messengers from their bishoprickes one vnto the other, signifying that of necessity they must flie for refuge both vnto the Emperours brother and to *Liberius* Bishop of Rome, and subscribe rather vnto their fayth then condescende to communicate with *Eudoxius* the Arian. Wherefore they sende *Eustathius* Bishop of Sebastia, one that had bene often times deposed: *Siluanus* Bishop of Tarsus in Cilicia, and *Theophilus* Bishop of Castabala a citie likewise of Cilicia: these men are charged not to disagree as touching the faith with *Liberius*, but to communicate with the Churche of Rome and to ratifie by their subscriptions the faith of one substance. When these men had receaued their letters which impugned the faith at Seleucia, in all the hast they post to olde Rome. They shewe not themselues vnto the Emperour (for he was in Fraunce, busily occupying himselfe about the battell against the Sarmatians) but deliuer their letters vnto *Liberius*. *Liberius* refuseth to geue their letters the reading, he tolde them they were Arians and therefore in no wise to be entertayned of the Church, because they had abrogated the creede of the Nicene councell. Unto whome they make answere that his wordes were true, yet that they repented them afterwards of their folly: that they acknowledge the trueth: that of late they had condemned the opinion which affirmeth the sonne to be vnlike the father: that they confessed the sonne in all thinges and in all respects to be like the father, and that the clause of likenes differed nothing from the sense of one substance. When they had made this protestation by word of mouth, he requireth them to doe the same in writing. They immediatly exhibite vnto him a supplication wherein the forme of faith published and established by the councell of Nice was comprised. And lest that I seeme ouertedious vnto the reader, my purpose is to omitt the letters they wrote from one company to an other, namely from *Smyrna* in Asia, from Pisidia, Isauria, Pamphilia and Lycia: onely here to lay downe the supplication which *Eustathius* sent from his lodging vnto *Liberius*, it was written as followeth:

Vnto their Lorde and brother their fellow minister Liberius, Eustathius, Theophilus & Syluanus sende greeting in the Lorde.

To the ende vve may remoue all suspicion of heresie and partaking vvith sects vvhatsoeuer, which heretofore haue molested the quiet estate of the catholick church: presently we do allow of the synods & assemblies of bishops which mett at Lampsacum & Smyrna, & at sundry other places maintaining the right & soūd faith. that these our words may seeme for no other thē our true meaning, we are legats & haue brought letters vnto your holines, vnto al the bishops of Italie & to the other churches whatsoeuer of the west contrey, whereby it shall manifestly appeare that vve are of the Catholick faith: that vve defende the sacred Canons of the Nicene councell established in the happy raygne of the holy Emperour *Constantine* by three hundred and eyghteene Bishops, the which vnto this day haue bene continewally obserued and vnuiolably retained: where the clause of one substance was godly enterlaced to the ouerthrowe of the poisoned opinion of *Arius*. for by subscribing with our owne hands we doe plainly protest that we are of no other opinion then these fathers were of: but that heretofore & presently also we embrace the same faith with them & mind firmely to continew therin vnto our last houre. Moreouer we cōdemne *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabellius*, all the Patropassians, Marcionists, Photinians, Marcellias, & to be short the wicked sect of *Paulus Samosatenus*. VVe pronounce these mens doctrine for accursed together with all that holde with them, all heresies likewise which are contrary vnto the aforesayd sacred faith, generally & godly framed by those holy fathers assembled in the city of Nice. VVe accurse also the forme of

The hereticall Bishops of Macedonius sect, now doe recant & exhibite this supplication vnto Liberius bishop of Rōe.

faith that was repeated at the councell of Ariminum, partly for that it repugneth the Nicene Creede,& partly for that diuers vvere fraudulently brought to ſubſcribe vnto the ſame at Conſtantinople,through vviles & periury miſtaking the title, for they tooke Nice a city of Thracia, for Nice in Bithynia. The beliefe & faith vve are of, & of them likewiſe vvhoſe legats vve are,is

The Nicene Creede. as followeth: VVe beleeue in one God the father almighty, maker of all things viſible & inuiſible,& in one onely begotten God our Lorde Ieſus Chriſt the ſonne of God,begotten of the father,that is of the ſubſtance of the father:God of God,light of light:very God of very God:begotten not made:being of one ſubſtance with the father by whom all things were made,either in heauen or in earth,who for vs men & for our ſaluation came downe from heauen, was incarnate & made man,he ſuffred & roſe againe the third day,he aſcended into heauen & ſhall come againe to iudge both the quicke & the dead. And we beleue in the holy Ghoſt.ſuch as ſay there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothinge: or that he conſiſteth of any other eſſence or ſubſtance then of the fathers: or that the ſonne of God is conuertible and mutable,them I ſaye,the holy and Catholick Churche vnder heauen doth holde for accurſed. I *Euſtathius* bishop of Sebaſtia,*Theophilus* & *Siluanus* legats of the councells of Lampſacum,Smyrna, with others,haue voluntarily with our owne proper hands ſubſcribed vnto all the premiſſes & to euery parcell within compriſed. If any man after this our proteſtation commenſe any ſute or accuſe either vs or them whiche ſent vs, let him come with your holineſſe letters vnto ſome of the catholick Bishops whome you thinke beſt,& there pleade with vs in their preſence & ſo let the punishment light vpon his heade that is faulty. *Liberius* hauing bounde the legats with the ſubſcription of their owne hands,receaued them into the communion,gaue them theſe letters following and ſent them away.

Cap. 12. in the Greeke.

The epiſtle of Liberius Biſhop of Rome,vnto the Biſhops of the Macedonian ſect inhabiting the Eaſt contries.

Vnto our welbeloued brethren and fellowbishops *Hythius*,*Cyrillus*,*Hyperechius*,*Vranius*,*Heron*,*Elpidius*,*Maximus*,*Euſebius*,*Eucarpius*,*Heortaſius &c.* vnto all the Catholick bishops of the Eaſt churches:*Liberius* Bishop of Italy together with other Bishops of the VVeſt ſende greeting alwaies in the Lord. Your letters(welbeloued brethren & mē that are bedecked with the bright beames of fayth) we haue receaued by the reuerend brethren & bishops *Euſtathius*,*Siluanus* & *Theophilus*,containing quietnes & concord of the catholick church,which confirmed in vs fully our deſired ioy & gladnes. And firſt of all becauſe that therby we perceaued your faith & opinion to be in all pointes agreeable both with mine which am the meaneſt of you all, with the other bishops of Italy & the reſt of the weſt contreyes:nay not only this but alſo your legats haue confirmed it with the teſtimony of their owne handes. This Catholick & Apoſtolicke faith we doe acknowledge which from the councell of Nice hitherto hath firmely & vnuiolably continewed. This was the faith that your legats proteſted:in this faith with notable corage they haue accurſed all the croked ſteppes of cankred opinions, & quenched all the fiery ſparcles that flashed thereof. This faith not onely by preaching vnto the people but alſo by penning of it in paper they haue published vnto the worlde. The coppy whereof we thought good to annexe vnto theſe letters,leſt the hereticks finde meanes hereby to cauill: euen as ſome heretofore haue gotten lighter occaſion then this to leueale at the church of God the darts of their diſpiteful minde & the flaming firebrands of contention. for our moſt reuerende brethren *Euſtathius*,*Siluanus* & *Theophilus* confeſſe the ſame,and withall them ſelues,together with your fatherhoode, to haue bene euer of this fayth, & nowe with free purpoſe to continewe firme in the ſame vnto the laſt houre: that in the faith which was approued of three hundreth & eyghteene Catholick Bishops aſſembled in the city of Nice: which containeth the abſolute and perfect trueth:which ſtoppeth the mouths of hereticks and vtterly ouerthroweth their counterfeit doctrine. Neither came it to paſſe by happ hazarde that ſo great a heape & multitude of bishops met together:for it was the will & prouidence of Almighty God that aſſembled them to the ſuppreſſion of the fury & rage of the heretick *Arius*. It was with the ſame nūber that bleſſed *Abraham* ouercame through faith ſo many millions of mē. The which fayth being compriſed in the force & vertue of *one ſubſtance*, is ſo firme & inuincible a bulwark that it foyleth all the ſleights & crafty inuention of the Arian hereſie. And although the curſed & abominable Arians cauſed all bishops from euery where to aſſem-

Gen. 14.

assemble at Ariminum, to the ende that eyther through persvvasion or rather (to tell the trueth) by the commaundement of the Emperour, that vvhich vvas the principall point of the creede might by them be blotted out, or at least vvise levvdly peruerted: yet for all their spitefull deuises, they preuailed not. For all the Bishops in maner vvhich mett at Ariminum, and vvere either allured by their fradulent enticements, or compelled by force, and so fell at that time from the faith: novv hauing remembred them selues better, accurssed the faith sett forth by the Bishops at Ariminum: ratified by subscription the Catholick & Apostolick faith confirmed by the bishops of the Nicene councell, and now they communicate together vvith vs: once I say againe all they presently are earnest & zealously bent against the hereticall opinion of *Arius* and his followers. The vvhich thing vvhen your legats had throughly examined & deepely vveyed vvith them selues, they freely subscribed in your names, & accursed *Arius* together vvith the canons concluded vpon at Ariminum contrary vnto the Nicene faith, vnto the vvhich sometimes you your selues being trained through fraude & vviles haue by othe subscribed. VVherfore it seemed good vnto vs to write vnto your louing brotherhoode & to assist you in such reasonable requests: especially seing we are geuē to vnderstād by the protestatiō of your legats that the bishops of the east are novv come into the right vvay & embrace one faith together with the Catholick Bishops of the vvest. Neither vvould vve haue you ignorant that they vvho sometime vvere craftely & violently dravven from the trueth to establish the blasphemous decrees against the maiestie of the sonne of God at the councell of Ariminum: novve haue vvholly & vnfainedly condemned the same, & with vniforme consent of them all to haue embraced the Nicene creede. Moreouer you haue to certifie all men by your letters, that they vvhich heretofore vnvvittingly ỳvvarued from the faith & now wander in the wast desert & darke miste of heresie may at length returne vnto the bright & celestiall beames of christian liberty shining in the vvorlde to the comfort of their soules. All vvhich let them knovve for suertie that if they vvill not after this damnable councell purge them selues & vomit out the deadly poison of this detestable doctrine: if they will not remoue from among them all the blasphemies of *Arius*: if they wil not abhorre him from the hart roote & accurse him for euer: that they them selues are cutt of & excōmunicated from the communion of the faithfull as aliens & forayners, (for the Churche norisheth no bastards) together with *Arius* & his disciples, & all such vipers broode as the Sabellians, Patropassians & all other hereticall opinions whatsoeuer. God haue you in his tuition welbeloued brethren. The legats of *Eustathius* cōpany hauing gotten these letters tooke their iourney into Sicilia: where after that a synode of Sicilian bishops was called together, they protested in like sort before them ỳ they embraced ỳ faith of one substance: there also they ratifie the forme of faith established by the councell of Nice. When they had also procured these bishops letters touching the same matter together w̄ the epistle of *Liberius* vnto ỳ east churches, straight way they returne home. The easterne bishops after the receat of *Liberius* epistle, sent legats into euery city of them which defended the fayth of one substance, requesting them with one consent to assemble at Tarsus in Cilicia: partly for to ratifie the Nicene creede, and partly for to remoue all schisme and contention raised in the Church since that time. The which peraduenture had bene done, if that *Eudoxius* the Arian Bishop who was in great fauor with the Emperour had not withstoode it: who also for the summoning therof was wonderfully incensed, so that afterwards he diuersly vexed them. *Sabinus* also in his booke intitled the collection of the councells, reporteth in like sorte that the Macedonians communicated by their legats with *Liberius*, and ratified the Nicene Creede.

The councel of Ariminū recanteth & accurseth Arius.

The councel of Sicilia.

Cap. xii.

Cap. 13. in the Greeke.

How Eunomius the heretick fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to flie & to hide him selfe, so that there rose a great tumult, and to appease the same, the Emperour wrote louingly vnto the people of Alexandria, & commaunded that Athanasius shoulde quietly enioy his bishoprick.

ABout that time *Eunomius* deuided him selfe from *Eudoxius*, & rapsed seuerall conuenticles: because that after he had made longe and tedious sute vnto *Eudoxius* in the behalfe of his maister *Aetius*, he woulde not receaue him into the Church. Neither did *Eudoxius* that of him selfe (for he misliked not at all with the opinion of *Aetius*, in so much that his owne differed not from his) but all the whole faction of *Eudoxius* abhorred *Aetius* for one that was of a contrary opinion vnto them. It is knowen very well that this was the cause which moued *Eunomius*

The one heretick falleth out with the other.

to diſagree and vary from *Eudoxius*, for we learned of a trueth theſe thinges to haue thus fallen out at Conſtantinople. But at Alexandria the writt that was ſent thither by the gouernours, through the procurement of *Eudoxius* moleſted wonderfully the quiet eſtate of the Church. *Athanaſius* miſtruſting the heady and raſhe motion of the common people, fearing if any miſchiefe were wrought by them that it woulde be laide to his charge: hid him ſelfe in his fathers priuey cloſſet, the full ſpace of foure moneths. The Emperour hearing that the people was all on an vproare at the departure of *Athanaſius*, for the loue and longing they did for him, was wonderfully incenſed and ſignified vnto the people of Alexandria by his letters that his pleaſure was that *Athanaſius* ſhoulde quietly as they wiſhed them ſelues enioy the biſhoprick. by this meanes it came to paſſe that the Church of Alexandria had peace and tranquillity vnto the death of *Athanaſius*. but howe the Arians poſſeſſed that Church after his death we will hereafter declare.

Cap. 14. in the Greeke.

CAP. XIII.

How that after the death of Eudoxius, the Arians choſe Demophilus biſhop of Conſtantinople: the Catholicks choſe Euagrius whome Euſtathius Biſhop of Antioch did conſecrate, but by the commaundement of the Emperour Valens they were both exiled. ſo that afterwards the true Chriſtians were wonderfully afflicted. Of the foureſcore prieſtes that were burned in the ſhip, & the great famine that fel in Phrygia.

THe Emperour *Valens* haſtening againe to Antioch left Conſtantinople & comming to Nicomedia in Bithynia, was faine to make there his abode for a while, the cauſe was as followeth. *Eudoxius* the Arian Biſhop hauing enioyed the biſhoprick of Conſtantinople the ſpace of nyneteene yeares departed this life immediatly after the emperours remouing out of the citie, in the third Conſulſhip of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his rowme. but ſuch as embraced the faith of one ſubſtance, ſuppoſing now they had got fitt opportunity, choſe *Euagrius* a man of their owne opinion. He was conſecrated biſhop by *Euſtathius*, who of olde had bene biſhop of Antioch, and then lately had bene by *Iouianus* called home from exile & at that time by chaunce remained (though in ſecret) at Conſtantinople for to confirme ſuch as were of the faith of one ſubſtance. * This being done the Arians begonne againe with furious motion to perſecute the faithfull chriſtians, ſo that tydings therof came quickly to the Emperours eares. he fearing greatly leſt the ſeditious tumult of the vulgar ſort ſhould ouerthrow the city, ſent out of Nicomedia into Conſtantinople great power of armed ſouldiers: & commaunded withall that both the conſecrator and the conſecrated biſhop ſhoulde be baniſhed one to one place, the other into an other contrey. Wherefore *Euſtathius* was exiled into Bizya a city of Thracia, & *Euagrius* was conueyed into an other city. When the world fauored the Arians in this ſort, they ſet vp them ſelues, they crowed inſolently ouer the true chriſtians, they ſcurged, reuiled, impriſoned, mearced they layd vpon them all the greeuous and intollerable burthens they could deuiſe. The true Chriſtians being thus oppreſſed with extreme dealing, went vnto the Emperour, beſought moſt humbly of him, that if not altogether yet at leaſt wiſe he woulde eaſe them of ſome part of their troubles: but where they thought to haue founde fauor, there were they foully deceaued, inſomuch they hoped to obtaine iuſtice at his hands which was their deadly foe and the cauſe of all their woefull calamity. * For when as thoſe godly & religious men of the prieſtly order being in number foureſcore and ſent in the name of all the reſt into Nicomedia, (namely as the moſt famous, *Vrbanus*, *Theodorus*, and *Menedemus*) made ſupplication vnto the Emperour, opened vnto him their grief, certified him of the iniuries they ſuſtayned at the hands of the Arians: he although he was then wonderfully incenſed againſt them, yet concealed his diſpleaſure vntill that priuely he had commaunded his Lieuetenant *Modeſtus* to lay them in hold, and puniſh them with death. The kind of death inſomuch it was newe and ſtraunge, I thinke beſt to paint it forth in paper to the knowledg of the poſteritie in tyme to come. The Lieuetenant fearing greatly leſt if he woulde execute them in the open face of the Citizens, the common people woulde be on an vproare and ſett vpon him: made them beleeue that he would baniſhe them the contreye. They tooke the threats of exile in good part. The Lieuetenant commaunded them to haſten vnto the rode, to goe on boorde, and take ſhipping as if they were to be conueyed into foreyne and farre contreyes: yet charged he the maryners, then when as they came into the mayne ſeae they ſhoulde ſett the ſhip afire, ſo that dying in that ſorte they ſhoulde haue none for to bury them. And ſo they did. For immediatly after their comming vnto the *Aſtacen* ſeae, they conueyed them ſelues into a cockeboate, fired the ſhip and retur-

*Cap. 15. in the greeke.

*Cap. 16. in the Greeke.

Foureſcore true chriſtiãs were ſett

returned home. There rose by chaunce a mightie Easterne winde which draue the ship with violence, swiftely for to sulcate the seas and continewed so longe vntill she arriued at the hauen called Dacidizus: where in the ende together with those godly men she was vtterly consumed to ashes. Yet the reporte goeth, and rife it is in euery mans mouth that this cruell and horrible act was not longe after vnreuenged. For immediatly all Phrygia was plagued with a sore and a lamentable famine: so that many of the inhabitantes of that countrey were constrayned of necessitie to flie vnto Constantinople and to other prouinces for necessarie food. The city of Constantinople though it find and relieue an infinite multitude of mē, yet there is great plentie & abundance of all things partly by reason that all necessaries are caried thither by seae, and partly also that *Euxinus* is so nighe and conueyeth thither greate store of grayne.

in a shippe and fired by commaundement of Valens the Arian Emperoure.

Cap. xiiii.

Cap. 17. in the greeke.

Howe the Emperour wente to Antioch and persecuted all them that professed the fayth of one substance: of his doinges at Edessa and the great constancie of a Christian woman.

The Emperour *Valens* weyed not at all this grieuous famine, went forth on his iorney to Antioch: and continewing there pursued with deadly hatred such as detested the Arian opinion. He deposed of theyr churches for no other crime then because they were enemies vnto ꝑ Arians, all that embraced the faith of one substance, not onely throughout all the Easterne parts of the world: but also not satisfied with this punishemente, tormented them with diuerse grieuous deuises and executed a farre greater number then we spake of before, with sundry kindes of death but specially with drowninge of them in the surginge waues of the sea.* Furthermore let vs here call to remembraunce, the horrible Acte committed by him at Edessa a citie in Mesopotamia. There I meane in that citie there is a goodly & a gorgeous temple called Sainct Thomas the Apostles, where infinite troopes of men for ꝑ reuerent opinion conceaued of the holy place are wont to frequent. *Valens* being desirous to see it, although he knewe full well that all those flockinge assemblies detested his heretical opinion: as the reporte goeth, gaue the Liuetenant a blowe with his fist because he had not scattered those conuenticles as he had charged him before. When the Liuetenant for all this grieuous contumely framed himselfe with vnwillinge minde to obeye the Emperours wrath and displeasure: gaue notice priuely hereof vnto them (it was farre from his mind to fall a murthering of so many godly citizens) that none should shewe his face in the temple that none shoulde be founde rayling of any conuenticle: but not one made accompt of his aduise neither weyed of his threates, for the day followinge all flocked in greate companies to the temple. And while the Liuetenant hastened with greate power of armed souldieres vnto the temple, to the ende he might delay the boyling heate of the Emperours stomacke which breathed out anger and displeasure: a simple woman leadinge a childe in her hande all in hast brake the raye and thrust her selfe in the throng of armed souldiers to passe on her voyage. The Liuetenant being moued therewith calleth the woman before him, reasoneth with her in this sorte: thou fond and vnfortunat woman, whether runnest thou so rashly? thither (sayde she) where others doe hasten. Hast not thou heard (sayth he) that the Liuetenant will execute as many as he finds there? I heard it (sayd she) and therefore I goe thither in all the hast that I may be founde there. But whither (sayd he) leadest thou this childe? that he also (sayd she) may be accompted in the number of Martyrs. When the Liuetenant heard this he coniectured thereafter of the rest. Thereupon he got him vnto the Emperour, and geueth him to vnderstand that all from the highest vnto the lowest prepared themselues to die in the quarell and in defence of their faith: he aded moreouer that it was verye rashe and without all reason that so great a multitude in so shorte a space shoulde so soddainely be executed, in so saying he fell a perswading of the Emperour so long vntill that his wordes preuayled, & the Emperour was with reason appeased. Thus the Edessæans auoyded the ouerthrowe pretended of the Emperour towardes them.

*Cap. 18. in the Greeke.

Ruffinus reporteth this storie lib. 2. cap. 5. eccles. hist.

Cap. xv.

Ca. 19. in the Greeke.

Howe the Emperour Valens put many to death whose names beganne with TH, by reason of certaine Necromancie whereunto he gaue some credit.

ABout that time a certaine peſtilent ſpirite vſed the tyrannicall crueltye of the Emperour to ẏ ſatisfieng of his deueliſh luſt & pleaſing mind. For he allured certain fond & curious kind of people to ſearch and ſift out by Necromancie who ſhould ſucceede *Valens* in the Empire. The deuell after his wonted guiſe gaue no perfect and plaine but a very darke & doubtfull anſwere vnto the coniurers, that his name beganne of foure letters *Th, E, O, D*, which ſhould ſucceede *Valens* in the Empire, & that his name was compound. The fame thereof was ſpred ſo farre that it came to the Emperours eares. He as it fell out neither attributed caſualties, neither referred the knowledge of things to come, neither admitted ẏ beſtowing of ſcepters to lie in ẏ power of God whoſe prouidence ruleth all things: but laying aſide the principles of Chriſtian religion the which colorably he pretended, executed diuers whome he ſuſpected after him ſhould enioy ẏ Emperial ſcepter. So ẏ he diſpatched out of the way as many as were called *Theodorus, Theodotus, Theodoſius, Theodulus*, or after any ſuch like names. Of which nũber was *Theodoſiolus* a noble man, ẏ ſonne of a Senator, being brought vnto *Valens* from Spayne, who loſt his heade. Many for feare chaunged their names which theyr parents had geuen them at theyr comminge into ẏ worlde & denied themſelues & theyr owne names being in great perill & daunger of their liues. But of this matter thus much ſhal ſuffice.

CAP. XVI.

Cap. 20. in the greeke.

After the deſeaſe of Athanaſius, Peter became his ſucceſſor: but the Arians by the commaundement of the Emperour clapte Peter in priſon, and placed Lucius in the Biſhopricke.

HEre we haue to learne that while *Athanaſius* Biſhop of Alexandria liued, the Emperour through the prouidence of God tempered himſelfe from troubling of Alexandria & Ægipt, becauſe he vnderſtoode ẏ there was a great multitude which would liue & die wt *Athanaſius*: & therfore he feared if Alexãdria were ſet on an vproare (for it is a hot & a haſty kind of people) leſt the cõmon weale ſhould therby greatly be annoyed. *Athanaſius* in ẏ end after many ſkirmiſhes endured in the quarel of the church: after he had bene biſhop ſix & forty yeares not without great hazard of his life, departed out of this worlde in the Conſulſhip of Probus & the ſecond of *Gratianus* & left behind him *Peter* a godly and a zealous mã to ſucceede him. * Immediatly the Arians ſet vp themſelues, they brag & boaſt of the Emperours religion, & in all the haſt they certifie the Emperour who then continewed at Antioch of *Athanaſius* death. *Euzoius* alſo the Arian beinge then at Antioch, determined with himſelfe by reaſon of the opportunitie of the time, in all the haſt to ride into Alexandria, for to cõfirme *Lucius* ẏ Arian in the Biſhoprick. The ſame likewiſe ſeemed good vnto ẏ Emperour. wherefore he prepareth himſelfe & taketh his voyage into Alexãdria together with great power from the Emperour. There accompanied him *Magnus* the Emperours treaſorer. The Emperour ſent wt him a commaundemẽt vnto *Palladius* Liuetenant of Alexandria, that he ſhould ayd the enterpriſe of *Euzoius* with armed ſouldiers. Being come to Alexandria they lay hande on *Peter* & clap him in priſon: the reſt of the clergie they baniſhed ſome vnto one place, ſome vnto an other: but *Lucius* they ſtalled Biſhop.

Athanaſius died Anno Dom. 375.

* Cap. 21. in the Greeke. Peter b. of Alexandria.

CAP. XVII.

Cap. 22. in the Greeke.

Howe Sabinus the Macedonian made no mention of the miſchiefs committed by Lucius the Arian: howe Peter Biſhop of Alexandria fled vnto Damaſus Biſhop of Rome & ſaued his life: of the crueltie which the Arians exerciſed vpon the worſhippers which liued in the deſert.

ALthough *Sabinus* beinge halfe an Arian & therefore a concealer of the hainous faltes of his friends, made no mention of the horrible Acts committed immediatly after the ſtallinge of *Lucius* in ẏ Biſhops ſeae of Alexandria againſt ſuch as inhabited the reſt of Ægypt, by impriſonning of ſome, tormẽting of others, exiling of ẏ reſt: yet *Peter* after he had eſcaped out of priſon, ſignified howe great they were by his epiſtles wrytten vnto all the Chriſtian churches vnder heauen. Who as ſoone as he got out of priſon, fled vnto *Damaſus* biſhop of Rome. Wherefore the Arians though they were fewe in number yet fauored the worlde thẽ ſo much, that they held all the churches of Alexandria. Not long after ẏ Emperours edict was proclaimed, by vertue of ẏ which as many as helde the faith of One ſubſtance were baniſhed not onely Alexandria, but all Ægypt. Moreouer ẏ Liuetenant was cõmaunded to purſue wt power of armed ſouldiers all ſuch as *Lucius* ſhoulde

should appoint him. Thē were the religious houses in the desert & wildernes, spoyled, ouerthrowē & without all compassion turned downe to the groūd. For the armed souldiers set vpon these seely & vnarmed soules which stretched not out as much as the naked hande to their owne defence: they were miserably slaine, ẏ maner of the slaughter was so lamētable ẏ it can not sufficiētly be painted vnto the world by penne & wrytten paper.

Cap. xviii.

Of Ammon the monke and diuerse religious men inhabiting the desert.

Cap. 23. in the Greeke.

IN so muche that we haue made mention of the monasteries in Ægypt, there is no cause to the contrarye but that we maye discourse somewhat thereof. The places commonly called religious houses, though peraduenture the originall of them was many yeares before: yet were they very much augmented & amplified by *Ammon* an holy man. Who though in the prime of his florishing youth he disdained of wedlock: yet at the entreaty and earnest request of his deare friendes which exhorted him not to inuey so bitterly against mariadge but to take a wife, he yelded vnto thē & was maried. Immediatly he led the newe maried spouse by the hand out of the parlour, with the wōted pompe & sollemnity, into the wedding & bed chamber: whē their friends were gone he tooke the newe testament in his hand: read the epistle of *Saynct Paul* vnto the Corinthiās: expounded vnto his wife out of the Apostle such doctrine as concerned wedlock: interlaced many other exhortations borowed out of other wryters: layd before her the discōmodities of mariadge howe heupe a case was the company of man & wife together, what bitter panges & griping griefs women great with child haue at the deliuerance of their burthen. He added moreouer vnto these the care & sorow incident to the education & bringing vp of childrē: last of all he rehearsed the vertues & cōmodities annexed vnto virginitie: howe the pure life, the vndefiled & vnstaunched vessell was free frō all the aforsayd annoyance & cumbrances: & that virginitie commended vs highly & presented vs next vnto God. When he had vsed these & the like reasons with his wife as yet being a virgine: they preuailed so much ẏ she was perswaded before their cōming together to forget the wonted familiarity of man & wife. wherefore both they hauing cōcluded among themselues touching the premisses, got thē immediatly vnto the mounte Nitria, where for a season they led a monasticall life in a blind cottage, without respect of sex, not thinkinge either on man or wife, for they were as the Apostle sayth, one body in Christ. In a while after the new maried spouse, the vndefiled virgine reasoneth thus vñ *Ammon*: It becometh not you in so much you haue vowed tēperancie and chastity to haue a woman in your sight in so narrowe and straict a rowme. Wherefore if you thinke my aduise any thing to ẏ furtherance of cōtinency & vertuous life, let vs both seuerally lead solitary and monasticall liues. Thus they agreed amonge themselues, they parted a sunder one from the other and so spent out their dayes, bothe abstained from wine and oyle, their foode was drie breade. they fasted sometimes one whole day, somtimes two, some other times more. *Antonie* who liued in those dayes (as *Athanasius* bishop of Alexādria wryteth in his life) sawe the soule of *Ammon* after his decease caried vp of the Angells into heauen. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that ẏ mount Nitria and Scitis were full of religious mē, whose liues seuerally to penne would require a peculier volume. But in so much there were of thē many singuler & rare men, renowmed for their monasticall discipline and partly also for their Apostolicke trade of life, famous also for many notable acts and sage sentences worthy of immortall memory: It shall not be amisse in my opiniō to cut out & here lay downe diuers things, which may seeme cōmodious for the profit of ẏ studious readers. The report goeth that *Ammon* neuer beheld his naked body: & ẏ he was wōt to say: that it was a shamefull thing in a monk to delight himselfe with the sight of his bare skinne. Of ẏ same man it is reported ẏ goinge about by chaunce to passe ouer a riuer, and very loth to shift himselfe, to haue prayed vnto God ẏ he might not be foyled neither hindred of his enterprise: an Angell to haue come & cōueyed him ouer vnto ẏ further bank. *Didymus* also an other monke hauing liued fourescore and tenne yeare is sayd in all ẏ space, neuer to haue kept company with man. *Arsenius* of the same vocation was neuer wont to excommunicat ẏ ponger sort whē they had offended, but such as profited very much in ẏ monasticall discipline. his reason was this: A yōg man whē he is chasticed (sayth he) with excommunicatiō, forthwith he will disdaine & take the matter in a snuffe: but he that profiteth will quickly perceaue the griefe & be sore pricked with punishment. *Pior* as he walked was wont to eate, and being demaunded, why he did so? made this answere: that he tooke not feeding for a seueral vvork but as an od or superfluous thing. Unto an

Ammon a Monke yet maried.

Antonie.

Didymus.

Arsenius.

Pior.

other that aſked of him the like, he gaue this anſwere: My behauiour is as you ſee, leſt the mind by pamperinge of the carkaſſe, be puffe vp vvith fleshelye pleaſure. *Iſidorus* affirmed that for the ſpace of fortie yeares, his minde had not conſented to ſinne, that he had neuer yelded to fleshly luſt, or furiouſe anger. *Pambo* a ſimple and an vnlearned man, came vnto his friende for to learne a Pſalme, and hearinge the firſte verſe of the thirtieth and eyght Pſalme, which is thus reade: I ſayde I vvill take heede vnto my vvayes, that I offende not in my tongue, woulde not heare the ſeconde, but wente awaye ſayinge: This one verſe is inoughe for me if I learne it as I oughte to doe. And when as his teacher blamed him, for abſentinge himſelfe wholle ſix monethes, he anſwered for himſelfe, that as yet he had not well learned the firſte verſe. Many yeares after that, when as one of his acquayntance demaunded of him, whether he had learned the verſe: ſayde againe: that in nyneteene yeares he had ſcarſe learned in life to fulfill that one lyne. The ſame man when as one deliuered him monepe to the reliefe of the poore, and ſayd tell the ſumme: made anſwere: vve neede no counters but a ſound mynde and a ſetled conſcience. The reporte goeth that at the requeſte of *Athanaſius* the Biſhop he came from the deſerte into Alexandria, and ſeing there a certaine light woman, ſumptuouſly attyred and gorgeouſly arayed to feede the eyes of fonde people, to haue burſt out into teares. And beinge demaunded what the cauſe was and wherefore he wept, to haue anſwered, that two things moued him to lamente very ſore. One was that he ſawe the gaye and painted woman to runne headlonge into deſtruction: the other was that he was not ſo carefull and earneſt in pleaſinge of God, as ſhe buſied to bayte & entrappe men, already hurtheued with ſinne and iniquitie. An other ſayd: the monke that liued idlely and labored not for his liuing, vvas no othervviſe to be taken them for a thiefe, a roge, or a vagabounde. *Petirus* a man of greate ſkill in metaphyſicall and diuine contemplation gaue out one precept or other continewally vnto ſuch as cõferred with him, his maner was to conclude euery ſentence with a prayer. Amonge the aforeſayde religious men of that time there were two of equall fame, and renowne, of like piety and vertue, of one name & appellation, either was called *Macarius*, the one of the vpper parte of Ægypt, the other of Alexandria it ſelfe: bothe floriſhed and excelled in many thinges, as monaſticall diſcipline, inſtitution of goodly life, right conuerſatiõ, and ſtraunge miracles. The Ægyptian *Macarius* cured ſo many men, caſt out ſo many Deuells out of ſuch as were poſſeſſed of them, that all the wonderfull actes he wroughte, deſire a peculier volume. He mingled auſtere ſeueritie, with temperate reuerence and grauitie towardes them which reaſoned or dealt with him. The Alexandrian *Macarius* although in all other thinges he fully reſembled him, yet in this one point was he farre from his diſpoſition, for he behaued him ſelfe cheerefull and pleaſaunt towardes all them that talked with him, ſo that with his curteous ciuilitie, and comely mirth he allured many ponge men vnto the monaſticall trade of liuinge. *Euagrius* was a diſciple of theyrs, who at the firſt was a Philoſopher in word, but afterwardes in dede and trueth it ſelfe. This mã was firſt made dearon at Cõſtantinople by *Gregorie Naziãzen*: thence together with him he went into Ægipt and there had conference with the aforeſayd religious men; he became an earneſt follower of theyr trade of life, and wrought as many miracles as bothe the *Macariuſes* before him. He wrote learned bookes, one intitled: the monke, or of that trade of life which conſiſteth of practiſe, an other called *Gnoſticus* of ſcience or knowledge, deuided into fiftie chapiters, a third *Antirreticus*, that is a confutation collected out of holye Scripture againſt the temptation of Deuells, deuided into eyght partes, reſemblinge very fitly the number of the eight deuiſes or imaginations of mãs mind. moreouer he wrote ſix hundreth problemes to the vnderſtanding of things to come. Vnto theſe are added two bookes in verſe, one vnto the mõks inhabiting the monaſteries & publicke aſſemblies: the other vnto him that leadeth a virgine life, what ſinguler books theſe are, I referr it vnto ỹ iudgemẽt of the reader. Yet opportunitie ſerueth in my opinion preſently to alleage here ſome part out of his booke called the monke and to linke it with this our hiſtory, for thus he writeth: The inſtitution & trade of life, layd downe by the monkes of old is neceſſarily to be knowen of vs, & furthermore we haue to direct our wayes thereafter. For they vttered many ſage ſentences, and did many notable and worthie acts. Of which number one ſayde that a drie and ſpare kinde of diette, at all tymes preciſely kept, (mingling brotherly charitie and loue vvithall) woulde quickly purge mans minde, of all perturbation and fonde humor of humane and earthly affection. The ſame man deliuered a certaine brother that was wonderfully tormented in the night ſeaſon with ſpirites, for he charged him alvvayes vvith deuotiõ to miniſter vnto the poore faſting Being demaũded vvhy: there is no way (ſayth he) to quenche

Iſidorus.

Pambo.

Pſal. 38.

The idle Monke is a thiefe. Petirus.

2. Macarius.

Euagrius.

Euagrius in his booke entitled the Monke.

quenche the fierie heate of perturbation as soone as by almes and charitie. One of them vvhich at that time were called vvise, came vnto *Antonie* the iust, & reasoned with him, saying: O father how can you prolong your dayes, being bereaued of that solace & comfort which is by reading of bookes, & perusing of holy writers? My booke ô philosopher (sayd *Antonie*) is the cõtemplation of all the creatures vnder heauen, in the vvhich as often as I am disposed, I may reade the wonderfull workes and writinges of God. The olde Ægyptian *Macarius*, the chosen vessell, demaunded of mee the reason why, vvhen we remember the iniuries that men do vnto vs, vve doe vveaken the seate of memorie ingraffed in the minde: vvhen as vve call to remembrance such spite as the deuell ovveth vs, the memorie taketh no hurt? and vvhen I muzed vvhat to answvere, and requested him to resolue me the doubt, he sayd: that the former perturbation was contrarie to nature, the later agreeable vvith the heate and anger of nature. Furthermore vvhen I came vnto the holie father *Macarius*, about noone tyme in the heate of the daye, beynge sore athurst, and requested of him a draught of vvater: be content (sayeth he) vvith the shade, for manie that trauayle on earth, and manie that trafficke by sea, haue not that. VVhen that I reasoned vvith him of continencie: God sende thee vvell to doe ô sonne (sayeth he) these tvventie yeares haue not I taken my fyll eyther of breade, or vvater, or sleepe. For I eate breade by vveyght., and dronke vvater by measure, and slept fevve houres, my maner is to leane vnto a vvall, and so take a nappe. A certaine Monke vnderstandinge of his fathers death, tolde him that brought him the tydinges thus: Holde thy peace (friende) vtter no such blasphemie, for my father is immortall. A certaine brother soulde the nevve Testament beynge his onely booke, and gaue the money for to releeue the poore, and vttered a vvorthie sayinge vvithall: I haue soulde the same booke vvhich sayeth, Sell all that thou hast, and geue to the poore. There is a certayne Isle not farre from Alexandria northvvarde, situated ouer the brooke of Marie, vvhere there dvvelled a Monke of the sect of Gnostici, a notable man, he sayde that all vvhatsoeuer the Monkes dyd, vvere done for fiue causes: for God, for nature, for custome, for necessitie, and for handie vvorke. At an other tyme he sayde, that naturally there vvas but one vertue, yet becawse of the povvers and facultyes of the soule vvhere her seate resteth, the same one vvas deuided into sundrye partes and members. The lyght of the Sunne (sayeth he) vvanteth forme and fygure, yet by reason of the vvindovves and chinkes through the vvhich it pearceth, it is sayde to haue a figure. It is reported of him, that vnto an other Monke he sayde thus: I doe therefore cutte of all occasion and baytes of fleshly pleasure, to the ende I may expell euery humour that tendeth to heate of anger. I am veryly persvvaded that this heate of Anger contendeth for pleasure, disquieteth the quiete disposition of my minde, and bereaueth my vnderstandinge of her force. An other fatherly olde man sayde: That loue or charitie could neuer hoord or lay vp great store of meate and money. Agayne he sayde, that to his knovvledge the deuell neuer deceaued him tvvise in one thinge. **These amonge other thinges hath *Euagrius* remembred in his booke intituled** The trade of lyfe vvhich consisteth of practise. **In his booke called** Gnosticus **he writeth thus.** That there are foure vertues, and so many offices or functions belonginge vnto them, vve haue learned of *Gregorie* the *Iust*: Prudencie, Fortitude, Temperance, and Iustice. The office of Prudencie is to contemplate those faculties that appertaine vnto the minde, (these he affirmed to proceede of vvisdome) vvithout intermedlinge vvith vvordes. The office of Fortitude is firmely to persist in the trueth, and though therefore thou suffer grieuous torment, yet it is thy part neuer to yeelde vnto falsehoode. The office of Temperance is to receaue seedes of the highest and supreme husbandman, and to put him by, that poppeth in any other seede. Last of all, the office of Iustice, is to render an accompt of euery thinge vvorthely, he sayde that this vertue acknovvledged some things obscurely, signified other thinges darkely, explicated some things openly to the profit of the ignorant and vnlearned. *Basilius* of Cappadocia, the pyller of trueth sayde: that the knovvledge vvhich one man learneth of an other, is made perfect by continuall vse and exercise: but that which through the grace of God is ingraffed in the minde of man, is made absolute by iustice, gentlenes, and charitie: And that they vvhich are subiect vnto perturbation, may be partakers of the former, but of the later they only which are purged of all such heat & motion, who also while they pray vnto God, do behold the proper & peculier light of the mind shining to the cõfort of their soules. Blessed *Athanasius* likewise the light & mirror of all Ægypt, sayth, that *Moses* was cõmaũded to set the table northward: let thẽ therfore which

Antonie.
Macarius.
Euagrius in his booke intituled of Science or knowledge.
Prudence.
Fortitude.
Temperãce.
Iustice.
Basilius.
Athanasius.

are in contemplation remember alwaies, who the aduerſarie is which aſſaulteth them, and ſee that they endure manfully all temptations: and that they refreshe & relieue cheerefully all ſuch as frequent vnto them. *Serapion* bishop of Thmuis ſpake much like an Angell, that the minde vvhich feedeth vpon ſpirituall knovvledge, muſte throughly and vvholly be cleanſed: that the parts of the minde vvhich boyle vvith fierie heate of furious rage, muſt be cured with loue and brotherly charitie: and that the levvde motion and luſt of the fleshe beyng crept into the inner cloſett of the minde, is to be ſuppreſſed vvith continencie. *Didymus* that great doctor and beholder of heauenly things vvas accuſtomed to ſay: Ponder vvith thy ſelfe alvvayes the præcepts of the prouidence and iudgement of almightie God, endeuour to retayne in thy memorie the ſumme of them, for many doe erre therein: the præcepts of iudgement thou shalt eaſily diſcerne in the varietie of bodies, and in the alteration of all the creatures vnder heauen: the præcepts of prouidence thou shalt perceaue in thoſe meanes vvhereby vve are drawen from vice and ignorance vnto vertue and knowledge. Theſe thinges haue we borowed out of *Euagrius* bookes and alleaged here for the profit of the ſtudious reader. An other monke there was a very notable man, his name was *Ammonius*, who by chaunce being at Rome together with *Athanaſius*, was nothing curious, he deſired to ſee nothing of all the gaye and gorgeous buyldinge of the citie, ſaue the temple of *Peter* and *Paul*: The ſame man being vrged with a byſhoprick, fledd away ſecretly, cutt of his ryght eare, that the deformitie of his bodie myght be a canonicall impediment, ſo that he ſhoulde not be choſen byſhop. Afterwardes when that *Euagrius*, beynge choſen biſhop by *Theophilus* byſhop of Alexandria, had runne awaye without mayming any part of his bodie, and by chaunce mett *Ammonius*, whome he merely taunted for committing ſo haynous an offence in cuttinge of his eare, and that he ſhoulde anſwere for it before God: *Ammonius* made anſwere: And doeſt thou thinke *Euagrius* to eſcape puniſhment, for that of ſelfeloue thou haſt ſhut vp thy mouth, and vſed not the gift and grace which God hath geuen thee? There were at that tyme ſundry other rare and ſingular men of thoſe religious houſes, to rehearſe all woulde be very longe, inſomuch that if we ſhoulde runne ouer their ſeuerall liues, and the ſtraunge miracles wrought by them by reaſon of their ſingular vertue and holineſſe, we ſhoulde farre digreſſe from our former diſcourſe. Wherefore if any man be deſirous to knowe further of the acts, to vnderſtand more of their trade of lyfe, to learne their profitable ſayinges and ſentences, to be inſtructed howe they ſtroue with beaſts and ouercame them: lett him reade the booke of *Palladius* the monke who was the diſciple of *Euagrius*, the which he wrote onely of them. For all that appertayned vnto them is fully layde downe there, where alſo there is a diſcourſe of the women which leade the like trade of lyfe with the aforeſayde holie men. *Euagrius* and *Palladius* floriſhed in a while after the death of *Valens*. But nowe let vs returne thither where we left.

Serapion.

Didymus.

Ammonius a religious mā cutt of his eare & fledd away becauſe he woulde not be biſhop.

Euagrius refuſed a byſhopricke.

Cap. 24. in the Greeke.

CAP. XIX.

Of the religious men that were exiled, and howe that God wrought miracles by them, and drewe all men vnto him.

When the Emperour *Valens* had proclaimed againſt all them that maintayned the faith of One ſubſtance throughout Alexandria and all Ægypt, that they ſhould looke for no other then fire and fagott, and deadly foes: all was deſtroyed, whileſt that ſome were brought before the barre, ſome clapt in priſon, ſome others diuerſly tormented, for they vexed thē w̄ ſundry puniſhments which lead a peaceable & quiet life. When theſe things were practiſed at Alexandria accordinge vnto *Lucius* his pleaſure, when that *Eudoius* alſo was come backe from Antioche, the captaine with great power together with the companie of *Lucius* the *Arian* (who was nothing behinde, but without all pitie and compaſſion vexed theſe holy men farre more grieuous then the ſouldiers did) marched forwards towards the Monaſteries of Ægypt. When they came to the place, they founde the men after their wonted maner powringe out of prayers vnto God, curing of diſeaſes, caſting out of deuells. Theſe men making no accompt of miracles, would not ſuffer them in their accuſtomed places to accompliſhe their vſuall lyturgie, but chaſed them away. Neither were they content with this, but they proceeded forwardes in the raginge furie of their minde, and ſet vpon them with the heady and raſhe troope of ſouldiers. This, *Ruffinus* reporteth him ſelfe to haue ſeene, and to haue bene partaker with them of the ſame calamitie. Furthermore the things ſpecified in the Apoſtle, ſemed in them to be fulfilled anew. For many of thē were

sett at nought, scurged, spoyled of their rayment, fettered in prison, crushed with stones, beheaded with bloody swords, shut vp in the desert, couered with sheepe & goats skinnes, destitute of ayde & succour, grieuously afflicted, wonderfully troubled w̄ aduersity, whome ẏ world was not worthy to enioy, neither ẏ earth to beare so holy a burthē. many wādred in deserts & daungerous waies, they hid thē selues in mountaines, in denns, in caues, & hollow rocks. These afflictions they suffred for their faith, for their works, for their gift of healing ẏ which God miraculously wrought by them. Yet as we haue to cōiecture, it pleased ẏ prouidēce of almighty God, that they should endure such great calamities, to ẏ end their miserie might be a medicine to reduce other vnto ẏ health of their soules, purchased by God him selfe, ẏ end proued ẏ the premisses were no lesse. for after that these notable men through their inuincible pacience & sufferāce had ouercome these sundry & manifold torments, *Lucius* being deceaued of his purpose, perswaded ẏ captaine to exile the fathers & ring-leaders of these religious mē, by name *Macarius* ẏ Ægyptiā, & *Macarius* ẏ Alexādriā. These men were banished into an isle where there was not a Christiā. In this Isle there was an Idoll grone & a priest, whome all ẏ inhabitāts worshipped for their god. Whē these holy mē came thither all ẏ deuels ẏ were conuersant there, began to trēble for feare. At ẏ time such a miracle as followeth is sayd to haue bene wrought. The priests doughter was sodainly possessed of a deuell, she raged out of measure, & kept a foule sturre, neither could her furie any kinde of way be mitigated. but she exclaimed & cryed out against these godly men, saying: Why came ye hither to chace vs away? then the holy men reuealed & made manifest vnto all those inhabitants ẏ gift which God had bestowed vpon them. For they cast ẏ deuell out of ẏ maide, they deliuer her safe & sound vnto her parents, & cōuert both priest & people vnto ẏ Christian faith. Immediatly they chaunged their religion, and were baptized, and willingly embraced the seruice of almightie God. Wherefore those holy men beīg grieuously persecuted for ẏ faith of One substāce, were proued, & sufficiētly tried thē selues, ministred both health and saluation vnto others, and also cōfirmed that holie and reuerende faith.

A miracle.

Cap. xx.

Of Didymus a blinde man, yet of great skill and knowledge.

Cap. 25. in the Greeke.

About that time God raysed in the world an other rare & singular man, by whose meanes he made the faith to florishe. for *Didymus* a notable mā, excelling in all kind of literature, was famous at that time. who being a yong man, & entring into the principles of learning, was wonderfully plagued w̄ sore eyes so long, vntill ẏ at length he was bereaued of all his sight. But God in steede of the outward sense of the eye, endued him of his goodnes with rare gifts & vnderstanding of the minde. For looke what he could not attaine vnto by the eye, that got he by the care. Because that of a child he was of great towardnes, sharpe witted, and singular capacitie, he farre excelled all the famous witts of his time. For he was quickly seene in all the preceptes of grammar: Rhetoricke he runne ouer sooner then the other: it was a wonder to see in how short a space he profited greatly in philosophie: first he learned Logike, next Arithmetike, then Musicke, afterwardes the reste of the liberall artes, the which he so applyed, that he was able to encounter with them, who by the helpe of their eye sight had profitted very much therein. He was so perfect in the old and newe testament, that he made therevpon many cōmentaries. He published three books of the Trinitie. He interpreted the bookes of *Origen* intituled Of principall beginnings, left commentaries thereof, cōmended the bookes highly, condemned for fooles such as not vnderstanding what he wrote, found fault with the works, & accused the writer. Wherefore if any be desirous to knowe ẏ profound skill & great study of *Didymus*, let him peruse his works, & there he shalbe fully perswaded. The report goeth, that *Antonie* a good while agoe in the time of the Emperour *Valens* comming out of the desert, because of the *Arians*, into the citie of Alexandria, had conference with this *Didymus*, and vnderstandinge of his great skill and knowledge, he sayde vnto him: Let it not grieue thee at all (ó *Didymus*) ẏ thou art bereaued of the corporall eyes & carnall sight, for though thou want such eyes as cōmonly are geuen to flies & gnatts for safetie, yet hast thou greatly to reioyce, that the eyes wherwith the Angells do behold, wherwith God him selfe is seene, wherwith the cleare shining of the celestiall godhead is cōprehended, are not dygged out of thy head. These, as they say, were the wordes of *Antonie* vnto *Didymus*. At that time *Didymus* was a great patron and defender of the true faith against the *Arians*: he withstoode them, he dissolued their captious fallacies, and confuted their lewde and false arguments.

Didymus.

Cap. xxi.

Of Baſilius biſhop of Cæſarea in Cappadocia, and Gregorie byſhop of Nazianzum.

Cap. 26. in the greeke.

EVen as *Didymus* by the appointment of God him ſelfe withſtoode the *Arians* at Alexandria, ſo in other cities did *Baſilius* of Cæſarea, & *Gregorie* of *Nazianzũ*, of whome now fit opportunitie is miniſtred to diſcourſe. Although the fame of them is ryfe in euery mans mouth, and the great profitt that riſeth by their workes, is of greate force to their prayſe and commendation: yet ſeeinge that then the Chriſtian faith was greately furthered by them as by two greate lightes, it is our parte to ſay ſomewhat of them. If in caſe that any will compare *Baſilius* with *Gregorie*, and with longe diſcourſe conferre the life and learninge of the one with the other, it will be longe ere he ſhalbe able to diſcerne whether to preferre of them both. They were both equally matched for right trade of life, for both kinde of knowledge, diuine and prophane. Beynge yonge men in the floure of their youth, they hearde at Athens the famous Rhetoricians, *Hymerius* and *Proæreſius*: afterwardes at Antioche in Syria, they frequented the ſchoole of *Libanius*, in the ende they excelled in Rhetoricke. When they were thought worthie men to deliuer vnto the worlde the preceptes of philoſophie, and were entreated of many to take that function vpon them: when as alſo others perſwaded with them to become Orators: they ſett nought by both thoſe trades, they deſpiſed the maner and guiſe of Rhetoricians, and gaue them ſelues vnto ſolitary and monaſticall life. Wherefore as ſoone as they had ſufficiently profited in philoſophie, vnder a certaine reader, who then was a profeſſor at Antioche: they prouided for thẽ ſelues the cõmentaries of *Origen* (who then was famous throughout the worlde) and learned out of them to expounde and interprete the holy and ſacred ſcripture. beynge exerciſed in them, they valiantly encountred with the *Arians*. And when as the *Arians* alleaged out of *Origen* for the confirmation of their hereticall opinion, they refuted their ignorance: and ſhewed by plaine demonſtrations that they vnderſtoode not the minde and meaning of *Origen*. For *Eunomius* a fauourer of that ſect, and as many *Arians* as were of greateſt reputation, and accompted the profoundeſt clerkes in reſpect of all the reſt: when they diſputed with *Gregorie* and *Baſil*, proued them ſelues ſtarke fooles, and vnlearned perſons. *Baſil* firſt of all being ordained Deacon of *Meletius* biſhop of Antioche, afterwards biſhop of Cæſarea in Cappadocia, where he was borne: gaue him ſelfe wholly to the furtherance and profit of the churche of God. When he feared greately leſt the newe deuiſe of *Arius* brayne would creepe throughout the prouinces of Pontus, he got him into thoſe parts in all the haſt, and ordained there the exerciſe of monaſticall life, inſtructed men in his opinion, and confirmed the waueringe minde of weakelinges in the faith. *Gregorie* alſo being made biſhop of Nazianzum a meane citie of Cappadocia, (wherof his father had bene biſhop before him) did ẏ like vnto *Baſils* doings. As he paſſed throughout ẏ cities, he cõfirmed ẏ faynt & weake in the faith: by oft viſiting of Conſtantinople, he ſetled with his graue leſſons and great learning the minds of all them that embraced the faith of One ſubſtance. Wherefore in a ſhort while after, he was by the voyces and conſent of many biſhops, choſen biſhop of Conſtantinople. When the fame of them both was blaſed ſo farre, that it came to the Emperour *Valens* eares, in all the haſt he gaue forth commaundement, that *Baſil* ſhoulde be brought from Cæſarea before him to Antioche. He was no ſooner come, but the Emperour charged he ſhould be brought before the tribunall ſeate of the preſident. When the Preſident demaunded of him, why and wherefore he liked no better of the Emperours religion? *Baſil* vnfaynedly and freely ſpake his minde of the Emperours opinion, yet highly cõmended the faith of One ſubſtance. When the Preſident threatned him w̃ preſent death: I would to God (ſayth *Baſil*) it woulde fall out ſo well of my ſide, that I might leaue this carcaſſe of mine in the quarell of Chriſt, in the defence of my head and captaine. Whẽ the Preſident aduiſed him, againe and againe to remember him ſelfe better, the report goeth that *Baſil* ſayde vnto him. As I am today, ſo ſhalt thou find me tomorow, but I pray God thou alter not thy minde. Then lay *Baſil* in priſon that whole daye. In a whyle after the Emperour *Valens* ſonne, by name *Galates*, of youthly and tender yeares, fell to ſo daungerous a diſeaſe that the phiſicions gaue him vp, and deſpaired of his recouery. whoſe mother *Dominica* the Empreſſe tolde her huſband the Emperour, that the ſame nyght ſhe was wonderfully diſquieted in hir ſleepe with vgleſome ſhapes, & dreadfull viſions of deuells and wicked ſpirites: that the child was viſited with ſickneſſe, becauſe of the cõtumelie and reproche he had done vnto *Baſil* the biſhop. The Emperour marking diligently the

Baſil biſhop of Cæſarea in Cappadocia.

Gregorius firſt biſhop of Nazianzum, afterwards of Cõſtantinople.

Baſil reaſoneth with the Arian preſident of Antioche.

wordes of his wife, mused a while, & pondered them wt him selfe, at length resolued him selfe what was to be done, sent for *Basil*, and because he would know ỹ trueth, reasoned thus with him: If thy faith and opinion be true, pray that my sonne die not of this disease. Then *Basil* answered, If thou wilt promise mee to beleue as I doe, and if thou wilt bringe the churche vnto vnitie and concord, thy childe no doubt shall lyue. When the Emperour woulde not agree vnto this, let God (sayeth *Basil*) deale with the childe as pleaseth him. Immediatly after this conference *Basil* was sette at libertie, and forthwith the child dyed. Thus much haue we runne ouer of both these mens doings. They both left behinde them vnto the posteritie many notable bookes, whereof *Russinus* reporteth him selfe to haue translated some into the Latine tongue. *Basil* had two brethren *Peter* and *Gregorie*. *Peter* lead the solitarie life, after the example of *Basil*: *Gregorie* was a teacher, and finished after the decease of his brother, the Cõmentaries which *Basil* had left vnperfect, vpon the Six dayes vvorks. The same *Gregorie* preached at Constantinople a funerall sermon vpon the death of *Meletius* bishop of Antioch. There are extant many other notable orations and sermons of his.

The cõference of Basil and the Arian Emperour Valens.

Cap. xxii.

Cap. 27. in the Greeke.

Of Gregorie byshop of Neocæsarea.

IN somuch that many are deceaued, partly because of the name, and partly because of the workes attributed vnto *Gregorie*: we haue to learne that there was an other *Gregorie* borne in Neocæsarea a citie of Pontus, who was the disciple of *Origen*, and farre more auncient then the former men we spake of euen now. This *Gregorie* is much spoken of not onely at Athens, and at Berytus, but throughout Pontus, and in maner throughout the whole world. As soone as he had left the famous schoole of Athens, he gaue him selfe at Berytus vnto the study of the ciuill lawes: hearinge there that *Origen* professed diuinitie at Cæsarea, got him thither in all the hast. When he had bene the auditor of the heauenly doctrine of holy scripture, made no accõpt of the Romaine lawes, but leaned thencefoorth vnto that. Wherfore hauing learned of him the true philosophie at ỹ commaũdement of his parents he returned vnto his natiue contrey. Beinge a laye man he wrought many miracles, he cured the sicke, he chased deuells away by his epistles, he conuerted the gentils and Ethnicks vnto the faith, not only with wordes, but wt deedes of far greater force. *Paphilus Martyr* made mention of him in his bookes written in the defence of *Origen*, where the oration of *Gregorie* in the praise of *Origen* is layd downe in writing. To be short, there were foure *Gregories*: first this auncient father, the disciple some times of *Origen*, next *Gregorie Nazianzene*, thirdly *Gregorie* the brother of *Basil*, and the fourth of Alexandria, whome the *Arians* after the exile of *Athanasius*, chose to their bishop. Thus much of these men.

Gregorie. b. of Neocæsarea.
Gregorie. b. of Nazianzũ
Gregorie the brother of Basil.
Gregorie. b. of Alexãdria an Arian.

Cap. xxiii.

Cap. 28. in the Greeke.

The originall of the Nouatian hereticks, and how that as many of them as inhabited Phrygia, celebrated the feast of Easter after the Iewishe maner.

ABout that time the *Nouatians* inhabiting Phrygia, chaunged the dayes appoynted by the councell of Nice, for the celebration of Easter, but howe that came to passe I will declare, if that first I lay downe the cause & originall why so seuere a canon of the *Nouatian* church preuailed so much with the Phrygian and Paphlagonian nations. *Nouatus* the priest seuered him selfe from the church of Rome, because ỹ *Cornelius* the bishop receaued into the communion after repentance the faithfull that fell from the church, & sacrificed vnto Idols in the persecution vnder *Decius* the Emperour. When he had deuided him selfe from ỹ church for the aforesayd cause, first he was made bishop of such bishops as were of his opinion: next he wrote epistles vnto all churches euery where, that they should not receaue as meete partakers of the holy mysteries, such as had sacrificed vnto Idolls, but exhort them vnto repentance, referring ỹ forgeuenes and remission vnto God, who is of power and authority sufficient to remit sinne: when the letters were brought into euery prouince, euery one iudged thereof as pleased him best. Because *Nouatus* had signfied that such as after baptisme committed a sinne vnto death, were not afterwards to be admitted vnto the communion: the publishing of that canon seemed vnto some toe seuere, vnto others but right & reason, auailable also for the direction of godly life. Whẽ this controuersie was tossed toe and fro, the letters of *Cornelius* were sent abroade, signifying that there remained hope of pardon for such as had sinned after baptisme. They both wrote contrary letters, and cõueyed them vnto the churches abroade. And whilest that both went about to confirme his opinion with testimonies of holy

ſcripture, euery man (as the maner is) looke where affection lead him, there he addicted him ſelfe. For ſuch as were geuen to ſinne, tooke occaſion by the libertie and fauoure that was graunted them, went forewardes headlonge into euery ſhamefull crime. The Phrygians are a nation farre more temperate and modeſt then others, for they ſweare very ſeldome. The Scythians and Thracians are hotter & more prone vnto anger. For they that are nearer vnto the riſing of the ſunne, are ſet more vpon luſt & concupiſcence. The Paphlagonians & Phrygians are inclined to nere nother of theſe perturbations. For at this daye they vſe no running at tilte, no ſuch warlike exerciſe, neither doe they vſe to paſtime them ſelues with ſpectacles and ſtage playes. Wherefore theſe kind of men in myne opinion, draw neereſt vnto the drift & diſpoſition of *Nouatus* letters. Adulterie is counted among them for a deteſtable and horrible ſinne. It is well knowen that the Phrygian and Paphlagonian trade of lyfe is farre modeſter, and more chaſt and continent, then any other hereticall ſect whatſoeuer. I coniecture that they ſhott at the ſame modeſt trade of lyfe, which inhabited the weſt parts of the worlde, and leaned to *Nouatus* opinion. *Nouatus* him ſelfe though he varyed from the church of Rome, by reaſon of a certaine ſeuere trade of liuing: yet altered not he the tyme appointed for the celebration of Eaſter. For he alwayes obſerued the cuſtome of the Weſt churches, and celebrated it as they did. For ſuch as lyue there, ſince they were Chriſtians kept alwayes that feaſt after the Equinoctiall ſpringe. And though *Nouatus* him ſelfe was putt to death in the perſecution vnder *Valerianus*: yet ſuch as in Phrygia are ſo called of him, for all they are fallen from the faith of the Catholicke churche, were licenced to become partakers of his communion, at what time they altered the celebration of Eaſter day. For in the billage Pazum, where the ſprings of the floode Sangarius are founde, there was a Councell ſummoned of fewe, and the ſame very obſcure *Nouatian* biſhops, where they decreed, that the maner & cuſtome of the Iewes, who kept the dayes of vnleauened bread, was to be obſerued, and that the time appoynted by them was not to be broken. This haue we learned of an olde man who was a prieſts ſonne, and preſent at the Councell with his father: whereat *Agelius* the *Nouatian* byſhop of Conſtantinople was not, neyther *Maximus* of Nice, neither the *Nouatian* biſhop of Nicomedia, neyther the biſhop of Cotuaium, who was of the ſame opinion with the reſt, for theſe were they that chiefely layde downe the canons of the *Nouatian* churches. Theſe things were of olde in this ſort. Not longe after becauſe of this Councell (as it ſhall be ſhewed in an other place) the *Nouatian* churche was deuided within it ſelfe.

The Phrygians. Scythians. Thracians. Paphlagonians.

Adultery abhominable.

A Councell of Nouatian biſhops held at Pazum, a pelting village, where contrary to the Nicene Coũcell they keepe Eaſter with the Iewes.

Cap. xxiiii.

Of Damaſus biſhop of Rome, and Vrſinus his deacon, of the greate ſturre and ſlaughter that was at Rome becauſe of them.

Cap. 29. in the greeke.

Damaſus. b. of Rome.

NOwe lett vs returne vnto the affaires of the Weſt that were done at the ſame time. When the Emperour *Valentinianus* lead a peaceable and quiet life, moleſtinge no kinde of ſect: *Damaſus* ſucceeded *Liberius* in the biſhoprycke of Rome, at what time the quiet ſtate of the Romaine church was wonderfully troubled, the cauſe, as I could learne, was as followeth. *Vrſinus* Deacon of that church, in the vacancie of the ſeae, made ſute for him ſelfe agaynſt *Damaſus* to be choſen biſhop. Who ſeeing that *Damaſus* was preferred, and him ſelfe put backe, ſeeinge alſo that all his canuaſſe was to no purpoſe: fell from the church to raylinge of priuate and particular conuenticles, and perſwaded certaine baſe and obſcure biſhops to conſecrate him biſhop. Wherfore they created him not in the open church, but in an odde corner of the cathedrall church, called Sicona. This being done, the people was all on an vproare. the tumult was not touchinge ỹ faith, or hereſie, but whether of them both by ryght ſhould be biſhop. The heat of thronging multitudes was ſo grieuous, and the contention ſo greate, that it coſt many their liues. For which ſchiſme and rebellion many both of the laytie and cleargie were grieuouſly tormented by the cõmaundement of *Maximinus* the gouernour, and ſo was *Vrſinus* foyled, & the enterpriſes of his factiõ ſuppreſſed.

Vrſinus a Deacõ of the churche of Rome, aſpired vnto the biſhopricke.

Cap. xxv.

Cap. 30. in the Greeke.

After the death of Auxentius the Arian byſhop of Mediolanum, when there roſe a great ſchiſme about the election of a biſhop, the which Ambroſe Liuetenant of that prouince ſuppreſſed, he him ſelfe by the voyce of all that were preſent, and by the conſent of the Emperour Valentinianus was choſen Byſhop.

About

ABout that time an other straunge act fell out at Mediolanum. When *Auxentius*, whome ẏ *Arians* chose to be bishop of that seae, departed this life: all was there on an vproze about the election of a bishop, and great strife there was whilest that some woulde preferre this man, some other that man vnto the bishoprieke. The tumult beinge rayled, *Ambrose* Liuetenant of the citie, who also was a Consull, fearing greatly lest that schisme woulde breede mischiefe in ẏ citie, came purposely into the church for to appease the sedition. After that his presence had preuayled very much with the people, after that he had geuen them many notable exhortations, after he had mitigated the rage of the heady and rashe multitude: all of a sodayne with one voyce and with one mouth nominated *Ambrose* to their byshop. For in so doinge there was hope that all woulde be reconciled, and that all woulde embrace one faith and opinion. The bishops that were present, thought verily that the vniforme voyce of the people, was the voyce of God him selfe. Wherefore without any further deliberation they take *Ambrose*, and baptize him (for he was a Catechumenist) and stall him bishop. But when *Ambrose* came willingly to the baptisme, yet denyed vtterly he would be bishop, they make the Emperour *Valentinianus* priuie to their doings. He wonderinge at the consent and agreement of the people, supposed that which was done, to be the worke of God him selfe, and signified vnto the bishops that they shoulde obey the will of God, who commaunded they shoulde create him bishop, that God rather then men preferred him vnto this dignitie. When that *Ambrose* was thus chosen bishop, the citizens of Millayne, who afore time were at discord among them selues, thencefoyth embraced peace and vnitie.

S. Ambrose was chosen byshop of Millayne an. Dom. 378.

Cap. xxvi.

Of the death of Valentinianus the Emperour.

Cap. 31. in the Greeke.

AFter the aforesayde sturre was ended, when the Sarmatians assaulted the Romaine dominions, the Emperour raysed great power, and made expedition against them. The Barbarians vnderstanding of this, and foreseeing their owne weakenes, that they were not able to encounter with so great a power, sent embassadours vnto the Emperour, crauinge of him that he would ioyne with them in league, & establishe peace betwene them. As soone as the embassadours had presented them selues before him, and seeynge that they were but abiects and raskalls, demaunded of them, what be the rest of the Sarmatians such men as you are? When the Embassadours had answered: yea O Emperour, thou seest the chiefest of the Sarmatians before thee, *Valentinianus* was wonderfully incensed against them, and brake out into vehement language: that the Empire of Rome had yll lucke to fall into his handes, vnder whose raygne so beggerly and so abiect a kinde of Barbarians coulde not quiete and content them selues with safetie within their owne boundes, but they muste take armour, rebell agaynste the Romaine Empire, and so boldely proclayme open warre. He strayned him selfe so muche in exclaymynge agaynste them, that he opened euery vayne in his bodie, and brake the arteries asunder. whereof there gushed out such a streame of bloode, so that he dyed in the Castell commonly called Bergitium, in the thirde Consulshippe of *Gratianus*, together with *Ecœtius* the sixtienth of Nouember. He lyued foure and fiftie yeares, and raygned thirteene. The sixt daye after the desease of *Valentinianus*, the souldiers of Italie proclaymed Emperour *Valentinianus* the ponger, so called after his fathers name, who was of very tender yeares, at Aconicum a citie in Italie. The rest of the Emperours vnderstãding of this, tooke the matter very grieuously, not because *Valentinianus*, who was ẏ ones brother, the others brothers sonne, was chosen Emperour, but because he was appointed without their consent, vnto whome it belonged to create him Emperour. But both gaue their cõsents that he shoulde be Emperour, and thus was *Valentinianus* the ponger sett in the emperiall seate of his father. We haue to learne that this *Valentinianus* was gott vpon *Iustina*, whome his father maryed for all that *Seuera* his firste wyfe was alyue, and that for this cause. *Iustus* the father of *Iustina*, who a good while agoe in the raigne of *Constantius* the Emperour, was Liuetenant of Picenum, sawe in his sleepe that his right side was deliuered of the emperiall purple robe. When that he awoke, he tolde his dreame to so many, that at length it came to the Emperour *Constantius* eare. He thereby was geuen to coniecture, that there shoulde one be borne of *Iustus*, which shoulde be Emperour, and therefore he sent from him that shoulde dispatche *Iustus* out of the waye. Wherefore *Iustina* nowe bereaued of her father, contineweth a virgine. In proresse of time she became acquainted with *Seuera* the Empresse, and had often conference with her. When that

Valẽtinianus dyed Anno Dom. 380.

there grewe greate familiaritie betweene them, they vſed both one bath for to bayne them ſelues. *Seuera* ſeeyng the beautie of this virgine as ſhe bayned her ſelfe, was wonderfully in loue with *Iuſtina*, ſhe tolde the Emperour alſo what a goodly mayde ſhe was: that the daughter of *Iuſtus* paſſed for beautie all the women in the worlde, that ſhe her ſelfe, though ſhe were a woman, yet was wonderfully enamored with her ſweete face. The Emperour printinge in his harte the wordes which ſeemed onely to pearce but the eare, deuiſed with him ſelfe howe he myght compaſſe this beautifull *Iuſtina* to his wyfe, not diuorcinge *Seuera*, vpon whome he had gotten *Gratianus*, whome alſo he had made Emperour a little before. Wherefore he made a lawe, that as many as woulde myght lawfully haue two wyues, the which he proclaymed throughout euery citie. When the lawe was proclaymed, he tooke *Iuſtina* to his ſeconde wyfe, vpon whome he gotte *Valentinianus* the yonger, and three daughters, *Iuſta*, *Grata*, *Galla*. Of the which, two lead theyre lyues in virginitie, the thirde *Galla* by name, was maryed to *Theodoſius Magnus*, on whome he gotte his daughter *Placidia*. For he gotte *Arcadius* and *Honorius* of *Placidia* his former wyfe. But of *Theodoſius* and his children in an other place.

A wicked lawe.

Cap. 32. in the greeke.

Cap. xxvii.

After that Themiſtius the Philoſopher had made an Oration in the hearinge of Valens, the Emperour relented from perſecuting of the Chriſtians: and howe the Gothes in the tyme of Valens embraced the Chriſtian faith.

Valens makinge his abode at Antioche, although he warred but litle with forayne nations (the Barbarian nations kept them ſelues within their boundes) yet purſued he continewally ſuch as helde the faith of One ſubſtance, and ceaſſed not dayly to inuent newe deuiſes and ſtraung torments, wherewith he myght plague them: vntyll that his fierce and cruell minde was ſomewhat mitigated with the Oration which *Themiſtius* the Philoſopher pronounced before him: where he admoniſhed the Emperoure not to maruayle though the Chriſtians varyed amonge them ſelues in religion: that if Chriſtianitie were compared with infinite multitudes of opinions rayſinge amonge heathen philoſophers (ſure he was that there were aboue three hundreth opinions, and greate diſſention about rules and preceptes, whereunto euery ſect neceſſarily addicted them ſelues) it woulde ſeeme but a very ſmall thing: and that God woulde ſette forth his glorie by the diuerſitie and diſcorde in opinions, to the ende euery one myght therefore the more ſtande in awe of his maieſtie, becauſe it was not eaſie for euery one to knowe him perfectly. Although he beganne to be ſomewhat the meeker after theſe and other ſuch like perſwaſions which the philoſopher vſed, yet layde he not aſide all his venemous ſpyte and anger: for in ſteede of death he puniſhed the cleargie men with exile and baniſhment ſo longe, vntyll that his miſchieuous enterpriſe was ſtopped vpon ſuch occaſion as followeth. *The Barbarians inhabitinge beyonde Iſtrum, commonly called Gotthes, by reaſon of ciuill warres, were deuided into two partes: the one ſyde was lead by *Phritigernes*, the other by *Athanarichus*. When that *Athanarichus* ſeemed to gett the vpper hande, *Phritigernes* fledde for ayde againſte the enemie vnto the Romaines. *Valens* the Emperour vnderſtandinge of this, commaunded the ſouldiers of Thracia to ayde the one ſide againſte the other. The ſouldiers puttinge the enemie to flyght, foyled *Athanarichus*, and gott the victorie. Which was a cauſe that many of the Barbarian nations receaued the faith of *Chriſt*. For *Phritigernes* to requite the Emperoure for the curteſie ſhewed vnto him, embraced his religion, and perſwaded his ſubiects to the ſame. Wherefore many Gotthes, who then addicted them ſelues vnto the *Arian* opinion, partly for to feede the Emperours bayne, and fully to pleaſe him, neuer left it vnto this daye. Then alſo *Vlphilas* byſhop of the Gotthes founde out the Gotthicke letters, and as ſoone as he had tranſlated holye ſcripture into that tongue, he determined with him ſelfe, that the Barbarians ſhoulde learne the bleſſed worde of God. Immediatly after that *Vlphilas* had inſtructed in the Chriſtian religion, as well the faction of *Athanarichus*, as the followers of *Phritigernes*, *Athanarichus* tormented grieuouſly many that profeſſed the Chriſtian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: ſo that diuers Barbarians of the *Arian* ſect then ſuffred Martyrdome. *Arius* becauſe he coulde not withſtande the erroure of *Sabellius* the Aphricke,

*Cap. 33. in the greeke.

Vlphilas tranſlated the Bible into his owne tongue.

the differēce betwene Arius and the Ariā Gotths

Aprick fell from the right faith, saying that the sonne of God was but lately created: but these men receauing the Christian faith with simplicitie of minde, sticked not to spende their liues in the quarrell. Thus much of the Gothes conuerted as afore vnto the faith of Christ.

Cap. xxviii.

Cap. 34 in the greeke.

How the Gothes being driuen out of their owne contrey fled vnto the Romaine dominions, who being entertayned of the Emperour fell out to be the ouerthrowe of the empire, and the destruction of the Emperour himselfe & howe the warrs with the Gothes wrought quietnes to the true Christians.

IN a short while after, the aforesayd Barbarians being reconciled and at one amonge them selues, were ouercome by other Barbarians their owne neighbours called Hunni, and driuen out of their owne contrey, so that they were faine to flie vnto the Romaine empire, they crooched vnto the Romaines, they protested loyaltie and subiection. *Valens* vnderstanding of this not foreseeing what was like to ensue thereof, commaunded they shoulde curteously be entertayned, & herein onely shewed him selfe clement. Wherefore he appointed them certaine contreyes of Thracia to inhabite, and thought him selfe happy for their comming. he thought to haue of them at hande alwayes ready an exercised army and speedy host against the enemy: Moreouer that the Barbarian watch woulde be a greater terror vnto the aduersary then the Romaine souldier. Thencefoorth he neglected the trayning of Romaine souldiers in feates of armes: he set at nought olde wether beaten warriers, valiant and couragious captaines. In steede of the souldiers which were mustered and pricked throughout euery village of the seuerall prouinces he required money, commanding that for euery souldier they shoulde pay fourescore crownes. This he did when that he had first released them of their tribute. This was the originall cause that ỳ Romaine affayres prospered not in a long time after.* For the Barbarians now possessing Thracia, and enioying with ease and security the Romaine prouince, were immoderatly puft vp and swollen with prosperitie: they tooke armour against the Romaines which had bene their deare friendes, and benefitted them diuersly: they beganne to ouerrunne and destroy all the contreyes about Thracia. When *Valens* hearde of this, it was high time for him to leaue exiling of the true christians, and to turne him self vnto these rebells. Now mused he, and cast doubts with him selfe, immediatly he left Antioch and got him to Constantinople. By this meanes the heate of persecution kindled against the Christians was wholly quenched. Then also died *Euzoius* the Arian Bishop of Antioch, the fift Consulship of *Valens*, the first of *Valentinianus* the ponger: in whose rowme *Dorotheus* succeeded.

*Cap. 35. in the Greeke. Thus dealt the Saxons with the Britaines.

Cap. xxix.

Cap. 36. in the greeke.

How the Saracens vnder the raygne of Mauia their Queene, tooke one Moses a Monke, a godly & a faithfull man to their Bishop and embraced the Christian faith.

WHen the Emperour had left Antioch, the Saracens who before time were fellowes, friends, and in league with the Romaines, then first beganne to rebell: being gouerned & guyded by a woman called *Mauia*, (whose husband had departed this life a litle before) they tooke armour against them. Whe refore all the prouinces of the Romaine dominions that lay towards the East had then wholly bene ouerrunne by the Saracens: if the diuine prouidence of God had not withstoode their enterprises. The meanes were these. *Moses* a Saracene borne, lead in the desert the monastical trade of life: for his zeale & godlines, for his constant faith, for the straung miracles wrought by him he was famous among all men. *Mauia* Queene of the Saracens required of the Romaines this *Moses* to be her Bishop, and in so doing she woulde cast of armour and ioyne in league with them. The Romaine captaines hearing of this, thought them selues happy if peace were concluded vpon such a condition: laying all delayes aside, they bid the Queene bring her purpose to passe. *Moses* was taken from the wildernes and sent to Alexandria for orders. When *Moses* was come in the presence of *Lucius* who then gouerned the Churches of Alexandria, he refused his ceremonies and laying on of handes, reasoning with him in this sorte: I thinke my selfe vnworthy of the priestly order, yet if it be for the profitt of the common weale ỳ I be called vnto the function, truely thou *Lucius* shalt neuer lay hand vpon my heade. for thy right

Moses the Monke reasoned thus with Lucius the Arian Bishop.

hand is vnbrued with ſlaughter and bloodſhed. When *Lucius* ſayd againe that it became him not ſo contumeliouſly to reuile him, but rather to learne of him the precepts of chriſtian religion, *Moſes* anſwered: I am not come preſently to reaſon of matters in religion, but ſure I am of this that thy horrible practiſes againſt the brethren proue thee to be altogether voyd of the true principles of Chriſtian religion. For the true Chriſtian ſtriketh no man, reuileth no man, fighteth with no man: for the ſeruant of God ſhoulde be no fighter, but thy deedes, in exiling of ſome, throwing of others to wilde beaſtes, burning of ſome others, doe crye out againſt thee: yet are we euer ſurer of the thinges we ſee with our eies then we heare with our eares. When *Moſes* had vttered theſe and other ſuch like ſayings, his friendes brought him vnto a certaine mountaine to be made Prieſt of ſuch as were there exiled. After that *Moſes* had thus bene conſecrated, the Saracen warre ended. *Mauia* thencefoorth was in league with the Romaines, and maried her daughter to captaine *Victor*. Thus much of the Saracens.

Cap. 37. in the Greeke.

Cap. xxx.

When Valens was gone from Antioch, the Catholicks throughout the Eaſt, ſpecially of Alexandria, thruſt out Lucius and placed Peter in his rowme which came with Damaſus the Biſhop of Romes letters.

About that time as ſoone as *Valens* had left Antioch, as many as were toſſed with the grieuous ſtorme of perſecution, ſpecially at Alexandria were comforted exceedingly and greatly refreſhed, becauſe that *Peter* was come thither with *Damaſus* the Biſhop of Romes letters, confirming both the religion of *Moſes* and the creation of *Peter*. The people boldning them ſelues vpon the light of theſe letters, thruſt *Lucius* out of the biſhoprick and placed *Peter* in his rowme, *Lucius* being depoſed got him in all the haſt to Conſtantinople: *Peter* prolonging his life but a ſhort time died, and left his brother *Timothee* to ſucceede him in the biſhoprick.

Cap. xxxi.

After the returne of Valens into Conſtantinople, being reuiled of the people becauſe of the Gothes, left the city and went againſt the Barbarians. He ioynsd with them at Adrianoplis a city of Thracia, and was ſlayne the fiftieth yeare of his age, & the ſixteeneth of his raigne.

The Emperour *Valens* entring into Conſtantinople in his ſixt Conſulſhip and the ſecond of *Valentinianus* the thirtieth of May found the citizens in great heauines. For the Barbarians who lately had ouerrunne Thracia, now beganne to ſet vpon the ſuburbes of Conſtantinople, becauſe there was then no power already prepared to repell their violence. When the Barbarians were come nigh vnto the walls, the citie was wonderfull ſory, they lamented their caſe: and forthwith they ſteppe vnto the Emperour and charge him that he entertained within his owne dominions ſuch as nowe were ready to cutt his owne throte: they blame him that he withſtoode them no ſooner: they condemned him becauſe he proclaimed not open warres againſt them. As they runne at tilt and exerciſed ſuch warlick and triumphāt game, all with one conſent runne vnto the Emperour and cryed out againſt him that he had ſet ſuch exerciſe at nought, ſaying: geue vs armour and we our ſelues will deale with them. While they exclame in this ſorte, the Emperour beganne to boyle within him ſelfe for anger, he left the citie the eleuenth of Iune, threatning them that if he returned home againe ſafe and ſound, he would plague the city of Conſtantinople, partly becauſe they reuiled him, and partly alſo for the treaſon they committed againſt the empire in ayding the rebell *Procopius*. When he had threatned he woulde vtterly deſtroy the citie, make it euen with the grounde, turne it to eareable lande for the plowe to paſſe through the bowells thereof: he tooke his voyage againſt ẏ Barbarians, made them recoyle & geue back farre from ẏ citie: he draue them as farre as Adrianople a citie of Thracia lying in the confines of Macedonia. As he ioyned there with the enemy he was ſlayne the nynth of Auguſtin and the aforeſayd Conſulſhip, the fourth yeare of the two hundreth eyghty and nynth Olympiade. Yet ſome ſay that as he fledd into a certaine village the which was ſett on fire by the Barbarian enemy, he was burned to aſhes. Some other ſay that he threwe aſide the imperiall robe and thruſt him ſelfe among the throngе of footemen, and when the horſemen had yelded without any great fighting, the footemen after the breaking of the raye as they ſtoode confuſely to haue bene all ſlayne, the Emperour alſo after throw-

throwing away of the princely habite, when none coulde discerne who he was, to haue layen amonge them and not knowen. He departed out of this life the fiftieth yeare of his age, after that he had raygned thirteene yeares together with his brother and three yeares after his decease. This booke contineweth the history of sixteene yeares. Anno Dom. 381.

The ende of the fourth booke of Socrates.

THE FIFT BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

The Proëme.

BEfore that we enter into the discourse of our fift booke of ecclesiasticall history, our will is first to forewarne the reader not to blame vs, for all our speciall drift was to deliuer the posterity in writing the ecclesiasticall affayres after our simple habilitie and as farre forth as we coulde learne: that we haue mingled therwithall battells and bloody warres at seuerall times waged in sundry partes of the worlde. We haue so done for diuers causes. First that the noble and valiant feates of armes shoulde not be hid from the posteritie in tyme to come: agayne lest the Reader by perusing continewally of the Bishops affayres and the practises of the one against the other inculcated euery where, be ouercome with tediousnes and lothsome tying together of one matter: last of all that we may vnderstand when the common weale hath bene tossed & turmoyled with troublesome dissention and discorde, the Church of God likewise as infected with the same contagious disease hath bene altogether out of quiet. For whosoeuer with diligent obseruation will remember the aforesayd tymes, without doubt he shall perceaue that when the common weale was on hurlyburly, the Church in like sort was shaken with the stormes of aduersitie. Either he shall finde that both at one tyme were out of square, or that the ones miserie ensued immediatly after the others misfortune: and sometime when the Church beganne to vary about religion, the common wealth immediatly followed after with rebellion, and some other times of the contrary: so that I am easily brought to beleeue that the interchangeable course of these calamities commeth not to passe by happ hazard but by reason of our horrible sinne: that these mischiefs are sent in steede of punishments: or as the Apostle writeth: some mens sinnes are open before hande hastening before vnto iudgement, and in some they followe after. for the aforesayd causes we haue mingled temporall with ecclesiasticall, prophane with diuine stories. And though we coulde not attaine vnto the knowledge of such battells as were waged in the raigne of *Constantine* by reason it is so long agoe: yet haue we enterlaced such acts as befell since that time, as well as we coulde learne of aged and longe liude men. We haue therefore throughout our history made mention of the Emperours because that since they beganne to embrace christian religion, the ecclesiasticall affayres seemed very much to depende of them: so that the chiefest councells were in times past and are at this day summoned through their consent and procurement. We haue therfore also remembred paganisme and the Idolatricall seruice of the Ethnicks because it wonderfully molested the quiet estate of the Catholick Church. Thus much I thought good to lay downe by way of preface, and now to the story.

This fift booke containeth the history of sixteene yeares & eyght moneths ending Anno Domini 397.

1. *Timoth.* 5.

The councells were summoned by Emperours & not by Popes.

Cap. 1.

How that after the death of Valens when the Gothes marched towards Constantinople, the city went out to meete them together with a fewe Saracens whome Mauia their Queene had sent to ayde them.

When the Emperour *Valens* was diſpatched out of the way in ſuch ſorte as no man was certayne of, the Barbarians marched apace towards the walls of Conſtantinople, and beganne to deſtroy the ſuburbs thereof. The people being moued with this went forth of their owne accorde to withſtand the Barbarian enemy, and euery one tooke that weapon which came firſt to his hand. *Dominica* the Empreſſe gaue hyre vnto euery one that went forth to battell out of the Emperours treaſory as the couenant was with the ſouldiers. *Mauia* alſo the Queene of the Saracens (of whome we ſpake a litle before) being in league with the Empreſſe ſent of her ſubiects to ayde them. Thus ỳ people gaue them battell & droue back ỳ Barbarians farre from ỳ city.

Dominica.
Mauia.

Cap. II.

How Gratianus the Emperour called home from exile the godly Biſhops, baniſhed the Hereticks, and made Theodoſius his fellow Emperour.

Anno 383.

Gratianus gouerning the empire together with *Valentinianus* the ponger, condemned the cruelty which his vncle *Valens* practiſed againſt the Chriſtians: called home againe ſuch as he had exiled: made a lawe that euery ſect and opinion ſhould thenceforth freely without any moleſtation frequent their wonted aſſemblies, except the Eunomians, Photinians and Manichees. And when he foreſaw that the Romaine empire daply diminiſhed, and the Barbarians waxed ſtrong and multiplied exceedingly, & that he ſtoode in great neede of a valiant and worthy man to gouerne the common wealth, he ioyned with him *Theodoſius*, a noble man of Spayne, trained vp in feates of armes, one that was by the vniforme conſent and common voyce of all men thought fitt to rule, yea before *Gratian* him ſelfe was created Emperour. He proclayned him Emperour at Sirmium a citie of Illyrium in the Conſulſhip of *Auſonius* and *Olybrius* the ſixteenth of Ianuarye, and diuideth with him the charge of the battell againſt the Barbarians.

Theodoſius was Emperour together with Gratianus & Valentinian⁹ the yonger.

Cap. III.

Of the Biſhops which then gouerned the Churches.

At that time *Damaſus* the ſucceſſor of *Liberius* was Biſhop of Rome and Cyrill of Ieruſalem. The Church of Antioch as I ſayd before was deuided into three partes. for *Dorotheus* the Arian biſhop which ſucceeded *Euzoius*, gouerned the Arian Churches, the reſt were partly vnder *Paulinus* and partly vnder *Meletius* who then was lately come from exile. Of the Churches of Alexandria the Arians were vnder *Lucius* who then was a baniſhed man, ſuch as embraced the faith of one ſubſtance had *Timothee* the ſucceſſor of *Peter* to their Biſhop. The Arian Church at Conſtantinople had *Demophilus* to their Biſhop who was choſen immediatly after the deceaſe of *Eudoxius*. They that deteſted his doctrine and opinion frequented priuate and ſeuerall conuenticles.

Damaſus.
Cyrill.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus

Cap. IIII.

How the Macedonians who a litle before ſent legats vnto Damaſus Biſhop of Rome for the eſtabliſhing of the faith of one ſubſtance fell againe into their former error.

The Macedonians for all the embaſſie ſent vnto *Liberius*, and for all they communicated a good while throughout euery church without difference and exception with ſuch as cleaued from the beginning vnto the Nicene creede: yet when the Emperour *Gratians* law gaue liberty vnto euery ſect to frequent their ſeuerall aſſemblies they ſeuered them ſelues from ỳ church. Wherefore after that a company of them had mett at Antioch in *Syria*, they decreed that henceforth for altogether the clauſe of one ſubſtance ſhoulde neuer be receaued: and that they ought no more to communicate with the profeſſors of the Nicene faith. but their wauering minde attayned not vnto ſo proſperous a ſucceſſe as they hoped it woulde: for many of their owne ſect, ſeeing that they did ſay and vnſay, that they ratified & abrogated the ſelfe ſame conſtitution, condemned them in their owne opinions, fell from them and embraced the faith of one ſubſtance.

A councell of Macedonians.

Cap. V.

Of the ſturre at Antioch by reaſon of Paulinus & Meletius, how that Gregory Biſhop of Nazianzum by the conſent of all the Catholick Biſhops was tranſlated vnto the ſeae of Conſtantinople.

At

AT Antioch in Syria about that time there was raised a great tumult and seditiō about *Meletius*, the occasiō was as followeth. We sayd before howe that *Paulinus* Bishop of Antioch because he was a graue and a godly father was not exiled: ꝑ *Meletius* was first called home from banishment in the raigne of *Iulian*, afterwards being exiled by *Valens* returned in the time of *Gratian*. After his returne into Antioch he founde *Paulinus* so olde ꝑ he seemed ready to lye in his graue. Immediatly all ꝑ friends of *Meletius* endeuored to ioyne him fellow bishop wt *Paulinus*. whē *Paulinus* affirmed it to be contrary vnto the canons of the Church that any being created of Arian Bishops should be made college in any Bishoprick: the people endeuored to compasse it by force. In the ende they make preparation to stall him Bishop in a certaine church of the suburbs. Whē it was done all the citie was on an vproare. In processe of time the people were reconciled vpon such cōditions as followe. All that stoode for the Bishoprick were six in number whereof one was *Flauianus*, being called together they deposed them vpon a booke that none of them shoulde aspire vnto the Bishoprick during the liues of *Paulinus* and *Meletius*, and when ether of them departed this life, the Bishoprick to remaine vnto the suruiuer of them both. When the oth was ministred the people were quiete and thencefoorth made no sturre at all. The fauorers of *Lucifer* were offended with this maner of dealing and fell from the church because that *Meletius* being ordered of the Arians was admitted to the gouernemente of that seae. At that time when the affaires of Antioch were thus out of frame *Gregorie* by vnifourme consent of all the Catholick Bishops was translated from the Bishoprick of Nazianzum vnto the seae of Cōstantinople. Then *Meletius* gott him in all the hast to Constantinople.

Cap. vi.

Howe Theodosius the Emperour after the foilinge of the Barbarians came to Thessalonica, where being sicke he was baptized of Ascholius the Bishop.

BY that time *Gratianus* & *Theodosius* had gottē the victorie of the Barbarians, whereupō *Gratianus* immediatly made expeditiō into Fraunce, because the Germanes had destroied part of that contrey: but *Theodosius* after the erection of the signe, in token that the enemies were vāquished, made hast towardes Constantinople and came to Thessalonica. There after ꝑ he fell into a daungerous disease he was very desirous of baptisme, for of old he was trained vp in Christian religion & addicted himselfe wholly vnto the faith of one substance. Being sore sick & speedinge to baptisme he gaue charge that the Bishop of Thessalonica shoulde be sent for to minister the sacrament. Being come first he demaūds of the bishop what faith he was of: when the bishop made answere that the opinion of *Arius* preuailed not throughout Illyrium & that the newefounde inuention of his pestileut braine was not planted in the churches of ꝑ contrey but that all the christians throughout those coasts retained & euer obserued continewally ꝑ autentick & ancient faith deliuered of the Apostles & confirmed by the councell of Nice: the Emperour with willing mind was baptized of *Ascholius* for so was the bishop called. A fewe dayes after when that he had somwhat recouered he went towards Constantinople the foure & twentyeth of Nouember in his first Consulship and the fist of *Gratian*.

Cap. vii.

Howe that Gregorie Nazianzen vnderstandinge that diuerse Bishops did stomacke him refused the Bishopricke of Constantinople. The Emperour sent vnto Demophilus the Arian Bishop that either he woulde subscribe vnto the faith of one substance or departe the citie the which he did.

Gregorie being then translated from the citie Nazianzū gouerned a certen litle church within ꝑ walls of Cōstantinople. vnto ꝑ which ꝑ Emperour afterwards annected a goodly temple & called it the resurrectiō. *Gregorie* a famous mā excelling in vertue & godlines all ꝑ flo rished in his time, whē he perceaued ꝑ some did murmur & obiect vnto hī ꝑ he was a cōtrey bishop & a forainer, for all ꝑ he reioiced at ꝑ Emperours coming, he refused vtterly to continew longer at Cōstantinople. the emperour seing ꝑ church out of square endeuored wt all meanes possible to reduce it vnto peace to establish vnity & to enlarge ꝑ churches. wherefore immediatly he geueth *Demophilus* ꝑ Ariā bishop to vnderstād of his pleasure & in plaine words demaūdeth of hī whether he wold embrace ꝑ Nicene creed, set ꝑ people at vnity & ēbrace cōcord hīself. whē he refused so to do ꝑ emperour said vnto him: if thou refuse to embrace peace & vnity I cōmaūd thee to void ꝑ church.

Sozomenus lib. 7. cap. 5. sayth that the church was called the resurrectiō because the sayth which of a lōg time seemed to be suppressed by the Arians for dead, was thē reuiued.

Demophilus hearinge this, aduiſed himſelfe that it booted not for him to withſtand the verdure of the higher power, he aſſembled together a great multitud in the church, ſtood vp in the middeſt & brake out into theſe wordes: brethren it is wrytten in the Goſpell, if they perſecut you in one citie flie into an other. In ſo much ỹ the Emperour baniſheth vs the churches, I would haue you know that tomorowe you muſt meete together out of the citie. When he had made an ende of ſpeakinge he went forth. He vnderſtoode not that ſuch as flie the trade of life, which worldlinges followe after (for ſo muſt we take the wordes of the Goſpell) haue to ſeeke the higher Ieruſalem. He meante it otherwiſe and thenceforth raiſed conuenticles without the walles of the citie. There departed together with him *Lucius*, who as I ſaid before was baniſhed Alexãdria, enioyned to liue in exile, and then lead his life at Conſtantinople. Wherefore the Arians which helde the churches for the ſpace of forty yeares, refuſinge the vnitie and concorde which *Theodoſius* the Emperour exhorted them vnto, departed the citie in the fift Cõſulſhip of *Gratian* and the firſt of *Theodoſius* the firt and twentieth of Nouember. Then ſuch as were of the fayth of one ſubſtance came in their rowmes and tooke poſſeſſion of the Churches.

Matth.10.

Cap. viii.

Of the hundreth and fifty Biſhops which at the commaundement of the Emperour Theodoſius mette at Conſtantinople, theyr decrees and howe they created Nectarius Biſhop of that ſeae.

The coũcell of Conſtantinople Anno Dom. 385

THe Emperour without long deliberation ſummoned a councell of ſuch Biſhops as were of his faith: to the end the canons of ỹ Nicene councell might be confirmed and a Biſhop choſen of Conſtantinople. And in hope to reconcile the Macedonians with the Biſhops which embraced the faith of one ſubſtance, he cited alſo the biſhops of the Macedonian ſect. Wherefore there met there of them which embraced the Nicene Creede: *Timotheus* Biſhop of Alexandria: *Cyrillus* Biſhop of Ieruſalẽ, who thẽ after his late recantation, addicted him wholly vnto the faith of one ſubſtance: *Meletius* who was called thither in a while before to the ſtalling of *Gregorie Nazianzen*: *Aſcholius* Biſhop of Theſſalonica with many others, to the number of a hundreth and fifty Biſhops. The chiefe of all the Macedonian Biſhops was *Eleuſius* Biſhop of Cyzicum and *Marcianus* Biſhop of Lampſacum. The number of that ſect came to a thirtie and ſix whereof the greater parte came out of Helleſpontus. The councell met together in the Conſulſhip of *Eucharides* and *Exagrius* and the moneth of Maye. The Emperour together with the Biſhops of his opinion firſt vſed all meanes poſſible with *Eleuſius* and the reſt of the Macedonians for to reconcile them with the catholick church: they not onely bring them in remembrance of the embaſſy which *Euſtathius* together with many others did in their names to *Liberius* late Biſhop of Rome: but alſo that not longe before without exception they communicated throughout euery church with ſuch as profeſſed the fayth of one ſubſtance: and that they behaued themſelues neyther godly, neyther religiouſly, ſithence that afore time they ratified the ſelfe ſame opinion, and faith with them, if now againe they endeuored to ouerthrow ſuch things as they had aduiſedly decreed before. for all they coulde doe, it was neyther faire meanes neyther foule meanes that woulde preuayle. They ſayde flatly rather then they woulde ſubſcribe vnto the faith of one ſubſtance, that they would hold with the Arians. When they had made this anſwere they left Conſtantinople and ſent their letters abroade into euery citie that they ſhoulde in no wiſe conſent vnto the fayth of the Nicene councell. The Biſhops that were of the other ſide continewing at Conſtantinople cõſulted together about the election of a Biſhop. For *Gregorie* as I ſayde before had refuſed that ſeae and returned to Nazianzum. There was at that time one *Nectarius* of noble linage whoſe auncetors had bene Senators, a man he was of good life and godly converſation, who though he were by office a Prætor, yet did the people chooſe him to their Biſhop, in the ende by the conſente of a hundreth and fifty Biſhops then preſente he was ſtalled Biſhop of Conſtantinople. Then was it decreed that the Biſhop of Conſtantinople ſhould haue the next prerogatiue after the biſhop of Rome, the reaſon was becauſe that citie was called Newe Rome. Agayne they ratifie the faith of the Nicene Councell: they deuide prouinces and ordayne Patriarches: they decree that no Biſhop ſhall leaue his owne dioceſſe and intermedle with forayne churches, for vnto that time by reaſon of the greate heat and ſtorme of perſecution it was ſufferable at euery ones choice and libertie. *Nectarius* Biſhop of Cõſtantinople had that greate citie together with all Thracia allotted to his iuriſdiction. The Patri-

Nectarius choſẽ by the councell Biſhop of Conſtantinople.

The canons of the councell helde at Conſtantinople.

archſhip

archship throughout Pontus was assigned vnto *Helladius* Bishop of Cæsarea in Cappadocia after *Basil*: vnto *Gregorie* the brother of *Basil* who was Bishop of Nyssa a citie also in Cappadocia & vnto *Otreius* Bishop of Melitina a citie of Armenia. *Amphilochius* Bishop of Iconium & *Optimus* Bishop of Antioch in Pisidia tooke the Patriarckship of Asia. The prouince of Ægypt fell vnto *Timothee* bishop of Alexandria. *Pelagius* Bishop of Laodicea & *Diodorus* Bishop of Tarsus are appointed ouer the Easterne dioceese, reseruing the prerogatiue of honor vnto the churche of Antioch the which thē presently they graunted vnto *Meletius*. They decreed moreouer that if necessity did so require that a prouincial synode should determine prouinciall affaires. The Emperour gaue his assent vnto all the aforesayd, and thus the councell was dissolued.

Cap. ix.

Howe the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honor: at what time Meletius Bishop of Antioch departed this life.

About that time the corps of *Paulus* the Bishop (whome as I said before *Philip* the Emperours Lieutenant through the procurement of *Macedonius* sent to exile vnto Cucusum a citie of Armenia & there stifled to death) was conueyed by the Emperours commaundemēt from Ancyra to Cōstantinople, and there receaued with great honor in the church which beareth his name vnto this day: the which church was vnto that time frequented of the *Macedonians* who seuered themselues from the Arians, but then were thrust out by the Emperour because they refused to be of his faith & opinion. At that time *Meletius* Bishop of Antioch fell sicke & died, *Gregorie* the brother of *Basil* preached at his funerall. His corps was caried of his friends into Antioch & there interred. Againe the fauorers of *Meletius* would not be vnder *Paulinus* iurisdiction but chose *Flauianus* to their bishop in the rowme of *Meletius*. Whereupon the people againe were at discorde and fell to raising of tumults and dissentiō. And because of that, the church of Antioch was deuided againe, not about the faith but about their fond contention in choosinge of Bishops.

Cap. x.

Howe the Emperour when his sonne Arcadius was created Augustus summoned together a Synode of all sectes and opinions: He banished all heretickes the Nouatians onely excepted because they embraced the fayth of one substance.

When the Arians were banished the churches the flame of tumult and schisme flashed about in euery congregation. I can not chuse but wonder at the Emperours aduise and pollicy therein. For he suffred not this seditiō to raigne very long throughout ẏ cities, but with speede he summoned a councell charging that all sects & opiniōs whatsoeuer should meet together, suppolinge verily that by conference and communication had betwene them selues they would at length be brought to establish one faith and opinion. The which drift and good meaning of his as I suppose was cause & directer of all his prosperous successes. For then it fel out through the prouidence & procurement of almighty God that all the Barbarians were at peace within his dominions, rebelled not at all but yelded themselues vnto the Emperiall scepter, for example *Athanarichius* the valiaunt captaine of the Gotthes camè in withall his power & shortly after died at Constantinople. The Emperour created *Arcadius* his sonne *Augustus* in ẏ seconde Consulship of *Merogandus* & the first of *Saturninus* the sixteenth of Ianuarie. shortly after all bishops of euery sect out of all prouinces came thither in ẏ sayd Cōsulship but the moneth of Iune. The Emperour sent for *Nectarius* Bishop of Constantinople, reasoned with him howe he might rid ẏ Christiā religiō of ẏ discorde & dissention, howe it were possible to reduce ẏ church vnto vnitie: he sayd further that ẏ controuersies & quarells which molested ẏ quiete state of ẏ church & rent asunder ẏ membres of Christ were to be sifted out & ẏ punishments to light vpō their pates ẏ were founde the authors of schisme and disturbers of peace & quietnes. *Nectarius* hearing of this was wonderfull sadd & pensiue: he called vnto him *Agelius* the Nouatiā Bishop who embraced together w̄ him ẏ faith of one substāce & opened vnto him ẏ mind & purpose of ẏ Emperour. He although otherwise a rare & singuler man yet was he no body in controuersies of religion & disputation of ecclesiasticall matters

but appointed *Sisinius* a reader of his church to reason with them in his steade. *Sisinius* an eloquent man, well experienced in all thinges, a skilfull interpretor of holy Scripture, a notable Philosopher, knowinge full well that disputations woulde not onely not reconcile schismes, but also fire the slymie matter of contention raygning in the rotten bowells of heretickes: therefore he aduised *Nectarius* in this sorte: that it was not best to deale with them logicall wise with the frubushinge of schoole pointes, but to lay flat before them the formes of faith established by our auncetors (he knewe of a surety that the Elders had taken heede lest they should assigne vnto the sonne of God a beginninge of essence, because they were of the opinion that the sonne of God was coeternall with the father) and that the Emperour shoulde demaunde of the ringleaders of the hereticks whether they made any accompt of those auncient fathers who gouerned the church godly and prudently before the schisme and diuision, or whether they condemned thē as aliens and farre estraunged frō the Christian faith? If they reiect them, then let them boldely pronounce them accursed: & if they presume so bolde an enterprise, then will the common people crie out against them. This beinge done the trueth after such triall no doubt will preuayle. If they reiect not the auncient fathers thē let vs alleadge theyr workes and wrytinges and confirme the matter in controuersie out of them. *Nectarius* beinge thus counselled by *Sisinius* gotte him with speede vnto the Emperoures pallace, made the Emperour priuey vnto these circumstances. He thinketh well of the aduise and compasseth the matter circumspectly. At the first he concealed his drift & required of them to tell him whether they esteemed and allowed of the fathers which gouerned the churche before the diuision, or no? When as they confessed as much in effect and sayd that they highly reuerenced them for their maisters: the Emperoure demaunded of them againe whether they woulde be tried by theyr testimonies touchinge the true and right faith? the sectes and factious Bishoppes together with the Logicians then presente (for they had broughte with them many well prepared for disputation) hearinge this, knewe not what answer to make. They were deuided amonge themselues, while that some helde with the Emperoure and some other affirmed that it was altogether contrarye to their mind and purpose, for ẏ diuerse opinion they conceaued of the auncīēt fathers distracted their mindes one from the other. So that not onely the opinion was diuerse among contrary sects, but such as were of one opinio were deuided among themselues. Wherefore theyr linked malice was no otherwise then the confuse language of those auncient Giaunts and the turret of theyr spitefull inuention was turned downe to the ground. When the Emperour vnderstoode of their manifolde dissentiō & that they buylded not vpon ẏ auncient fathers exposition of the faith, but trusted to their sophisticall quirckes of Logicke, dealt an other way with them, & bad euery sect lay downe theyr faith and opinion in wrytinge. Then the principall of euery secte tooke penne in hande and wrote his opinion. There was a daye appointed for the purpose. All the Bishoppes beinge called mette at the Emperours pallace. There came thither *Nectarius* and *Agelius* fauoringe the faith of one substance: *Demophilus* of the Arians: *Eunomius* himselfe in the name of the other Eunomians and *Eleusius* Bishop of Cyzicum for the Macedonians. First of all the Emperour saluteth them curteously: next he receaued euery ones wryting: then he went a side & lockt in himselfe: fell downe vpon his knees and prayed vnto God that he woulde assist him in the choice and reuealing of the trueth. Last of all hauing perused euery ones opinion he condemned and tore in peeces all such Creedes as derogated from the vnitie which is in the blessed Trinitie: he allowed & highly commended onely of all the rest, the Creede containing the clause of one substance. This was the cause that the Nouatians were fauored and thencefoorth suffred to celebrate their wōted assemblies within the walles of the citie. The Emperoure wonderinge at their consente and harmonie touching ẏ faith, made a lawe that they should enioy their owne churches ẅ securitie, and ẏ their churches should haue such priuiledges as the other churches of the same opinion & faith were wont to haue. The Bishops of other sectes because there raigned amonge themselues mutuall discorde and dissentiō they were set at nought of the people committed to their owne charge. Who though at their departure they were all sorowful & pensiue, yet fell they a cōforting of their charge by letters: exhorting them not to shrinke at all from them because many had left them and fell to embracinge the faith of one substance. For many were called but fewe chosen. This they vttered not when ẏ greatest parte of the people cleaued vnto the higher power and zealously embraced their faith. Yet for all this were not they which held the faith of one substance voyd of disturbance and molestation. For the controuersie that fell out in the churche of Antioch deuided such as were of the councell into two factions for the Ægyptians, Arabians, & Cyprians held together, & thought

Gen. 11.

The zeale of the Emperour Theodosius for the sifting out of the trueth.

good

good to remoue *Flauianus* out of the Bishops seae of Antioch: but the Palæstinians, Phœniciãs, & Syrians tooke his parte. The issue & end of this controuersie I will lay downe in an other place.

Cap. xi.

Howe that Maximus the tyrant through wiles slewe the Emperour Gratian. And howe that Iustina the Empresse the mother of Valentinianus the yonger left persecutinge of Ambrose Bishop of Millaine: because she feared Maximus the tyrant.

When the councell was holde at Constantinople we haue learned such a broyle as followeth to haue bene in the Weste partes of the worlde. *Maximus* a Brittaine tooke armour against the Empire of Rome and conspired the death of *Gratian* who nowe was weakened together with his power by reason of the battail he waged with the Germanes. *Probus* sometimes a Consul was chiefe gouernour of Italy during the nonage of *Valentinianus* who wt great prudence ruled the common weale. *Iustina Valentinianus* the Emperours mother being infected with the filth of Arianisme while her husbande liued coulde no kinde of way molest such as embraced the faith of one substãce: yet after his decease remouing to Mediolanum and her sonne being of tender yeares she raised such tumults against *Ambrose* the Bishop that in the end he was exiled. But when the people for the singuler loue and affection they bare vnto *Ambrose* withstoode her act and hindred their force that went about to conueye him to exile: tydings came þ *Gratianus* through the wiles & sleight of *Maximus* the tyrãt was put to death. *Andragathius* the captaine of *Maximus* bidinge himselfe in a chariot resemblinge the forme of a litter borne of mules gaue his souldiers charge to signifie vnto the Emperours gard þ the Empresse rode therein & wẽt to meet þ Emperour who passed ouer Rhodanus a flood þ runneth by Lions a citie of Fraunce. The Emperour thinkinge verily that his wife was there in deede aboyded not the conspiracie but fell vnawares into the enemies hand as a blind mã falleth into þ ditch. For *Andragathius* lighted downe out of þ chariot & slewe *Gratianus* presently. He died in the Consulship of *Merogandus* & *Saturninus* after he had raigned fifteen yeares & liued foure & twenty. The which newes cooled þ heat of þ Emperours mother kindled agaynst *Ambrose*. Wherefore *Valentinianus* þ time constrayning him thereunto receaued *Maximus* with vnwilling mind to be his fellowe Emperour. *Probus* þ gouernour of Italy fearing þ power of *Maximus* determined with himselfe to remoue into þ East. with all speed he left Italy and hasteninge towardes Illyrium, made his abode at Thessalonica a citie of Macedonia.

Maximus a Bryttaine.

Gratianus the Emperour died Anno Dom. 387

Maximus the bryttaine is made Emperour.

Cap. xii.

Theodosius the Emperour left Arcadius his sonne and Emperour at Constantinople, went towards Millayne to wage battail with Maximus the Bryttaine.

Theodosius the Emperour for þ aforesaid cause was wonderfull sory: he gathered greate power to go against the tyrant & feared greatly lest *Maximus* would cõspire the death of *Valentinianus* þ ponger. Then came also legats from þ Persians to conclude peace betwene thẽ & the Emperour it was the very same time þ his sonne *Honorius* was borne by his wife *Placilla* þ Empresse, in þ consulship of Richomelianus & Clearchus the neenth of September. A litle before whẽ þ aforesaid men were consuls *Agelius* þ Nouatian bishop finished the mortal race of his naturall life. The peare following being the first cõsulship of *Arcadius Augustus* & *Vadon*, after þ *Timotheus* bishop of Alexandria departed this life, *Theophilus* succeeded him in the bishoprick. The second peare whẽ *Demophilus* the Arian bishop had chaunged this life, þ Arians sent for *Marinus* out of Thracia a man of their owne crue & appointed him their bishop. *Marinus* in whose time þ Ariãs were deuided among thẽselues (as it shalbe shewed hereafter) liued not many dayes after, wherefore they call *Dorotheus* out of Antioch in Syria & assigne him their bishop. The Emperour leauing his sonne *Arcadius* at Constãtinople marched forewards to geue battail vnto *Maximus*. As he came to Thessalonica he found the souldiers of *Valentinianus* all dismayed & quite discouraged: because þ necessitie had constrained them to take the tyrant *Maximus* for an Emperour. *Theodosius* shewed himselfe openly to seeme of nere nother side. For whẽ *Maximus* had sent embassadours vnto him he neither receaued neither reiected thẽ: yet was he sory þ the Empire of Rome should be oppressed with tyranny vnder colour of the Emperiall title. Therefore he gathered his power together and made hast to Millayne, for *Maximus* was lately come thither.

Anno Dom. 388.

Cap. xiii.

Of the tumult which the Arians raised at Constantinople.

AT the very same time when the Emperour made all ỳ expeditiõ he could to wage this battaill with the tyrant: the Arians raised a wonderfull great stur at Constantinople, ỳ maner was as followeth. Men commonly are wõt to fitten and faine leasings of things they know not and if that by chaunce they get hold of any tale forthwith they byte abroade false rumors and reports according to their fond vaine and foolishe desires, euer chatting of newes and harkeninge after chaunge. The which then was seene in the citie of Constantinople. For of the warres that were so farre of, they blased abroade of their owne braine one this thing an other that thinge: hoping in their traiterous hartes that ỳ godly Emperour had euery daye worse successe then other. For although there was nothing as yet done in the warres: neuertheless they auoutch ỳ tidinges (being coyned in the closet of their gigled braine) they knew not, to be as true as if they had seene thẽ with their owne eyes: they reported that ỳ tyrant foyled the Emperours power: ỳ there were slaine so many hundreds & so many thousands of his souldiers & that the tyrant had almost taken the Emperour himselfe. The Arians being very much troubled in minde ready to burst for griefe (that they vnto whome they persecuted aforetime nowe enioyed the churches within the walls of ỳ citty) scattered sundry false rumors abroade. And because ỳ diuers other reports perswaded the first autors of these false rumors that their figments were most true (for others which learned it onely by hearesay affirmed vnto the autors thereof ỳ it was euen as they at ỳ first had reported vnto thẽ) the Arians plucke vp their hartes, they beginne to venter a fresh and they set on fire the pallace of *Nectarius* ỳ Bishop of Constãtinople. These thinges were done in the second Consulship of *Theodosius* but the first of *Cynegius*.

Anno Dom. 392.

Cap. xiiii.

The victory of Theodosius the Emperour, and the foyle of Maximus the tyrant.

Maximus the bryttaine which slewe the Emperour Gratian & was crowned Emperour in his steede is now betraied of his owne mẽ & executed by Theodosius the Emperour. this Maximus was highly commended by a consul of Rome which wrote a booke in his prayse.

WHen the souldiers of *Maximus* the tyrant vnderstoode of the Emperours comming & his great power they coulde in no wise digest the rumor thereof: they were taken with sodaine feare, they bound the tyrant their maister & brought him vnto the Emperoure who presently executed him in the aforesaid cõsulship the eight and twentieth of August. But *Andragathius* who slewe the Emperour *Gratian*, hearing ỳ discomfiture of *Maximus*, ranne headlõg into the next riuer & drowned himselfe. Wherefore ỳ Emperoures nowe hauinge gotten ỳ victorie tooke their voyage to Rome, *Honorius* of tender yeares went together in their company. For his father after the foyle of *Maximus* had sent to Constantinople for him. They solemnized ỳ triũphe at Rome. At what time ỳ Emperour *Theodosius* yelded forth a notable signe of his singuler clemẽcy, in the trouble of *Symachus* the consul. This *Symachus* was heade Senator of Rome, and for his great skill & eloquence in Romaine literature had in great estimatiõ. He had wrytten many bookes among the rest one in the praise of *Maximus* the tyrant, repeated in his hearing while he liued the which afterwards being extãt charged the autor with treason. Wherefore he fearing death ranne vnto ỳ church for refuge. The Emperour according vnto the great zeale & godly affection he bare vnto the Christian faith, reuerenced not onely the priests of his owne beliefe and opinion: but also entreated curteously the Nouatians who embraced together with him ỳ faith of one substãce & to the end he mighte gratifie *Leontius* Bishop of the Nouatian church at Rome which made sute for him, he graunted *Symachus* his pardon. Afterwardes he wrote an Apologie vnto the Emperoure *Theodosius*: Thus ỳ warres which at ỳ first threatned great calamity to ensue were quickly ended.

Cap. xv.

Of Flauianus Bishop of Antioch.

AT the same time we haue learned such thinges as followe to haue bene done at Antioch in Syria. After the decease of *Paulinus* the people of that Churche abhorred *Flauianus* and therefore chose *Euagrius* a man of their owne disposition to their Bishop. He liued not many dayes & after him there was none chosen to ỳ rowme: for *Flauianus* through his deuise brought that to passe. As many then as detested *Flauianus* for the breakinge of his othe, had their priuate conuenticles. But *Flauianus* rolled (as commonly we say) euery stone, put euery deuise in vre

to

to the end he might bring them within his iurisdictiõ, the which not long after he brought to passe. For the spite and grudge betwene him and *Theophilus* bishop of Alexãdria was layd aside and by his meanes *Damasus* Bishop of Rome was reconciled vnto him. They had bothe bene offended with him not onely because he forswore himselfe: but also for that he had broken the league concluded betwene them, and the linke of peace and vnity. Wherefore *Theophilus* being nowe pleased with him sent *Isidorus* a priest for to appease the displeasure which *Damasus* had cõceaued against *Flauianus*: & to enstruct him that it was according vnto the vse & maner of ỳ church, if (respecting the vnitie and concorde to be retayned among the common people) he woulde not thinke amisse of *Flauianus* for so doing. Whẽ *Flauianus* was thus restored vnto the communion of the faithfull the people of Antioch in processe of time were brought to loue and amitie one with another, & the affaires of Antioch had such an ende as you heare before. The Arians then being thrust out of the churches raised conuenticles in the suburbes. In the meane space when *Cyrill* bishop of Ierusalem had departed this mortall life, *Iohn* came in his rowme. Cyrill. Iohn.

Cap. xvi.

Howe the Idolgroues and temples of the Ethnickes were ouerthrowen at Alexandria and of the skirmish betwene the paganes and the christians.

About ỳ time there was a lamentable sturre at Alexandria and the maner as followeth. By the procurement & industrie of *Theophilus* ỳ bishop the Emperour commaunded that all the Idolgroues of the Ethnicks within Alexãdria should downe to ỳ ground, and that *Theophilus* should ouersee it. *Theophilus* being thus autorized omitted nothinge, that might tend to the reproch and contumely of Hetheniſh ceremonies: downe goes the temple of Mithra, his foule closets being full of Idolatricall filth and superstition are clensed and rid out of the way: downe goes the God *Serapis* temple: the embrued and bloody mysteries of the God Mithra are publiquely derided: the vaine & ridiculous practises both of *Serapis* & others are shewed forth vnto the open face of the world: he caused such things as among them resembled the yards of men, to be caried throughout the market place to their vtter shame & ignominy. The Ethnikes inhabiting Alexandria & aboue ỳ rest such as professed philosophie beholding the maner of the dealinge could no longer containe neither rule themselues: but heaped new & also farre more grieuous offences, vnto the former acts of theirs being both tragicall & exceeding in cruelty. For all iointly ranne vpon a head, they set vpon the Christians, they sought to dispatch them euery kind of way: the Christians went about to withstand their violence, they defend themselues and so mischiefe was heaped vpon mischiefe, the skirmish was so sore and the frape continewed so longe vntill ether side was wery, had their fill of bloodshed & manslaughter & could nowe kill no longer. There died but a fewe of ỳ Ethnicks, yet a great number of the Christians, of either side there was wounded an infinite number. When all was ended the Ethnicks were wonderfully affraid of the Emperours displeasure. Wherefore hauing committed such lewde acts as their horrible wickednes led them vnto: and hauing quenched their boyling rage and fury with running streames of bloode and wounded bowells they runne away and hid themselues some in one place some in an other. Many gaue the slip out of Alexandria & beinge dispersed led their liues thencefoorth in diuerse other cities: of which number were *Helladius* & *Ammonius* both Grammarias, whose scholer I my selfe was at Cõstantinople in my youthly yeares. *Helladius* was sayde to be the priest of *Iupiter* & *Ammonius* the priest of the *Ape* which they worshipped for God. Therefore the slaughter beinge thus ended the gouernour of Alexandria & the captaine of the host came to ayd *Theophilus* in the ouerthrow of their temples. the temples went downe, the Idols of the Gods were turned into cawdrons and into other necessarie vessell for houshould stuff. For the Emperour had geuen the images of the Gods throughout all the Idolatrical temples of Alexandria to the releife of the poore. *Theophilus* going about to deface all the pictures of their Gods commaunded that one of some certaine God should be reserued and set vp in some publique place of the citie to the end the Ethnickes in processe of time should not be able to deny but that sometimes they worshipped such Gods. I haue knowen *Ammonius* the grammarian to haue bene very much offended with that act & to haue sayd that the religion of the Græcians sustained great iniury & reproch because ỳ one image was not in like sort trãslated, but kept of set purpose to the contumely of their religion. *Helladius* boasted in ỳ hearing of many how ỳ in ỳ skirmishe he slewe nine men with his owne handes. These were then the broyles at Alexandria. Mithra. Serapis. Phalli. Socrates was the scholler of Helladius and Ammonius. The Ægyptiãs worshipped the Ape.

Cap. xvii.

Of the hieroglyphicall letters found engrauen in the temple of Serapis, letters they were which yelded no ſenſe by coniunction of ſyllable or knitting of ſentence: but were to be conſtrued by the ſignification of the beaſtes which they reſembled.

IN the temple of *Serapis* nowe ouerthrowē and rifled throughout there were found ingrauen in the ſtones certaine letters which they call Hieroglyphicall. The maner of their ingrauinge reſembled the fourme of ẏ croſſe. The which when both Chriſtians & Ethnicks beheld before them euery one applied them to his proper religion. The Chriſtians affirmed ẏ the croſſe was a ſigne or token of the paſſion of Chriſt and the proper cognizance of their profeſſiō: the Ethnicks auouched that therein was contained ſomthing in cōmon belonging as well to *Serapis* as to *Chriſt*: that the ſigne of the croſſe ſignified one thinge vnto the Ethnicks an other vnto the Chriſtians. While they contend thus about the interpretation of the letters many of the Ethnicks became Chriſtians for they perceaued at length the ſenſe and meaninge of the Hieroglyphicall letters, that they prognoſticated ſaluation & the life to come. The Chriſtians perceauing that this made very much for their religion made great accompt thereof & were not a litle proud of it. When as by other Hieroglyphicall letters it was gathered that the temple of *Serapis* ſhoulde go to ruine when the ſigne of ẏ croſſe therein ingrauē came to light (by that, life to come was foreſhewed) many more embraced Chriſtian religion, confeſſed their ſinnes & were baptized. Thus muche haue I learned of ẏ croſſe But verily I am not of the opinion, that the Ægyptian prieſts foreſeeing that which ſhould come to paſſe of Chriſt ſhould ingraue in ſtone the ſigne of the croſſe (for if the myſterie of Chriſts incarnation was hid from the begining of the woꝛld & from many generations as the Apoſtle wryteth and concealed from the deuell the prince of all impiety, howe much more from the Ægyptian prieſts his miniſters) but that in lifting out of ẏ ſenſe & vnderſtāding of thoſe characters it came to paſſe by the prouidence of God as in times paſt with the Apoſtle Sainct *Paul*. For he being indued from aboue with the ſpirite of wiſedome dealt with the Athenians in like ſorte & conuerted many of them vnto the faith, while he read the ſentence that was ingrauen vpon the altare vnto the vnkowen God & applied it to his purpoſe. Vnleſſe that peraduenture ſome man will ſay that the woꝛd of God wꝛoughte ſo forcibly in the Ægyptian prieſtes as it did in *Balaam* and *Caiphas*. For they were conſtrained againſt their wills to prophecy of good thinges. So farre of theſe thinges.

Coloſſ. 1.

Act. 17.

Numb. 22. 23 24.

Iohn. 18.

Cap. xviii.

Howe the Emperour Theodoſius duringe the time of his abode at Rome did the citie muche good by remouinge the theeuiſhe dennes of the bakehonſes and the infamous ringing of bells at the deed doing in the ſtewes.

THe Emperoure *Theodoſius* althoughe he continewed but a litle while in Italie, yet in that ſpace did he much good vnto the Citie of Rome, partely by geuinge that which was good and takinge awaye that which was ill. For as he ſhewed himſelfe bountifull and liberall towardes her in many thinges, ſo hathe he remoued two thinges whiche were greate blemiſhes vnto that Citie. The one was in this ſorte. There was at Rome a huge and a greate houſe of auncient buyldinge where all the breade that ſerued the Citie was baked. The mayſters of this houſe the Romaynes called in theyr owne tongue *Mancipes*, ſuch they were as ſerued all with breade by Greate, who in proceſſe of time turned thoſe large rowmes to dennes of theeues. For by reaſon the bakehouſe that belonged vnto that buyldinge was vnder grounde and becauſe that on euery ſide there were bittailers, tauernes and tippling houſes full of harlots and naughtypackes: many that reſorted thither partely for foode and bittails and partly alſo for the ſatisfieng of theyr filthye luſte were craftely ſpoyled of all they had and moſte commoulye diſpatched, ſo that their friendes could neuer heare tidinges of them againe. A certaine priuie conueyance there was deuiſed to throw thē downe headlong from thoſe bawdy tauernes into the blind bakehouſe, by this meanes many eſpecially of the ſtraūgers which inhabited Rome were caſt away. For aboue they were ſpoyled & beneath they were made bondſlaues and conſtrained to grind in ẏ bakehouſe: moſt of them were neuer permitted to departe but continewed their life time in drudgery making their friendes

A bakehouſe vnder grounde.

Blinde alehouſes.

friends beleeue they were not in this woꝛld. It fell out that one of the Emperour *Theodosius* souldiers was thꝛowen into this hole, being in the close bakehouse, and couldnot get licence to depart, he dꝛewe out his dagger and slewe them which stopped his passage, the rest being afraide of their liues, let the souldier goe. The Emperour vnderstanding all the circumstance, sent foꝛ the millers and bakers, punished the maisters with extreme toꝛment, ouerthꝛewe those blinde houses which were receptacles of theeues and harlots. and thus ryd he the pꝛincely citie of this one shamefull dealing. The other was as followeth. If a womã were taken in adulterie, the Romaines vsed such a kinde of punishment as remoued not the sinne, but encreased the vice. Foꝛ they shutt her vp in narrowe stewes, and compelled her beastly without all shame to playe the harlott, yea they pꝛocured ringinge while the deede was adoing, that the neighbours might vnderstand of it, and that by the sounde of the tinglinge bells all might be made pꝛiuie to that filthie and shamefull kinde of coꝛrection. When the Emperour hearde of this hoꝛrible custome, he thought it in no wise to be winked at, but caused Sestra (foꝛ so were the stewes called) to be ouerthꝛowen and suppꝛessed, and made other lawes foꝛ the coꝛrection of adulterers. Wherfoꝛe Rome by the benefit of *Theodosius* ỹ Emperour was deliuered from both these beastly and foule acts. After that he had set other things in oꝛder, he left the gouernment of that citie vnto *Valentinianus*, tooke thẽce his voyage together with his sonne towards Constantinople, and came to his iourneys end at that time, when *Tatianus* and *Symachus* were Consuls, the tenth of Nouember.

Theodosius tooke awaye this filthie lawe, & suppressed the stewes.

Cap. xix.

Of the Priests appoynted to heare confession, and why shriuing was forbid in the churche.

About that time it seemed good vnto the churche to take awaye the office of such pꝛiests as were appoynted thꝛoughout euery church to receaue penitents after the confession of their sinnes into the company of the faithfull, and that foꝛ this occasion. Since the time that the *Nouatians* deuided them selues from the church, and refused to cõmunicate with such as fell in the persecutiõ vnder *Decius*, ỹ bishops added vnto ỹ ecclesiasticall canon ỹ in euery church there should a pꝛiest be appointed foꝛ ỹ admissiõ of penitents: to ỹ end such as had fallen after baptisme should in hearing of the pꝛiest appoynted foꝛ the purpose, confesse their sinne and infirmitie. This Canon is as yet of foꝛce among other sects: onely the true Chꝛistians embꝛacing the faith of One substãce, together with the *Nouatians* which therin hold with them, haue banished this penetentiall functiõ out of the church. Neither did the *Nouatians* at the beginninge allowe of this addition: yet the bishops which nowe adayes gouerne the churches, although they retayned this custome of a longe tyme, notwithstandinge remoued it out of the churche in the tyme of *Nectarius* byshop of Constantinople, by reason of an haynous offence committed in the churche in such soꝛt as followeth. A noble woman came vnto the Pꝛieste whose office was to heare penitents, and confessed oꝛderly the sinnes she had committed after baptisme. The Pꝛiest enioyned her to geue her selfe wholly to fastinge and continewall pꝛayer, that together with her confession in woꝛde, she myght shewe foꝛth the woꝛkes of repentance in deede. As she continewed a whyle longer a shꝛiuinge, she accuseth her selfe of an other crime, and declareth that a certaine deacon of that church had abused her bodie. foꝛ which offence by this meanes come to light, the Deacon was banished the churche, and therevpon there was much adoe amonge the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the churche was blemished with repꝛoche and infamie. When the pꝛiests were sharply rebuked, and the afoꝛesayd crime obiected vnto them, *Eudæmon* minister of that churche by byꝛth of Alexandria, counselled *Nectarius* the byshop to take awaye the function of the shꝛiuinge Pꝛiest, and graunt free libertie vnto euery one as his conscience serued him, to become partaker of the holy mysteries. Foꝛ in so doinge there was hope that the churche shoulde no longer be sclaundered. Insomuch that I heard these thinges of *Eudæmons* owne mouth, I doubted not to annexe it vnto this our histoꝛie. Foꝛ as I haue often admonished the reader, it was euer my dꝛyft and purpose to learne the histoꝛies of such as knewe them very well, and diligently to syfte out the trueth, lest that at any tyme my penne shoulde passe the boundes of a faithfull histoꝛiographer. I of late reasoned thus with *Eudæmon*: Thy aduise and counsell, O pꝛiest, whether it shall anayle the churche oꝛ no, God knoweth: yet I see playnly that thou hast ministred occasion, that one may not repꝛehend an others vice, neither

The original of cõfession.

The remouing of confession and shriuing out of the church

A deacon abused a certaine matron of Constantinople.

obſerue the aduiſe of *Paule*: Haue nothing to doe with the vnfrutefull works of darkeneſſe, but rather rebuke them. Of theſe things thus much ſhall ſuffice.

Cap. xx.

Howe that Arians with Arians, Nouatians with Nouatians, together with other heretickes fell out among them ſelues. This title is ſpecially handled in the 22. and the 23. chapiters followinge.

I Thinke it neceſſarie to laye downe in writinge ſuch thinges as fell out amonge others alſo, I meane the *Arians*, *Nouatians*, *Macedonians*, and *Eunomians*. For the church being once deuided, reſted not vpon one ſchiſme and diuiſion, but men fell out amonge them ſelues, one ſeuered him ſelfe from an other, vpon lyght and tryflinge occaſion they brake aſunder the bonde of loue and amitie. Wherefore how, when, and vpon what occaſion they varyed, I am nowe about to declare. Firſte of all we haue to learne, that *Theodoſius* moleſted none of all the aforeſayde ſects, *Eunomius* onely excepted: whome the Emperour exiled becauſe he rayſed conuenticles at his priuate houſe within Conſtantinople, publiſhed abroade certaine lewde bookes of his owne, and infected many with the filth of his hereticall opinion. He diſquieted not the reſt, neither conſtrayned them to his communion, but licenced euery of them to frequent ſeuerall conuenticles, to embrace what opinion liked them beſt in chriſtian religion. And as he gaue leaue vnto all other ſects for to erect them churches without the walls in the ſuburbes: ſo he commaunded that the *Nouatians* (as we ſayde before) maintayninge together with him the faith of One ſubſtance, ſhoulde freely without diſturbance and moleſtation, enioy and recouer their former churches within the cities. of whome nowe occaſion is miniſtred to vtter a fewe lynes, the which I will briefly runne ouer. * *Agelius* was byſhop of the *Nouatian* churche at Conſtantinople the ſpace of fortie yeares, that is (as I ſayde before) from the raygne of *Conſtantine*, vnto the ſixt yeare of *Theodoſius*. At his laſt ende he appoynted *Siſinius* to ſucceede him in the biſhopricke, a prieſt of his owne church, and a man very well ſeene in prophane literature, trayned vp in philoſophie together with *Iulian* the Emperour vnder *Maximus* the philoſopher. And when the *Nouatians* charged *Agelius* for appoynting them *Siſinius* and not *Marcianus*, who was a godly man, by whoſe meanes they were rid from trouble & moleſtation in the time of *Valens*: he for to pacifie their heate, and to ſatiſfie their minde, aſſigned *Marcianus* vnto them. In a while after, although he was very weake, yet went he into the church, and ſayd thus vnto the people: Immediatly after my deceaſe you ſhall haue *Marcianus* to your biſhop, after *Marcianus*, *Siſinius*. When he had ſayde thus, he tooke his leaue of them, and not longe after dyed. But *Marcianus* beyng byſhop of the *Nouatians*, their church was deuided vpon ſuch an occaſion as followeth. *Sabbatius* a certaine Iewe embraced Chriſtian religion, whome *Marcianus* preferred to the function of prieſthood, notwithſtanding his conuerſion and preferment he ſauored of the old infection, and addicted him ſelfe vnto Iewiſhe obſeruations, neither was he onely cõtented with this, but nedes he would be made a biſhop. Wherfore after that he had gotten of his ſide a coople of prieſts, men of like diſpoſition and aſpiring mindes, by name *Theoctiſtus* and *Macarius*, he went about to reuiue the time and maner of ſolemnizing the feaſt of Eaſter, euen as (according vnto our former relation) the *Nouatians* attempted vnder *Valens* at Pazus, a peltinge village of Phrygia. And though at the firſt he ſeuered him ſelfe from the church, vnder pretence & colour of the monaſticall trade of life, affirminge that certaine men were ſtumbling blocks vnto his conſcience, whome he thought vnworthy of the holy myſteries: yet in proceſſe of time whileſt that he raiſed priuate conuenticles, his drift was manifeſtly perceaued. *Marcianus* vnderſtandinge of this, miſliked very much w̃ him ſelfe that he had not taken better aduiſement in geuing of orders, ẏ he had preferred ſuch vayneglorious perſons & aſpiring minds vnto the function of prieſthoode: he fretted within him ſelfe for anger, and wiſhed that his hãds had bene ſet vpon pricking thornes when they were layde vpon *Sabbatius* heade. To be ſhort, he ſummoned a councell of *Nouatian* biſhops at Angaris the mart towne of Bithynia, adioyning vnto Helenopolis: he cited *Sabbatius* to appeare before them, and expoſtulated w̃ him in preſence of the councell, the cauſe that gaue him occaſion of offence. As ſoone as he had pleaded for him ſelfe, the variance touchīg ẏ celebration of Eaſter to haue layen vpon his ſtomack (for he was of ẏ opinion ẏ therein it behoued thē to obſerue the Iewiſhe cuſtome, and the order preſcribed by ſuch as afore that time met for the ſame cauſe at Pazus) the biſhops ſuſpecting that he had enterpriſed the ſame in hope of a biſhoprick, made him ſweare that he would neuer take vpon him to be biſhop. When he had taken his oth, they read to him

*Cap. 21. in the greeke. Agelius.

Marcianus.

Siſinius.

Sabbatius.

A Councell of Nouatian biſhops at Angaris.

him the Canon contayninge a matter of indifferencie, that it was not a sufficient cause to part asunder the vnitie of the church about the celebration of Easter: and that their assemblie at Pazus, was no preiudice vnto the generall canon. They sayd moreouer that the elders which immediatly succeeded the Apostles, varied among them selues about this feast, yet brake not asunder ẏ bonde of vnitie: and that the *Nouatians* inhabitinge the princely citie of Rome, for all they neuer retayned the maner of the Iewes, but alwayes kept Easter after the Æquinoctiall space, yet communicated notwithstanding with such as were of the same faith, & obserued a contrary custome. When they had vsed these and other such like reasons to the same purpose, at length they concluded, that the canon of Easter was an indifferent matter: that it was lawfull thencefoorth for euery one to celebrate that feaste euen as he had aforetyme determined with him selfe: moreouer there was a prouiso layde downe for the remouinge of dissention, that if some varyed about the celebration of Easter, notwithstandinge they shoulde be at vnitie and concorde in the churche of God. These thinges were then in this sort layde downe of them for the rootinge out of variance from amonge them about the celebration of Easter. *Sabbatius* beynge bounde with an oth, for all the celebration of that feaste was variable and diuers, was before hande with them alone for fastinge and vigils, for he kept Easter vpon the saturdaye: yet mette he the daye followinge with others in the churche, and was partaker together with them of the holie mysteries. That dyd he for the space of many yeares, and therefore coulde not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant soules, especially in Phrygia and Galatia, hopinge verylie to be iustified thereby, became earnest followers of him, and obserued in secrete his celebration of Easter. In the ende *Sabbatius* raysed priuate conuenticles, and forgetting the othe he had taken, was chosen bysshop (as hereafter shall more manifestly appeare) of suche as addicted themselues to his kinde of discipline.

Cap. 22. in the greeke.

Cap. xxi.

The diuersitie of obseruations in diuers places, touching Easter, fastinge, mariadge, seruice, with other ecclesiasticall rites.

Easter.

PResently mee thinkes fitte opportunitie serueth to discourse of Easter. For neyther had the elders of old, neither the fathers of late dayes, I meane such as fauored the Iewishe custome sufficient cause, as I gather, so egerly to cõtend about the feast of Easter: neither weyed they deepely with thẽ selues, that when Iewishe formes & figures were translated into christian faith, the literall obseruation of *Moses* law, and the types of things to come wholly banished away. The which may euidently be gathered, when as there is no lawe established by Christ in the Gospell, whiche alloweth of the obseruation of Iewishe rites: nay the Apostle hath in playne wordes forbidden it, where he abrogated circumcision, and exhorted vs not to contend about feasts and holydayes. For writinge vnto the Galathians he sayeth in this sorte: Tell me you that desire to be vnder the lawe, doe ye not heare what the lawe sayeth? When that he had discoursed a whyle therof, he concludeth that the Iewes were become seruants vnto the law, & that such as were called vnto the Christian faith, were thereby made free: he admonisheth vs further not to obserue dayes, neither moneths, nor yeares. And vnto ẏ Colossians, he is as plaine as may be, saying, that ẏ obseruatiõ of such things was nothing but a shadow: his wordes are these: Let no mã therfore iudge you in meate or in drinke, in a peece of an holidaye, or of the newe moone, or of the sabbaoth, which are but shadowes of thigs to come. And in ẏ epistle to ẏ Hebrewes he cõfirmeth the same, where he sayth: In so much the priesthood is trãslated, of necessity there must be a translation of the law. Wherfore neither doth ẏ Apostle, nor ẏ Euãgelists preesse ẏ Christiãs ẇ the yoke of bondage & seruitude: but left ẏ remẽbrãce of the feast of Easter, & the obseruation of other holidayes to their free choice & discretiõ, which haue bene benefited by such daies. And because mẽ are wont to keepe holidaies for to refreshe their wearisome bodies already pining ẇ toyle & labor: therfore it cõmeth to passe, ẏ euery one in euery place of a certaine custome do celebrate of their owne accord ẏ remẽbrãce of ẏ Lords passiõ. for neither our sauiour, neither his Apostles haue cõmaũded vs any where to obserue it, neither haue they layd it downe as a law: neither haue ẏ Euãgelists & apostles threatned vs, or iniopned vs a penalty or punishmẽt as ẏ law of *Moses* hath done vnto ẏ Iewes: but only ẏ Euãgelists make mẽtiõ of this sect, partly to ẏ great shame of ẏ Iewes, who defiled their bodies, and prophaned their solemne feasts with blood and slaughter, and partly also to signifie that

Galat. 4.

Coloss. 2.

Heb. 7.

our ſauiour ſuffred death for the ſaluation of mankind in the dayes of vnleauened bread. The firſt of the Apoſtles was not to lay downe canons and decrees concerning feaſts and holy dayes, but to become paterns vnto vs of pietie, of good life, and godly conuerſation. I am of the opinion, that as many other things crept in of cuſtome in ſundry places: ſo the feaſt of Eaſter to haue preuayled among all people of a certaine priuate cuſtome and obſeruation, inſomuch that (as I ſayde before) not one of the Apoſtles hath any where preſcribed to any man as muche as one rule of it. The ſucceſſe and euents haue manifeſtly declared vnto the worlde that of olde time it was obſerued not by canon, but of cuſtome. The greater part throughout the leſſer Aſia haue ſolemnized this feaſt of olde vpon the fourteenth day of the moneth, without any accompt made, or heede taken of the ſabaoth day. For all that, while they did ſo they were not at diſcord with ſuch as retayned a contrary obſeruation of that feaſt, afore that *Victor* biſhop of Rome through hoyling heat & choler had excõmunicated all Aſia. I meane ſuch as obſerued the feaſt of Eaſter the fourteenth day of the moneth. For which act *Irenæus* biſhop of Lions a citie in Fraunce, inueyed bitterly in his letters againſte *Victor*, rebuked him for his fumiſhe dealing and furious rage, put him in remembrance that the elders and auncient fathers, who varyed amonge them ſelues about the obſeruation of this feaſt, communicated neuertheleſſe one with an other: and alſo that *Polycarpus* biſhop of Smyrna, whiche ſuffred martyrdome vnder *Gordianus*, communicated with *Anicetus* biſhop of Rome, neither fell he out with him at all (as *Euſebius* reporteth in the fift booke of his eccleſiaſticall hiſtorie) for all that he kept the fourtieth day of the moneth as the cuſtome of Smyrna, where he abode, did preuaile. Some (as I ſayd before) in the leſſer Aſia, doe celebrate that feaſt the fourteenth daye of the moneth: ſome againe inhabiting the fartheſt parts of Aſia eaſtwards, vary in the moneth, yet hold the feaſt vpon the ſaturday: they thinke that the Iewes are herein to be followed, for all they curiouſly marke not the time of the feaſt: theſe men doe ſolemnize it after the Æquinoctiall ſpace, yet doe they deteſt the time limited by the Iewes for the celebration therof: for they thinke that Eaſter is euer to be kept when the ſunne is in Aries, after the Antiochians in the moneth Xanthicus, but vñ the Romaines in Aprill. That alſo therein they followed (as *Ioſephus* writeth in his third booke of Iudaicall antiquities) not the Iewes of the later age, who foully erred therein, but the eldeſt and moſt auncient. And as theſe men varied thus among themſelues about the obſeruation of the feaſt of Eaſter: ſo is it manifeſt that all other contreys throughout the weſt parts of the worlde, whoſe bankes are beaten with the ſurging waues of the Ocean ſea, of old tradition & preſcribed cuſtome haue celebrated this feaſt after the Æquinoctiall lime. And for all that theſe contreyes, theſe nations, and languages thus varyed one from the other, yet they neuer deuided the communion of the church, neither brake they aſunder ẏ bond of vnitie. Neither is ẏ true which is rife in the mouthes of malicious men, that the councell ſummoned in the time of *Conſtantinus Magnus*, peruerted & ſet quite out of order the maner and cuſtome retayned about the celebration of this feaſte. For *Conſtantinus* him ſelfe wrote vnto ſuch as varied from others, exhorting the fewer multitude to follow the greater number, the which epiſtle of the Emperour thou ſhalt finde wholly in *Euſebius* thirde booke of the lyfe of *Conſtantine*. But ſome portion thereof, which ſpecially concerneth the feaſte of Eaſter, is read in this ſorte. In my ſimple iudgement that is a notable cuſtome, the vvhiche all the churches, VVeſt, South, and North, together vvith manie contreyes of the Eaſt doe retayne: and therefore it commeth to paſſe, that all preſently doe thinke verie vvell of it. I my ſelfe haue preſumed ſo muche vpon your diſcrete vviſdomes, that vvhat cuſtome ſo euer is obſerued vvith vniforme conſent in the cytie of Rome, Italie, Aphricke, and all Ægypt, Spayne, Fraunce, Brittayne, Libya, and all Greece, in the prouinces of Aſia, Pontus, and Cilicia, you moſte vvyllingly vvoulde approue the ſame: vveyinge vvith your ſelues aright that there are not onely more churches, but a greater number of people in thoſe partes, and that all of duetie shoulde vvishe and earneſtly deſire that thinge to be moſte religiouſly eſtabliſhed vvhich ryght and reaſon requireth, vvhich alſo hath no fellovvshippe vvith the open periurie of ſtubburne and ſtifnecked Iewes. This is a peece of the Emperours epiſtle. They that keepe Eaſter the fourteenth day of the moneth, bring forth *Iohn* the Apoſtle for their author: ſuch as inhabite Rome, and the weſt partes of the worlde, alleage *Peter* and *Paul* for them ſelues, that they ſhould leaue them ſuch a tradition. Yet there is none that can ſhew in writing any teſtimonie of theirs for cõfirmation & proofe of their cuſtome. And hereby I do gather, ẏ the celebration of ẏ feaſt of Eaſter came vp more of cuſtome thẽ by any law or canon. Euery ſect & religiõ hath ſũdry & diuers rites & ceremonies, yet cõceaue they no worſe opiniõ of others therfore thẽ of thẽ ſelues.

Euſeb. eccleſ. hiſt. li. 4. ca. 15 ſayeth that Polycarpus ſuffred martyrdome vnder Ver⁹ the Emperour.

The epiſtle of Conſtantine: Euſe. lib. 3. de vita Conſtant.

For

for they whiche are of one faythe and opinion, varye amonge them selues in rites and obseruations. Wherefore occasion is nowe ministred to discourse of the diuersitie of ceremonies and customes throughout all contreyes and Christian congregations. The maner of fastinge vsually obserued before Easter as it appeareth vnto the whole worlde hath diuersly bene obserued. Such as inhabite the princely citye of Rome doe faste three weekes together before Easter, exceptinge the Saturdaye and the Sundaye: Illyrium, all Greece together with Alexandria, beginne their fastinge dayes six weekes before Easter, and that space they call forty dayes fastinge or Lent. Others some contrary to the aforesayde customes beginne to fast seuen weekes before Easter, yet in all that whyle they vse abstinence but onely fifteene dayes, pausing betweene euery of them, and these fewe dayes they call forty dayes fastinge or Lent. so that I can not chuse but marueil for all that they differ in the number of dayes, yet all iointly doe call euery of their obseruations forty dayes fastinge or Lent. Others some haue deriued the Etymologie of this worde as it pleased them best, and accordinge vnto the inuention of their owne brayne. Neyther is this difference onely about the number of the dayes, but also a greate diuersitie in the kindes of meate. For some doe abstayne from euery liuinge creature: some other, of all the liuinge creatures feede onely vpon fishe: others together with fishe, feede vpon the soules of the ayre, affirminge as *Moses* doth write, that their originall is of the water: others some eate neyther nutts, neither apples, neyther any other kinde of fruite, nor egges neither: some feede onely vpon drye breade, some other receaue no not that. There are some that when they haue fasted vntill nyne of the clocke, they refreshe nature with diuerse sortes of meates. Other nations haue other customes, the maner and causes are infinite. But in somuch there is no man able to shewe a president or recorde thereof in writinge: it is playne that the Apostles left free choyce and libertie vnto euery man at his owne discretion without feare, compulsion and constraynte to addicte him selfe vnto that whiche seemed good and commendable. Wee knowe for moste certayne that this diuersitie of fastinge is rife throughout the worlde. Againe touching the Communion there are sundry obseruations and customes. for though in maner all the Churches throughout the whole worlde doe celebrate and receaue the holy mysteries euery Sabaoth daye after the other: yet the people inhabitinge Alexandria and Rome, of an olde tradition doe not vse it. The Ægyptians adioyninge vnto Alexandria together with the inhabitours of Thebais, vse to celebrate the Communion vpon the Sundaye, yet doe they not receaue the Communion as the maner is among the Christians. For when they haue banquetted and crommed them selues with sundry delicate and dayntie dishes, in the Eueninge after seruice they vse to communicate. Agayne at Alexandria vpon the Thursdaye and Frydaye the Scriptures are read, the Interpretours expounde them, all the solemnitie for the Communion is accomplished, yet the Communion then not receaued. And this is an olde and an auncient custome at Alexandria. It is well knowen that *Origen* flourished in those dayes in the Churche, who beinge a wise and discreete Doctor and Expounder of holy Scripture, perceauing that the preceptes of *Moses* lawe coulde in no wise be litterally vnderstoode, gaue forthe of the Passeouer a mysticall and more diuine kynde of interpretation: that there was but one onely true Passeouer or Easter, the whiche our Sauiour effectually solemnized at his naylinge to the tree, when he encountred with the power of darkenes, and triumphed ouer the Deuill and all his workes. Agayne the Readers and Interpreters of holy Scripture at Alexandria be they Cathecumenists or baptized it forceth not: when as the custome in other contreyes and Churches is to admitt none into that function vnlesse he be firste baptized. I remember my selfe an other custome which prenayleth and is of force in Thessalia: that if there be whiche is a Priest after the receauinge of orders doe keepe company with his wife the whiche he maryed beinge a laye man he is forthewith deposed of the ministerye: yea when as all the famous Priestes throughout the Easterne partes of the worlde, and the Bishopes also refrayne the compayny of their wiues at their owne choyse without lawe or compulsion. For many of them notwithstandinge the administration and gouernement of their Bishoprickes, begett children also on their lawefull wiues. The autor and ringeleader of that custome in Thessalia was *Theodorus* a Priestе of Trica a citye of that contrey, the wryter of those wanton and amorous bookes the whiche he made in the pryme of his flourishinge youthe, and intituled Æthiopica. They retayne the same obseruation and custome at Thessalonica, Macedonia and Hellas in Achaia. I remember they haue an other custome in Thessalia, that is, they baptize onely on the

Lent.

Diuersitie of meates in fasting.

Gen. 1.

The commu nion.

Readers.

The lawfull mariage of Priestes.

Baptisme.

The altare ſtanding weſt ward.

Euening prai er by candle.

Diuerſitie of ſeruice.

An inferior Prieſt without licence doth not preach.

Saturday faſt

The Nouatian opinion retayned

Seconde ma riages.

Eaſter holydayes and therefore very many die without baptiſme, The Church of Antioch in Syria is ſituated contrary to other Churches, for the altare ſtandes not to the Eaſt but towards the Weſt. In Hellas, Ieruſalem and Theſſalia ſeruice is ſayd with candell light after the maner of the Nouatians at Conſtantinople. In like ſort at Cæſarea in Cappadocia and at Cyprus, the prieſts and Biſhops doe preach and expounde holy Scripture at euening prayer on the Saturdayes and Sundayes by candle light. The Nouatians of Helleſpontus haue not the ſame order and maner of ſeruice as the Nouatians of Conſtantinople, yet for the moſt part they imitate the chiefe churches among them. To be ſhort amonge the cuſtomes and obſeruations of all ſects and religions, we ſhall not be able to finde two which follow and retaine one order of ſeruice. Moreouer at Alexandria the inferior prieſt doth not vſe to preach, that order firſt beganne when *Arius* turned vpſide downe the quiet eſtate of the Churche. At Rome they faſte euery Saturdaye. At Cæſarea in Cappadocia after the maner of the Nouatians they receaue not into the communion ſuch as ſinne after baptiſme. Euen ſo doe the Macedonians in Helleſpontus, and ſuch as throughout Aſia doe celebrate the feaſt of Eaſter the fouretenth day of the moneth. The Nouatians throughout Phrygia allowe not of ſeconde mariages: ſuch as of them inhabite Conſtantinople, doe neither receaue it neither reiect it: againe ſuch as are in ꝑ Weſt partes of ꝑ worlde admit it wholly. The originalls and autors of ſo great a diuerſitie were Biſhops which gouerned the Churches at diuerſe and ſeuerall times, ſuch as like of theſe rites doe commende them vnto the poſteritie for lawes. But to penne in paper the infinite and diuerſe ceremonies and cuſtomes throughout cities and contreyes woulde be a very tedious peece of worke and ſcarſe nay vnpoſſible to be done. This much already layd downe may ſeeme a ſufficient treatiſe for to proue that the celebration of the feaſte of Eaſter beganne euery where more of cuſtome then by commaundement either of Chriſt or any Apoſtle. Wherfore their talke ſauoreth not of the trueth, their report is to no good purpoſe which ſay that the Nicene Councell ſett the maner of celebrating this feaſt out of ſquare. For the biſhops of that aſſembly endeuored with all might poſſible to reconcile the leſſer number with the greater which varied from them. Neither were the Apoſtles times without ſuch broyles and diſſentions, neither were they themſelues ignorant hereof as it appeareth by the Acts of the Apoſtles. for when the Apoſtles vnderſtoode of the tumult and ſturre raiſed amonge the faithfull through the variety and contention of the Gentils, they all aſſembled together: they layde downe a certayne holy lawe the which they publiſhed vnto the worlde in forme of an epiſtle, deliuering the faithfull from the heauy yoke of bondage, from the vayne and friuolous contention riſing thereof. They haue taught them a ſure and a certaine rule for the direction of good life, preſcribing them onely ſuch thinges as were neceſſary to be obſerued. And for all the epiſtle is to be ſeene in the Acts of the Apoſtles, yet there is no cauſe to the contrary but that the reader may find it among theſe our hiſtories. The

Act. 15. Apoſtles, the elders & brethren vnto ſuch brethren as of the Gentils inhabite Antioch, Syria & Cilicia ſend greetings. VVheras vve are geuen to vnderſtand that ſome which departed from vs haue troubled you vvith vvordes and cumbred your mindes ſaying ye muſt be circumciſed and keepe the lavve, to vvhome vve gaue no ſuch commaundement: it ſeemed therefore good vnto vs being gathered together vvith one accorde for to ſende choſen men vnto you, vvith our vvelbeloued *Barnabas* & *Paul*, men they are that haue ioperded their liues for the name of our Lorde Ieſus Chriſt. Therefore vve haue ſent vnto you *Iudas* and *Silas*, vvho by vvorde of mouth can declare vnto you the ſame. For it ſeemed good vnto the holy Ghoſt and to vs to charge you vvith no more then vvith theſe neceſſary thinges to vvete: that ye abſtaine from thinges offred to Idols, from bloode from ſtrangled and fornication, ye ſhall doe vvell in keeping your ſelues vndefiled from theſe thinges. Farevvell. Theſe thinges were agreeable with the will of God, for ſo the epiſtle teſtifieth: It pleaſed the holy Ghoſt not to burthen you further then vvith the obſeruation of theſe neceſſaries. But ſome neglecting theſe things account of fornication as a thing indifferent, yet they contende about holydayes as it were for life and death: they deſpiſe the commaundements of God and eſtabliſh them Canons of their owne: they ſet at nought, they make no accompt of the law publiſhed by the Apoſtles, and ſo vnaduiſedly they put in practiſe contrary decrees vnto the will of God him ſelfe. Furthermore although I coulde preſently diſcourſe more at large of the feaſte of Eaſter and proue with manifeſt demonſtrations that the Ievves them ſelues obſerued not diligently neither as they ought, either the time or the maner of the celebration, and that the Samaritans a ſect of the Ievves, kept it alwayes after the Æquinoctiall ſpace: yet becauſe it requireth a ſeuerall title and a long treatiſe, I will here cutt it of. Onely this I will adde that

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whosoeuer they be ꝑ are so much in loue wᵗ ꝑ imitation of ꝑ Iewes, and so curious in obseruation of types and figures, it behoueth them to vary from them, no (as commonly we say) not the breadth of a naple. for if they addict them selues vnto such precise obseruations, of necessitie they must not onely obserue dayes, and moneths, and yeares: but also whatsoeuer Christ did after the Iewish maner for the fulfilling of the lawe, or the iniuries he vniustly sustained of the Ievves, or the things he uttered in figures and parables to please all generally. For example, he taught in the ship, he commaunded the Passeouer shoulde be prepared in an vpper chamber or parlour, he charged them to loose the asse that was tyed, he gaue the man bearing the pitcher of water in his hande for a signe vnto such as went to prouide the Passeouer, and infinite other such like examples written in the Gospell. Yet they that hope them selues iustified by the obseruation of this feaste, endeuour not at all to fulfill any of these after the externall maner and literall vnderstandinge. Not one of them euer preached out of the ship vnto the people: not one celebrateth the Passeouer in a parlour: not one first tyeth a she asse, then looseth her againe: not one of them appointed the cariage of a pitcher of water for the fulfilling of all circumstances appertaininge vnto these mysteries. They thinke that these thinges belonge rather vnto the Ievves then vnto the Christians. For the Ievves retayne such ordinances more with the outward and corporall obseruation, then with the inwarde and spirituall vnderstanding. Wherefore they are holde accursed because they thinke that *Moses* law consisteth rather in figures and types then in trueth and the thinges them selues. Such as fauor the Ievves although they conceaue these thinges after a mysticall and diuine kinde of interpretation, yet raise they a foule sturre about dayes and monethes, and treade vnder foote, nay they drowne of wilfull ignorance the vndoubted and ghostly trueth ingraffed within them, and therefore of necessitie they are in this point to be condemned alike with the Ievves, for they purchase vnto them selues the sentence of curse & condemnation. But of these things inough & inough.

Socrates inueyeth against such Nouatians as fell to Iewish apostasie. *Luc.* 5. *Mar.* 14. *Matth.* 21.

Cap. xxii.

Cap. 23. in the Greeke.

Of the sturre betwene the Arians at Constantinople, and howe they were called Psathyriani.

NOw let vs returne vnto our former purpose and drift mẽtioned a litle before, that is to discourse howe the Churche being once deuided rested not with the first diuision, but such as were seuered into sundry sects and schismes fell from their felowes and vpon light and trifling occasions disagreed among them selues. The Nouatians as I said before were deuided about the obseruation of the feast of Easter, neither yet were they content with one diuision. for throughout sundry prouinces they sometymes iarred and sometymes ioyned together not onely about the moneth, but also the day of the weeke, and other such like matters of small importance. The Arians were deuided vpon such an occasion as followeth. Continewall arguing and broching of intricate quircks, brought their disputations to very absurd and horrible opinions. Wheras ꝑ church beleeueth that God is the father of the sonne who is the worde, they call into controuersie whether God might be called a father before the sonne had his being. And because they were of the opinion that the worde of God was not begotten of the father but had his being of nothing, erring in the chiefe and principall, no maruell though they plunged into absurde opinions. *Dorotheus* whome they had translated thither from Antioch said, that the father could be neither in essence neither in appellation, if the sonne had no being. *Marinus* whome they had called out of Thracia before *Dorotheus* time (stomacking that *Dorotheus* was preferred before him) supposed now ꝑ it was highe time for him to worke his feate, set him selfe oppolite & maintained ꝑ contrary opinion. Wherfore they were diuided & by occasion of the vaine & friuolous question proposed among them they parted companies: *Dorotheus* wᵗ his followers continewed in their former rowmes, *Marinus* wᵗ his traine erected them chappels & there had priuate meetings, their conclusion was ꝑ the father was euer a father yea before the sonne had his being. These followers of *Marinus* were called Psathyriani because that one *Theoctistus* a wafrer, borne in Syria was an earnest maintainer of ꝑ side. Of ꝑ opinion was *Selenas* bishop of ꝑ Gotths, a mungrell, by father a Gotth, by mother a Phrygian, and therefore was he able to preach in ꝑ Church in both those languages. This sect also not long after was diuided: for *Marinus* contended wᵗ *Agapius*, one, whom he him selfe had lately aduaunced to the bishoprick of Ephesus. The controuersie was not of religion but of primacie, they stroue whether of them should be chief. The Gotths went of *Agapius* side. Wherfore many clergy mẽ vnder these

Nouatians.

Arians.

Marinus the arrã thought that the father was a father when there was no sonne.

Psathyrians.

Biſhops iuriſdictions, perceauing the ambition, the rankor and malice of theſe proude Prelats forſooke quite the Arian opinion and embraced the faith of one ſubſtance. the Arians being deuided among them ſelues the ſpace of thirty & fiue yeares, in the ende as many as were Pſathyrians through perſwaſion which preuailed with them, made an ende of brawling in the Conſulſhip of *Theodoſius* the ponger and *Plinthus* the Pretor. Who after their reconciliation and agreement made a lawe that the queſtion which was the principall cauſe of that ſturre ſhoulde neuer againe be called into controuerſie. Yet for all they coulde doe, that decree of theirs coulde take no place ſaue at Conſtantinople, for in other cities where the Arians doe raygne the ſturre is rife. So farre of the diuiſion among the Arians.

Cap. 24. in the Greeke.

Cap. xxiii.

How the Eunomians were at diſcorde among them ſelues and called after ſundry names. Likewiſe of the Macedonians.

Eunomians.

The Eunomians were alſo deuided. for *Eunomius* him ſelfe firſt fell from *Eudoxius* who had choſen him biſhop of Cyzicum, the occaſion he tooke was becauſe he woulde not admitt his maiſter *Aetius* lately excommunicated into the Churche. others alſo called after his name parted them ſelues into ſundry ſects. And firſt of all one *Theophronius* a Cappadocian, trayned vp in captious fallacies and quircks of logick vnder *Eunomius*, had *Ariſtotles* predicaments and perihermenias at his fingers endes, wrote bookes & entitled them the exerciſes of the minde. Wherfore he was hated of his owne ſect and counted of them an Apoſtata: he raiſed thencefoorth priuate conuenticles and left behinde him an hereſie intitled with his appellation. Agayne at Conſtantinople one *Eutychius* vpon light and trifling occaſion fell from the Eunomians, and vnto this day frequenteth ſeuerall meetings. The followers of *Theophronius* were called Eunomotheophroniani, and ſuch as were of the ſect of *Eutychius* were termed Eunomieutychiani. what vaine and fond thinges they brawled about, I thinke it not needefull to laye downe in writing leſt we ſhoulde digreſſe from the hiſtory we haue in hande. Yet in ſomuch they haue corrupted baptiſme, I muſt in no wiſe runne that ouer with ſilence. They baptize not in the trinitie but in the death of Chriſt. Among the Macedonians alſo on a certaine time there roſe a ſchiſme, for *Eutropius* a Prieſt of the Macedonians gathered a ſeuerall company of ſuch mates as he thought good to followe his tayle. *Carterius* likewiſe of the ſame ſect deuided him ſelfe from him, and of theſe there roſe other ſchiſmaticks throughout other cities. I of mine owne parte, in ſomuch I leade my life here at Conſtantinople, where I was borne, bred and brought vp, no maruell though I write more at large of the famous acts done within this citie: partly ſeeing that I ſawe moſt of them with mine eyes, and partly alſo in ſomuch they are more famous and thought farre worthier of memory then many other acts. Theſe ſects and ſchiſmes raygned not at one but at ſundry times, whoſoeuer is diſpoſed exactly to learne the ſeuerall names of all ſects, let him peruſe the booke of *Epiphanius* Biſhop of Cyprus, intitled Anchyrotus. So farre of theſe thinges.

Eutychius.

Macedoniãs.

Socrates where and when he floriſhed.

Cap. 25. in the greeke.

Cap. xxiiii.

How Eugenius the traytor and rebell procured the death of the Emperour Valentinianus the yonger, and in the ende was ſlayne of Theodoſius the Emperour.

Eugenius.

The ſtate of the common wealth was then very troubleſome, the occaſion was as followeth. In the Weſt empire there was one *Eugenius* a Grammarian and a Schoolemaiſter, he left ſchoole and became a Courtier, firſt he was appointed to gard the Emperours perſon, next he was made his treaſurer. And becauſe he was a politicke man, therefore was he preferred into honor, yet proſperitie puffed him vp with pride and cauſed him to worke treaſon: he made *Arbogaſtes* of his aduiſe and councell, one by birth of the leſſer Galatia, by office a captaine, in condition barbarous, and in behauiour cruell. They both conſpired the Emperour *Valentinians* death, & wrought meanes to allure the Eunuches of the Emperours chamber on their ſide. Theſe men gaping after promotion and dignities being promiſed faire, fell vpon the Emperour as he ſlept and ſtifled him to death. *Eugenius* hauing gott the ſupremacy in the weſt parts of the worlde, behaued him ſelfe after the wonted guyſe of tyrants. *Theodoſius* the Emperour vnderſtanding of this was ſory at the hart: he thought it high time for him now to make expedition for the ſeconde battell, for the firſt he had waged with *Maximus*. Wherefore gathering together a great army, and creating

Arbogaſtes.

Valentinian the Emperour was ſtifled Anno Dom. 396.

Empe-

Emperour his sonne *Honorius* in his thirde Consulship and the first of *Abundantius*, the tenth of Ianuary, he tooke his iorney towards the West partes of the worlde, leauing both his sonnes the Emperours at Constantinople. As he went to wage battell with *Eugenius*, many of the Barbarian nations inhabiting the contreyes beyonde Istrum, came of their owne accorde to ayde the Emperour against the tyrant. shortly after he came into Fraunce with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified him selfe. the campe was pitched and the battell was fought by a certayne riuer called Phrigdus.** As the battell was doubtfull where the Romaines dealt hand to hand with the Romaines, so agayne of the Barbarians which came to ayde the Emperour *Theodosius*, *Eugenius* had the vpper hand. The Emperour seeing the Barbarians foyled and ouerthrowen was wonderfull pensiue, he fell downe prostrate vpon the grounde, prayed vnto God for ayde and assistance and obtayned his sute. for *Macurius* his captaine put on venturous and valiant courage got him to the side where the Barbarians were foyled, came to the standard, ioyned with him the chiefe captaynes, encountred with the enemy and brake the array, In the ende made them to flie which pursued after the flight. Immediatly after there ensued this an other straunge act. for there rose such blustering blasts of winde as turned the darts of *Eugenius* the vsurpers souldiers to light in their owne sides, and drawe with forcible & violent flight the arrowes of the Emperours souldiers to pearce the armed peltes of the rebells. Of such force and efficacie were the Emperours prayers. Wherefore the variable course of that bloody battell being brought to that passe, the rebel came groueling at the Emperours feete and craued for mercy, but as he kneeled the souldiers of *Theodosius* came and stroke his heade of his shoulders. These thinges were done the sixt of Septembre in the thirde Consulship of *Arcadius* and the seconde of *Honorius*. *Arbogastes* the autor of so great a slaughter, two dayes after the ende of the battell, seeing that by flight there was no way possible for him to saue his life, ranne vpon a naked sworde and dispatched him selfe.

* Here the greeke was vnperfect.

The Emperour Theodosius prayeth vnto god for ayde.

Anno Dom. 396.

Cap. xxv.

How immediatly after this battell the Emperour Theodosius sickned and departed this life afore the triumphes were fully ended.

The Emperour *Theodosius* by reason of the trauell and great toyle he had taken about those warres, beganne to be very ill at ease. And when that his disease gaue him to vnderstande that the mortall race of his naturall life was then to be finished, care and doubts appertayning vnto the gouernment of the common weale troubled him more then the fraile departure or the feare of death, yea when he considered with him selfe how many calamities do commonly happen vnto the empire when the Emperour and the scepter be parted asunder. Wherefore he sent in post haste for his sonne *Honorius* to Constantinople, purposing to establish through him peace and tranquilitie in the West partes of the worlde. At the comming of the sonne to Millayne the father was somewhat recouered and beganne to celebrate exercise of triumphe for ioye of the victory gotten of the tyrant. In the morning he felt him selfe so well that he honored the triumphe with his presence. In the afternoone he was so sodainly taken with his disease that he was not able to goe & beholde the solemnitie, but charged his sonne to see all the royaltie accomplished, the night following he departed this life. It was when *Olybrius* and *Probinus* were Consuls the seuenteneth of Ianuary, the first peare of the two hundreth nynety and fourth Olympiad. This *Theodosius* the Emperour liued three score yeares and raygned sixteene. This booke contayneth the history of sixteene yeares and eyght moneths.

Theodosius died Anno Domini. 397.

The ende of the fift booke of Socrates.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

The proëme of Socrates ſignifying that nowe he beginneth the hiſtory of his tyme.

This ſixt booke contineweth the hiſtory of twelue yeares & ſix moneths ending Anno Domi. 412.

I Haue perfoꝛmed (moſt holy *Theodorus*) in the foꝛmer fiue bookes the pꝛomiſe I made, and the taſke you haue enioyned me as touching the continewing of the eccleſiaſticall hiſtoꝛy from the raygne of *Conſtantine* vnto theſe our dayes after my ſclender ſkill and the ſimple talente beſtowed vpon me. But I wouldе haue you knowe afoꝛe ye reade them, that I haue not curiouſly addicted my ſelfe vnto lofty ſtile, neither vnto a gloꝛious ſhewe of gay ſentences: foꝛ ſo peraduenture in runningafter woꝛds and phꝛaſes I might haue miſt of my matter and fayled of my purpoſe and intent, had I attayned, yet was it not in my reache to laye downe that foꝛcible kinde of ſtile vſed of auncient wꝛyters wherewith they amplifie and diminiſh, they extoll and debaſe at their pleaſure. Agayne ſuch a penning pꝛofiteth very litle the vulgare and ignoꝛant ſoꝛte of people who deſire not ſo much the fine and elegant phꝛaſe as the furtherance of their knowledg and the trueth of the hiſtoꝛy. Wherfoꝛe leſt that our ſtoꝛy ſhoulde halt of both ſides and diſpleaſe the learned in that it doth not counteruaile the artificiall ſkill and pꝛofounde knowledge of auncient wꝛyters: the vnlearned in that their capacitie can not compꝛehende the ſubſtance of the matter by reaſon of the paynted Rhetorick and picked ſentences, I haue tyed my ſelfe vnto ſuch a meane, foꝛ all the handling is ſimple, the trueth is ſoone founde and the effect quickly vnderſtoode. Furthermoꝛe nowe entring into diſcourſe of our ſixt booke I muſt needes tell you the trueth that I am euen in maner diſmayed when I take penne in hande to paynt foꝛthe vnto the poſteritie the famous acts of theſe our floꝛiſhinge dayes, leſt it fall out that we laye downe in wꝛitinge ſuch thinges as may offende ſome kinde of men, oꝛ (as commonly we ſaye) leſt trueth be conſtrayned to trye her friendes: when as we publiſhe not with pꝛayſes and commendations the names of ſuch as they like well of, oꝛ extoll not vnto the ſkies the fame of their noble and famous acts. The fauoꝛers of Pꝛelats and patrons of clergy men will blame vs foꝛ not intitling the Biſhops, moſte godly, moſte holy, and ſuch like epithetons. Other ſoꝛtes of men, ſomewhat moꝛe curious then the reſt, will miſconſtrewe our meaning foꝛ not calling the Emperours Loꝛdes, and moſt vertuous, with other ſuch like honoꝛable titles vſually geuen them of men. But ſeeing that I am able to pꝛoue and iuſtifie out of auncient wꝛyters that the ſeruant in their bookes hath called his Loꝛde and Maiſter no otherwiſe then after his chꝛiſtened name: I will laye aſide theſe lofty titles and tye my ſelfe as my bounden duety requireth vnto the trueth of the hiſtoꝛy: and keepinge my ſelfe within the compaſſe and limites of faythfull Hiſtoꝛiographers which couet a ſimple and a playne kinde of ſtile, I will nowe to the matter and wꝛite of ſuch thinges as I haue partly ſeene, and partly learned of, ſuch as ſawe them with their eyes, the which I haue better liking of becauſe the repoꝛters varied not amonge them ſelues. I had much adoe and greate labour in ſifting out the trueth, becauſe that ſundꝛy men of diuers ſoꝛtes made relation thereof vnto me: wheꝛof ſome affirmed that they had bene pꝛeſent, ſome other that they had occaſion to ſearche out all circumſtances.

He beginneth the hiſtory of his tyme.

CAP. I.

Howe that after the death of Theodoſius the Emperour his ſonnes parted the empire. Of the Biſhops then floriſhing. And howe that Arcadius meeting the army at the gates of the citie had Ruffinus a Magiſtrate of his ſlayne at his feete by the ſouldiers.

WHen ꝑ Emperour *Theodoſius* had departed this life in ꝑ Conſulſhip of *Olybrius* & *Probinus* ꝑ ſeuenteenth of Ianuary his ſonnes tooke in hand the gouernment of the Romaine empire. *Arcadius* ruled the Eaſt & *Honorius* the Weſt. then was *Damaſus* biſhop of the pꝛince-

princely citie of Rome: *Theophilus* of Alexandria: *Iohn* of Ierusalem: *Flauianus* of Antioch: and of Constantinople otherwise called newe Rome *Nectarius* was Bishop as I remembred in the former booke. The eyght of Nouembre, he being Consul him selfe the corps of *Theodosius* was brought to his resting graue and solemnely interred with noble funerall by his sonne *Arcadius*. Shortly after being the eyght and twentieth day of the same moneth, the Emperour *Theodosius* army which ouerthrewe *Eugenius* with all his host was come thither. When the Emperour *Arcadius* went forth as the maner is vnto the gates of the citie to meete the army, the souldiers presently layd handes vpon *Ruffinus* the Emperours Embassadour, and beheaded him, for he was suspected of treason, and the report went of him that he procured the Hunnes a barbarous nation to inuade ỹ Romaine dominions, at the same time also they destroied Armenia with other contreyes of the East. The same day when *Ruffinus* was beheaded, *Marcianus* the Nouatian Bishop departed this life, in whose rowme *Sisinius* (of whome we spake before) succeeded. Ruffinus. Marcianus. Sisinius.

Cap. 11.

The death of Nectarius Bishop of Constantinople, whome Iohn Chrysostome succeeded.

Shortly after *Nectarius* bishop of Constantinople departed this life in the Consulship of *Cæsarius* and *Atticus*, the eyght and twentieth of Septembre. immediatly there was much adoe about the election of a Bishop. And when some thought on this man some on that man, after longe aduisement and deliberation, in the ende it seemed good vnto them to sende for *Iohn* a priest of Antioch: for the report went of him that he was a profounde Interpretor and a notable Rhetorician. Wherefore not long after the Emperour *Arcadius* with the generall consent both of Priest and people sent for him. And to the ende his consecration might be of more authoritie by the commaundement of the Emperour there were present many other Bishops and namely *Theophilus* Bishop of Alexandria, who went about by all meanes to discreditt *Iohn* and to preferre vnto the bishoprieke one *Isidorus* a Priest of his owne Churche. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perilous peece of worke in hande. And what the same was I am nowe about to declare. When the Emperour *Theodosius* waged battell with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* vnto the Emperour together with two letters, charging him with all to present him that had the vpper hande with the gift and one of the letters. *Isidorus* being carefull of his busines went diligently about this feate, gott him to Rome, and harkneth after the victory. but his fetch was not longe ere it was founde out. for his Reader that kept him company stole away his letters. Wherupon *Isidorus* being afraide to be taken with the maner, tooke his heeles in all the hast to Alexandria, this was it that made *Theophilus* to labour so earnestly for *Isidorus*. but all that were of the Emperours court preferred *Iohn* to the Bishoprieke. And afterwards when as many charged *Theophilus* with haynous crimes and presented vnto the Bishops then present libells and articles agaynst some for this thinge and some for that: *Eutropius* one of the Emperours chamber came by the articles and enditements, shewed them to *Theophilus*, bad him chuse whether he woulde create *Iohn* Bishop or stand at the barre and holde his hande to the crimes that were layd to his charge. *Theophilus* was so affrayde with this, that by and by he consented to the stalling of *Iohn*. He was consecrated to execute the priestly function of a Bishop and stalled in the seae of Constantinople, the six and twentieth of February, the Consulship following when as the Emperour *Honorius* gouerned the common weale of Rome, and *Eutychianus* the Senator in the Emperours steede ruled Constantinople. Anno Domi. 401.

Cap. 111.

The linage and education of Iohn Chrysostome Bishop of Constantinople.

In so much that *Iohn* was a famous man partly for the bookes he penned and left vnto the posteritie, partly also for the greate perills and persecution which befell vnto him: it seemed very necessary vnto vs not to runne ouer with silence, but briefly to rehearse such things as of him might largely be entreated, and so to declare out of what contrey he came, what parents he had, howe he came by Priesthoode, and wherefore he was thereof depriued, last of all howe that after his death he purchased more fame and renowme then euer he did in his life tyme. *Iohn* was borne The contrey & parents of Chrysostome.

in Antioch a citie of Cæloſyria, his father was cleped *Secundus*, his mother *Anthuſa*, he deſcended of the noble race of Senators, he was the diſciple of *Libanius* the Sophiſt, and the auditor alſo of *Andragathius* the Philoſopher. When that he purpoſed with him ſelfe to apply his minde vnto the lawe and publique affayres of the common weale, and perceaued howe lewde and howe vnrighteous a trade of life they leade which buſie them ſelues therein: he left that troubleſome trade and transformed him ſelfe vnto a quiet and ſolitary kinde of life. the example of *Euagrius* as I thinke allured him thereunto, who being brought vp vnder the ſame teachers & ſchoolemaiſters, addicted him ſelfe a litle before vnto a ſolitary life voyd of all trouble & moleſtation. Immediatly he chaunged both habite and behauiour and gaue him ſelfe wholly to the ſtudy of the ſacred Scriptures: he deuiſed with him ſelfe howe by all meanes poſſible he might become a profitable member in the Churche of God: he perſwaded *Theodorus* and *Maximus* his fellow ſtudents, who together with him frequented the ſchoole of *Libanius*, to forſake that trade of life which was wholly ſett on lucre and gaine and to followe that which was ſatisfied with a litle: of theſe men the one was afterwards Biſhop of Mopſueſtia a citie in Cilicia, the other was biſhop of Seleucia in Iſauria. Theſe men being then wonderfully inflamed with godly zeale and deſire of vertue learned the trade of worſhipers of *Diodorus* and *Carterius* who then were ouerſeers of the religious conuenticles, but afterwards *Diodorus* being made Biſhop of Tarſus wrote many bookes and while he addicted him ſelfe onely vnto the bare and naked letter of holy Scripture, he erred foulyin the ſenſe and myſtical vnderſtanding thereof, but of theſe things ſo much ſhall ſuffice. *Iohn*, when that he had of a long time accompanied *Baſil* who then was made Deacon of Meletius, but afterwards Biſhop of Cæſarea in Cappadocia, was made Reader in the Church of Antioch by Zeno biſhop of Ieruſalem. being Reader he wrote that booke which he intitled againſt the Ievves. In a whyle after *Meletius* made him Deacon at what time he wrote the bookes intitled of prieſthoode, with them alſo which he made againſt *Stagirius*. Moreouer the bookes of the incomprehenſible nature with the tracts he made of cloſely kept vvomen. In proceſſe of time when that *Meletius* had departed this life at Conſtantinople (the election of *Gregorie Nazianzene* had driuen him thither.) *Iohn* forſooke the Meletians, left alſo the communion of *Paulinus*, and for the ſpace of whole three yeares he led a ſolitary life ſeuered from all the troubleſome affayres of the worlde. Agayne in a while after that, *Euagrius* who ſucceeded *Paulinus* in the ſeae of Antioch made him Prieſt. His maner of liuing and behauiour before he was made Biſhop as I may vſe in fewe wordes was in ſuch ſorte as followeth. He was a man by reaſon of his maruelous great temperance, in life very auſtere and (as one that knewe him from his youth vp did report) more ruled by choler then geuen to curteous ciuilitie. A man he was of no great forecaſt, he made no accompt of the worlde, and becauſe of his plaine and ſimple meaning he was ſoone deceaued. He was very copious and free of ſpeach with all ſuch as had conference with him, & as he was very painfull to the ende by teaching he might reforme the maners and liues of his auditors: ſo againe of ſuch as were not acquainted with his behauiour he was accompted in his exhortations very arrogant and inſolent.

Theodorus Maximus.

Diodorus. Carterius.

Chryſoſtome a reader.

A Deacon.

A Prieſt.

Cap. iiii.

Howe that by the procurement of his Deacon Serapion, Iohn was greatly hated of his clergy.

Iohn being thus conditioned and preferred vnto the biſhoprick of Conſtantinople purpoſing to reforme the liues of his clergy (for ſo he had determined with him ſelfe) practiſed greater ſeueritie towards them then right and reaſon did require. ſo that immediatly after his ſtalling in the Biſhops ſeae becauſe of his greate auſteritie, he was hated of his clergye: many of them were offended with his dealing and beganne to ſette them ſelues out of his daunger as one that was altogether out of ſquare. And in fewe wordes to confeſſe the trueth *Serapion* deacon of that church made him incurre all that diſpleaſure, who in preſence of all the clergie ſayde thus vnto him. O Biſhop thou ſhalt neuer be able to rule all theſe as thou wouldeſt, vnleſſe thou make them all taſte of one whipp. the which ſaying of his procured greate hatred vnto the Biſhop. The Biſhop ſhortly after thruſt many out of the Churche ſome for one thinge and ſome for an other. they as it commonly falleth out where ſuch Lordely Prelats put ſuch deuiſes in vre, conſpyred againſt him and of ſpyte diſcredited him with the common people. The reportes that went of him, to wete: that he woulde neuer eate or drynke with any man, and beinge laued to a banquett he woulde

A Biſhop.

would not come, perswaded the herers. So that the sclaunder raised of him increased more & more Why and wherefore he would not fede in company with other men there was no man that knewe certainelye. Some that endeuored to excuse him therefore, affirmed the cause of his seuerall and priuate feedinge to be infirmity, ỳ he was a sickly man & could hardly away ẅ whatsoeuer were laid before him. Other some affirmed that it was because of his straict & austere kinde of life. But howe soeuer it went these excuses were of force not sufficient to wipe awaye the hainousnes of the crimes wherewith he was charged of the aduersaries. For all that, the people were wonderfully affectioned towards him & loued him entirely, because of the notable sermones he made in the opē audiēce of the church, wherefore they made no accompt of the accusations & sclaunders that were laide to his charge. The sermones he made beinge penned of swift scriueners as he vttered them out of the pulpit, what they were, howe excellent, & with what force they perswaded I neede not presently to rehearse, in so much they are extant abroad in the worlde for euery man to peruse and thereof to gather great profit.

Cap. v.

Howe he reprehended not onely the clergie but also such as were of great honor amonge the laitye. and of Eutropius the Eunuche.

As longe as *Iohn* inueyed onely against the Ecclesiasticall order, the cōspiracy & sclaunders raised of him preuayled not very much: but when that he fell a taunting of the Magistrates then heaped he on his owne head great spite and malice. And first many reports and sclaūders were bruted abrod of him, next they were increased, for a tale is not twise told but is twise as long: at length his auditors cōceaued an ill opinion of him. last of all the inuectiue he made against *Eutropius* augmented the sclaunder. For *Eutropius* the Eunuche and chiefe of the Emperours chamber made great sute vnto the Emperour, for to haue a lawe made by the Emperours ỳ none might take the church for his sanctuary but that such as fled thither for refuge might be pulled out by the eares. The tast of which lawe he himselfe first tried, for as soone as the newe found law was enacted & published abroad in the hearing of all the people of Constantinople, *Eutropius* incurred the high displeasure of the Emperour & tooke the church for his sanctuary. *Iohn* the bishop seeing *Eutropius* lye along at the foote of the altare & as it were besotted or amazed for feare, sitting in his pulpit where he was wont to preach to the end his voyce might be the more audible made a whole sermon in the dispraise & reprehension of him. For so doinge many misliked of him very much that he not onely not pitied the man lienge in that lamentable plight but also inueyed against him bitterly. The Emperour commaunded *Eutropius* who then was consull for certaine hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of consuls, and that the title of his honor or dignitie shoulde onely be geuen vnto his college & felowe Eunuche *Theodorus*. The reporte goeth moreouer that *Iohn* the bishop rebuked freely after his wonted guise *Gainas* the captaine because that he wente about to beg of the Emperour one of the churches within the citie for the Arians his felowe herreticks. Againe for other matters he inueyed freely against other magistrats of the common weale which turned in the end to his great displeasure. *Theophilus* also Bishop of Alexandria immediatly after he had consecrated him bishop beganne busily to deuise howe he might worke him mischiefe. And as in presence he practised priuately by word of mouth: so in his absence he wrote & signified by letters vnto such as dwelled in farre & forraine countreyes what he wished might be brought to passe. The wonderfull boldnesse & libertie of speach that *Iohn* vsed, fretted *Theophilus* & vexed his minde: neither onely that but also because his malicious practises tooke no prosperous successe, for he had purposed to place *Isidorus* a priest of his church in the bishops seae of Constantinople. Thus went the affaires of *Iohn* the bishop who was continewallye hated euer since he beganne to enioy the bishoprycke. But of him we shall haue occasion to speake more hereafter.

Here is a lesson for them that pull downe sanctuaries.

Cap. vi.

The tyranny of Gainas the Gotth, the sedition raised of him at Constantinople and of his ende.

Nowe I goe about to declare a certaine historie of that time whiche is worthie of memory amonge all posterity in time to come, I will declare howe the citie of Constantinople it selfe & the prosperity of the Romaine Empire were deliuered out of extreme peril &

vtter ouerthrowe by the wonderfull prouidence of almighty God. Nowe harken to the circumſtance. One *Gainas* by birth a Barbarian yet a ſubiect of the Empire of Rome, was ſo trained vp in warlike exerciſe, and feates of armes, that at length throughe the dayly creditte he purchaſed by valiant actes he was of the Romaines made captaine both of the horſemen and footemen. When he had gotte vnto his perſon ſuch honor and ſo great a power at his becke and commaundemente he forgate himſelfe, he could not moderate the aſpiring pride of his ſwelling ſtomacke, but deuiſed euery waye and rolled as commonlye we ſaye euery ſtone for to bringe the Romaynes vnder his girdle. And therefore he ſent for all the Gotths out of their countrey determininge with himſelfe to entertaine and ſtay with him as many as were fitte for feates of armes. *Tribigildus* tribune of the ſouldiers in Phrygia being ſomewhat a kinne vnto him and alſo of his conſpiracye ſubdued all the Phrygian nation: *Gainas* then made earneſt ſute vnto the Emperour in his owne behalfe that he woulde make him Lieutenant of Phrygia. The which *Arcadius* the Emperour without foreſighte of that which was like to enſue, graunted vnto him with a willinge minde. He immediatly (as they reported) wente to geue battaill vnto *Tribigildus*, but as trueth was to playe the tyrant & brought at his tayle thouſands of the barbarous Gotths. He was no ſooner entred into Phrygia but all the contrey yelded vnto him. The Romaines were in a woefull plight partely becauſe that ſo greate a multitude of Barbarians followed after *Gainas*, and partely alſo becauſe that the Eaſterne parts of the empire were in great daunger of inuaſion. Then the Emperour yelding vnto ꝑ neceſſity of ꝑ time, aduiſed himſelfe, dealt ſubtilly with ꝑ Barbariã, ſent vnto him Embaſſadours, and ſought by all fayre meanes to pacifie him. And when that he requeſted the Emperour to ſend vnto him *Saturninus* and *Aphelianus* who were Conſuls & head Senatours whome he ſuſpected to be hinderers of his enterpriſed conſpiracy: the Emperour though vnwilling, yet becauſe of ꝑ time yelded vnto his requeſt. They being of a noble & valiant courage, deſirous alſo of death in the quarell and defence of theyr countrey obeyed the Emperours commaundement. To be ſhort they met the Barbarian in a playne greene, where they vſed to iuſt and runne at tilt a good way of Chalcedon, and redy they were to endure what torment ſo euer were layde vpon them. But he did them no harme, for he diſſembled his drift & got him to Chalcedon, there *Arcadius* the Emperour mett him. The Emperour and the barbarian being together in the temple where the corps of Euphemia the martyr lyeth interred, ſware one to the other that nere nother would conſpire neither procure the others death. But although ꝑ Emperour a man both godly & zealous made great accõpt of his oth and kept it vnuiolably: yet *Gainas* forſware himſelfe, brake the league and ceaſed not to proceede on in his former treaſon and conſpiracy: But deuiſed with himſelfe howe̅ he might ſette the citie of Conſtantinople on fire, & ouerrunne the whole Empire of Rome. Wherefore Conſtantinople by reaſon of the infinite number of Barbarians which abode there became in maner a Barbarian citie, of the citizens and inhabitants there was no other accompte made then of captiues and bondeſlaues. The citie was in ſo great a daũger that a wonderfull great Comet reaching in maner frõ ꝑ ſkie vnto ꝑ earth (the like whereof was neuer remẽbred to haue bene ſeene before) prognoſticated the ſame. *Gainas* firſt of all laying ſhamefaſtnes aſide & ſteeling his face with impudencye purpoſed in his minde to rifle the ſhoppes of the bankers and exchaungers. But when as the report thereof preuented his lewde purpoſe and the bankers remoued theyr exchaunginge tables and conueyed awaye theyr money: he endeuored to compaſſe an other miſchieuous act, for he ſent in the nighte ſeaſon a multitude of Barbarians to fire the pallace of the Emperoure. At what time it appeared vnto the wholl world how carefull God was ouer that citie. For an infinite nũber of Angells reſembling men of monſtrous bodies all in glitterng armour were ſeene of theſe rebels that went about to ſet the pallace on fire: the Barbarians ſuppoſing they had bene a greate armie and a mightie hoſt, were aſtonied and ranne away. *Gainas* hearinge of this thought it a thinge incredible. He knewe for certaintie ꝑ ſo great a power of Romaine ſouldiers coulde not poſſibly be there, for they were appointed ſeuerally throughout euery citie. The night followinge he ſent thither others & that not once neither twiſe whẽ as ꝑ ſouldiers being oftẽ ſent of him reported ꝑ ſame (for the Angells of God were alike in the ſight of the traitors) at length he went thither himſelfe with great power for to knowe the certainety of the wonderfull ſight. He perceauinge of a ſurety that it was an army of ſouldiers, hiding theuſelues in the day time and withſtanding his violẽce in the night ſeaſon, went about to compaſſe a crafty feate as he thought, whereby he might greatly hurt the Romaynes, but as the euent declared, it anayled them very much. He fained himſelfe to be poſſeſſed of a Deuell and therefore he got him to the Church of *Saynct Iohn* the Apoſtle which

Tribigildus.

Phrygia ſubdued.

Gainas a periured perſon and a truce breaker.

A comet.

Conſtantinople was ſaued by Angells.

was

was not farre frō the citie there for to pray. The Barbarians went forth wᵗ him conueying armour priuely in tunnes and vessells, coueringe them also with other sleyghtes and deuises. When the watch & porters of the citie gats perceaued theyr wile & treason, they commaunded them to carye forth no weapons: the Barbarians hearinge this drewe theyr swords and dispatched thē euery one. Immediately all the citie was on an vproare and death seemed to stande at euery mans doore. Yet for all that, the citie was safe the gates on euery side beinge shutte and well fortified. The Emperour aduisinge himselfe in tyme proclaimed *Gainas* a traitor and an open enemy: he commaunded that the Barbarians which remayned in the citie shoulde be slayne euery one: this was the day after the death of the porters: the souldiers within the walls of the citie nigh the Gotthicke church (for there all the Barbarians were assembled together) dealt hande to hande with the Barbarians: set the Churche on fire and slewe manye of them. *Gainas* hearinge that as many of his complices as he left behinde within the citie were executed, and perceauing that his traiterous conspiracye had no prosperous successe, left his hypocriticall prayers & got him to the coasts of Thracia. And comming into Cherronesus he tooke shippinge thence in all the hast to Lampsacum for to subdue from that place forewards all the Westerne partes of the worlde. When the Emperour had preuented him in those countreyes by sending thither great power both by sea and by land: it fel out ỳ God of his prouidence shewed there his wonderfull power the second tyme. For when the Barbarians wanted shippes, they fell a framinge of newe vessells and so to transporte souldiers in them. The Romayne naupe came thither and arriued at the very pinche or as commonly we saye in the nicke for they had winde and saple at will, the Westerne *Zephyrus* blewe on theyr side. And as the Romayne power conueyed themselues thither with ease and pleasure: so the greater parte of the Barbarian naupe, bothe horse and man shippes and all were tossed to and fro, scattered one from the other and suncke in the deepe gulphes of the surginge waues of the seaes. Diuerse also of the Romaines were drowned alike. And thus there was then an infinite number of the Barbarians destroyed. But *Gainas* remouinge thence taking his flight by Thracia lighted by chaunce into the hands of the Romaine souldiers which dispatched both him & also as many Barbarians as were in his company. This muche by the waye of *Gainas*. If any be disposed to knowe all the circumstances of that battaile lette him reade the booke of *Eusebius Scholasticus* intitled Gainias, who at that tyme was the disciple of *Troylus* the Sophiste. This man beinge present in the warres wrote in Hexameter verse all that therein was done & deuided it into foure bookes. And because the acts thereof were freshe in memorye his poeme was of greate price and estimation. *Ammonius* also the Poete of late dayes wrote the same argumente in verse, the whiche he reade in the hearinge of the Emperoure aboute the eleuenth Consulshippe of *Theodosius* the Yonger the which he enioyed with *Faustus*, and therefore was highely commended. This battaile was ended in the Consulshippe of *Stilichon* and *Aurelianus*. The yeare followinge *Phranitus* was made Consul, who thoughe he were a Gotth borne, yet was he greatly beloued of the Romaynes, he behaued himselfe so valiauntly in that battaile that the Romaynes thoughte him worthye the dignitye of a Consull. The same yeare and the tenth daye of Aprill the Emperour *Arcadius* had a sonne to wit: the good *Theodosius*. So farre of these things.

Gainas was slayne Anno Dom. 404.

Cap. vii.

Of the schisme betwene Theophilus Byshop of Alexandria and the religious men inhabitinge the deserte: and howe Theophilus condemned the bookes of Origen.

WHile the common weale of ỳ Romaine empire was tossed wᵗ these troublesome stormes of rebelliō: such as were promoted vnto ỳ reuerent functiō of priesthood were at dissention among thēselues to ỳ great sclaunder of christian religiō. then was one set against ỳ other, the originall of which pestilent schisme came from Ægipt & the occasiō was as followeth. There was a question broched a litle before, whether God were a bodye and made after the likenesse and forme of man? Or whether he were without bodye and not onely without the forme of man, but also (as I maye vtter the wholl in one worde) voyde of all corporall shape? Hereof there rose sundry contentions and quarells whilest ỳ some affirmed this, other some that. Certen of the rudest & vnlearned sorte of religious mē thought ỳ God was corporeal & that he was of the forme and figure of man, but the greater parte condemned them with theyr hereticall opinion,

The heresie of the Anthropomorphits beganne Anno Dom. 403.

affirming that God had no corporeall substance, that he was voyd of all bodily shape. Of the which opinio was *Theophilus* Bishop of Alexandria so that in the hearing of the wholl congregation he inveyed bitterly agaynst suche as attributed vnto God the forme of man where he proued that he had no bodye at all. The worshippers of Ægypt vnderstandinge of this lefte theyr religious houses, came to Alexandria, flocked about *Theophilus*, condemned him for a wicked person and soughte to bereaue him of his life. *Theophilus* beinge made priuye vnto theyr conspiracie was wonderfull pensiue, deuised with himselfe howe he mighte escape theyr handes and saue his life. As soone as he came into theyre presence he saluted them curteously and sayde thus vnto them: When that I fasten myne eyes vpon you me thinkes I doe see the liuely face of God. With these wordes the rash heat of the vnruely monkes was delayed. Againe they replie in this sorte: If that be true that thou sayest that the countenance of God is no otherwise then ours, why then accurse the workes of *Origen*. For diuerse of his bookes doe impugne our opinion. But incase thou refuse to doe this, assure thy selfe to receaue at our handes the punishment due vnto the impious and open enemy of God. May sayth *Theophilus* I will doe that which shall seeme right well in your eyes. I pray you be not offended with me for I hate the bookes of *Origen* and thinke them worthie of great reprehension which allowe of them. When he had thus appeased the monkes he sent them away quietly. This question peraduenture had layen in the dust vnto this daye, had it not bene blowen vp & reuiued vpon an other occasion in such sorte as followeth. The religious houses in Ægypt were ouerseene of foure worthy men, *Dioscorus*, *Ammonius*, *Eusebius* and *Euthymius*. These men were naturall bretherne and by reason of the goodly stature of theyr taule bodies they were called Longe. Men they were of greate fame for theyre doctrine and godly trade of life. And therefore at Alexandria they were muche spoken of. *Theophilus* Bishop of Alexandria loued them entirely and made muche of them. Wherefore one of them whose name was *Dioscorus* he in maner constrayned to leaue the deserte and made him Bishoppe of Hermopolis, two of the other he entreated to leade theyr liues with him. The which he coulde hardely with fayre meanes obtayne yet as Bishop he compelled them. The men makinge a vertue of necessitye in so much they coulde not otherwise choose applied themselues about the ecclesiasticall affaires: yet it grieued them very much that they coulde not at theyr pleasure adict themselues vnto the solitary life and the wonted exercise of true Philosophie. When that in processe of time theyr conscience was pricked, perceauinge that the Bishop was sette vpon heapinge and hurdinge vp of moneye and that all his labour tended to gatheringe, they woulde no longer dwell with him but got them into the deserte, affirminge the solitarie life to be farre better then the trade and conuersation vsed in cities. *Theophilus* all the while he knewe not the cause that moued them to departe entreated them earnestely to continewe with him: but as soone as he vnderstoode they abhorred his maner of liuinge he was wonderfullye incensed and promised to worke them a displeasure. When they had made lighte of his threates and departed into the deserte: *Theophilus* as it seemed beinge prone of nature to anger and reuengemente beturred himselfe agaynst them, endeuored by all meanes to worke them mischiefe. And moreouer he beganne to spite *Dioscorus* theyr brother whome he had made Bishop of Hermopolis. It grieued him to the guttes that the worshippers made so much of *Dioscorus* and reuerenced him so highly. Remembring with himselfe that he coulde no kinde of waye molest those godly men vnlesse that he alienated and withdrewe the mindes of such monkes as were subiect vnto theyr gouernemente from fauoringe of them: he wrought such a kinde of feat as followeth. He called to memory that in conferring with thē they had affirmed that God was wont bodye & void of humane forme or figure: for had he ẏ shape of man it would follow necessarily that he could suffer after the maner & guise of man: & that *Origen* w̄ other auncient writers had exquisitely sifted out the trueth thereof. But *Theophilus* for all that he was himselfe of that opinion: yet to the end he might reuenge him of his enemies sticked not to oppugne their syncere opinion & sound doctrine: yea he perswaded many Monkes simple and plaine soules such as were idiotes and diuerse also of them which were altogether vnlearned to cleaue vnto his side. He sent vnto the religious houses of the desert that they shoulde obey neither *Dioscorus* neither his brethren in so much their opinion was that God had no body. For God (saith he) as holy scripture doth witnesse hath eyes, eares, handes and feete euen as men haue. *Dioscorus* and his followeres (sayth he) are of a wicked opinion: they denye with *Origen* that God hath eyes, eares, feete and handes. With this subtle and crafty sleighte he allured to his side many of the religious men: so that there rose much adoe and great dissention among them. Such as were not bewitched but guided themselues aright

Fear maketh Theophilus to forget him selfe.

This Bishop hath more fellowes in the world.

Theophilus to reuenge himselfe of his enemies persecuted his owne opinion. this is a sinne against the holy Ghost.

This heresie was the originall that God the father hathe bene painted like man.

aright cleaued vnto the opinion of *Dioscorus* and *Origen*: but the simpler sort which in deede were the greater number, being kindled with the firie flame of contention, and set against their brethrē, fell for altogether from their sound opinion. Wherfore they were deuided, & reuiled eche other for lewde & impious persons. The cōfederats of *Theophilus* called their brethren *Origenists* & wicked men: againe, the complices of *Theophilus* were called *Anthropomorphits*, by interpretation such as attribute to God the forme of man, so that there rose no small bickering among the monkes, nay it fell out to be a deadly battaile. *Theophilus* perceauinge that his fetches framed at length after his will, went with great power towards the mount Nitria, where their religious houses stoode, and ayded the monkes both against *Dioscorus*, and also against his brethren. The religious men being beset with great daunger, had much adoe to saue their liues.

Anthropomorphits be those heretickes which attribute corpereall substāce vnto God the father.

Cap. viii.

Of the conuenticles & hymnes which both the Arians and the professors of one substance, songe in the night season, & their skirmishing: also how the singing of Antemnes was first ordayned by Ignatius the disciple of Saint Iohn the Euangelist and Apostle.

Iohn bishop of Constantinople was altogether ignorant of the aforesayd great sturre & contention rayſed in the deserts of Ægypt: he was a man that excelled in those dayes for the gift of vtterance, he was also of great estimation. He him selfe augmēted euening prayer, I meane such seruice as vsually is sayd in the night, and that vpon such an occasion as followeth. The *Arians* as we sayd before, had their conuenticles without ẏ walls of the citie in the suburbs. Wherfore when the festiuall meeting throughout euery weeke was come, I meane the Saturday, and the Sunday, vpon which dayes the Christians are wont solemnly to assemble in the church, they (I meane the *Arians*) gathering thē selues together in the porche of ẏ citie gates, songe interchaungeably such songes as they had made them selues, and sauoured of the *Arian* opinion, and this they did almost throughout the whole night. First of all they were wont at the dawning of the daye to goe out at the gates, and to singe Antemne wise such lewde songs through the midds of the citie, vntill they came to the place of their assembled congregation. But in so much they ceassed not to sounde out contumelious sentences against such as fauored the faith of One substance, (for among diuers others this was one: Where be these felowes which affirme three to be but one power?) *Iohn* fearinge lest any of the simpler sorte shoulde be snared, and lest these opprobrious rymes woulde be stumblinge blockes and occasions to fall from the faith: ordayned of the contrary certaine of his owne people, which in like sort shoulde occupie them selues in the nyght in singinge of hymnes, partly for to quell the insolencie of the *Arians*, & partly also for to confirme their owne side in the faith. And for all the meaninge of *Iohn* was good, and his dyfte auaylable, yet the ende proued very troublesome and perillous. For when the hymnes extolled the faith of One substance, and purchased greate maiestie and reuerence, because of the melodious concent and sweete harmonie in the nyght season (for there were siluer candlesticks after the maner of crosses, deuised for the bearinge of the tapers and waxe candels, all which *Eudoxia* the Empresse founde vnto them) the *Arians* flocked together, burned with emulation, and for to reuenge them selues, sett vpon their aduersaries. And because that a little before their side had preuayled and gott the vpper hande, they were then swollen with pride, and egerly bent to take armour, and made no accompt at all of such as fauoured the faith of One substance. Wherefore without further deliberation, on a certaine night they made an vproze. In this skirmiche *Briso* an Eunuch of the Empresse, and a fauourer of the hymnes that were song in the commendation of the clause Of one substance, was taken in the forehead with a stone. diuers of the common sort were slayne of ether side. The Emperour vnderstandinge of this sturre, was wonderfully incensed, gaue the *Arians* strayght commaundement they shoulde openly singe no more hymnes. These things were then in this sort. Now let vs record whence the hymnes that are songe interchaungeably in the church, commonly called Antemnes, had their originall. *Ignatius* bishop Antioche in Syria, the thirde bishop by succession from *Peter* the Apostle, who was conuersant and had great familiaritie with the Apostles, saw a vision of Angells, which extolled the blessed Trinitie with hymnes that were songe interchaungeably: and deliuered vnto the church of Antioche the order and maner of singing expressed in the vision, thereof it came to passe, that euery church receaued the same tradition. So much of Antemnes.

Chrisostome made Antemnes. An. Dom. 404.

Ignatius the disciple of S. Iohn was the first author of Antemnes.

Cap. ix.

Of the Monkes that were called longe, and howe that about them Theophilus biſhop of Alexandria purſued Iohn byſhop of Conſtantinople with deadly hatred, and ſought to depoſe him: howe Epiphanius biſhop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for peruſinge of them.

Shortly after the Monkes left the deſert, and came together with *Dioſcorus* and his brethren vnto Conſtantinople. There came thither alſo with them *Iſidorus*, the great friend ſomtime of *Theophilus*, but then his deadly foe, & ſo became vpon ſuch an occaſion as followeth. *Theophilus* conceauing great diſpleaſure againſt one *Peter* head prieſt in the church of Alexandria, determined to baniſhe him the churche: he charged him that he had receaued into the communion a woman of the hereticall ſect of the *Manichees*, before he had conuerted her. But when *Peter* auouched that he both withdrewe her from that hereticall opinion, and admitted her alſo into the churche with the conſent of *Theophilus*, makinge him priuye therevnto: *Theophilus* ſtomaked the dealing, as if *Peter* had done it in ſpite of him. For he ſayde that he knewe nothing of it. Wherfore *Peter* called *Iſidorus* to witneſſe, that *Theophilus* the biſhop knewe of the womans admiſſion. *Iſidorus* then was at the princely citie of Rome, for *Theophilus* had ſent him vnto *Damaſus* biſhop of Rome, for to reconcile vnto him *Flauianus* biſhop of Antioche. For as many as were of *Meletius* ſide, fell from *Flauianus*, becauſe he kept not his othe, as we ſayde before. *Iſidorus* then immediatly after his returne from Rome, beyng called of *Peter* to beare wittneſſe, affirmed playnly that the woman which had bene of the *Manichees* opinion, was receaued by the conſent of *Theophilus* the byſhop, and that he him ſelfe had miniſtred the communion vnto her. *Theophilus* hearinge this, fretted within him ſelfe for anger, and thruſt them both out of the church. This was ẏ cauſe that made *Iſidore* to accompanie *Dioſcorus* into Conſtantinople: that both in preſence of the Emperour and *Iohn* the biſhop, the ſleyghts and wyles which *Theophilus* practiſed againſt them myght be reuealed. *Iohn* vnderſtanding theſe circumſtances of them, entertayned the men with great reuerence, made them partakers of their common and publique prayers, but he woulde not receaue them into the communion, before that firſte he had thronghly examined their cauſe. When theſe thinges were thus come to paſſe, it was falſely reported vnto *Theophilus*, that *Iohn* both receaued them into the communion, and was alſo ready to take their part. Wherefore *Theophilus* endeuoured with might and mayne, not onely to reuenge him of *Dioſcorus* and *Iſidorus*, but alſo to thruſte *Iohn* beſides his biſhoprick, and therevpon he ſent letters vnto the biſhops throughout euery citie, where he concealed his principall drift, pretending onely vnto them, that he miſliked with the workes of *Origen*, whence *Athanaſius* before his tyme borowed teſtimonies to the confutation of the *Arians*. * Moreouer he reconciled and lynked him ſelfe with *Epiphanius* biſhop of Conſtantia, a citie of Cyprus, with whome aforetyme he had iarred and bene at variance. For *Theophilus* had charged him a litle before, that he thought of God baſely and abiectly, attributing to him ẏ forme or ſhape of man. And for all that *Theophilus* was of this opinion, and accuſed them which beleued that God had the figure of man: yet for the hatred and ſpite he owed vnto others, he denyed openly in word that which he beleeued ſecretly in minde: and linked vnto him *Epiphanius* in the league of friendſhip, who lately had bene his foe, but then as it were repented him of his folly, ioyned with him in one faith and opinion of God. Through his ayde and furtherance he purpoſed to ſummone a Councell at Cyprus, for the condemning and rooting out of *Origens* workes. *Epiphanius* beinge a vertuous and a godly man, was eaſily perſwaded therevnto by the letters of *Theophilus*. To be ſhort, the biſhops of that Iſle aſſembled together, and decreed that thenceforth none ſhoulde reade the workes of *Origen*: moreouer they write vnto *Iohn* biſhop of Conſtantinople, exhortinge him to abſtayne from peruſinge the bookes of *Origen*, requeſting him alſo to ſummone a Councell, and to ratifie the ſame with vniforme conſent of them all. When *Theophilus* had ſnared *Epiphanius* (a man of greate fame and renowme) to his ſide, and perceaued that his fetches nowe framed accordinge vnto his owne deſire, he dealt more boldly, & ſummoned a ſynode within his owne prouince, where (euen as *Epiphanius* had done before) he condēned the workes of *Origen*, which had departed this life about two hundred yeares before him, this was not his principall drifte, but he purpoſed verely to reuenge him this waye of *Dioſcorus* and his brethren. *Iohn* made ſmall accompt of the things

* Cap. 10. in the Greeke. Epiphanius ſome tyme thought that God had a bodie.

A Councell held in Cyprus, where of ſpite through the procurement of Theophilꝰ the bookes of Origen were condēned.

A Synode at Alexādria to the ſame purpoſe.

thinges which *Epiphanius* and *Theophilus* had signified vnto him by their letters, for he occupyed him selfe to the furtherance and profit of the churches, and therin he excelled: as for the conspiracie & mischiefe intended agaynst him, he made very light of it. As soone as it was openly knowen and manifestly perceaued, that *Theophilus* bent all his myght to depose *Iohn* of his bishoprieke, diuers that bare *Iohn* ill will fell a deuising and a forging out of false crimes and accusations agaynst him. Many of the clergie, sundry also of the magistrates which were in great fauour with the Emperour, supposing now they had gotten fit opportunitie to reuenge them of *Iohn*, determined with them selues partly by writinge of letters, and partly also by sendinge of messengers to summone together at Constantinople a great Councell of byshops.

Cap. x.

Cap. 11. in the greeke.

Of Seuerianus and Antiochus the Syrians: howe, and vpon what occasion they fell from Iohn.

Another thinge gaue occasion to encrease the hatred and ill will owed vnto *Iohn*, in suche sort as followeth. There were two bishops by byrth Syrians, which florished at one tyme, the ones name was *Seuerianus*, the other *Antiochus*: the one was bishop of Gabale in Syria, the other of Ptolemais in Phœnicia, both excelled in the gift of vtterãce, but *Seuerianus* although he were learned, yet pronounced he not the Greeke tõgue distinctly neither skilfully, for he spake Greeke as a Grecian, yet pronounced it like a Syrian. *Antiochus* cõming from Ptolemais to Cõstantinople, continewed there a while, and preached with great diligẽce: after that therby he had got vnto him selfe good store of money, he returned home to his owne church. *Seuerianus* hearing that *Antiochus* had got much money by preachinge at Constantinople, was very desirous to doe the like him selfe. He exercised him selfe diligently, he patched together a great companie of boosome sermons, and came to Constantinople. Being there friendly & louingly entertained of *Iohn*, he applied him selfe craftely for a while to please *Iohn*, and gott greate fauour by flatterie. He was much set by, and in great estimation: and as he was highly cõmended for preaching, so in like maner purchased he vnto him selfe great credit with the chiefe magistrates and w̃ the Emperour. In the meane space because that the bishop of Ephesus was departed this life, *Iohn* of necessitie was cõstrained to take his voyage into Ephesus for to chuse there a bishop. After his comming thither when that some would haue this man, & some that man preferred to the rowme, and therupon fell to bitter wordes & contention, whilest that euery one would haue his friend aduaunced to the dignitie: *Iohn* perceauing that they were all set on tumults, and that by no meanes they would be ruled by him, endeuoured to ende the quarell without offending of either side. He assigned one *Heraclides* a deacon of his church, yet borne in Cyprus, to be bishop. With that both parts were pleased, and gaue ouer contention. *Iohn* was faine for this matter to continewe a greate while at Ephesus. In his absence *Seuerianus* had brought his auditors at Constantinople to beare him farre better good will then euer they did before, neyther was *Iohn* ignorant of this, for it was tolde him quickly. When *Serapion*, of whome I spake before, had signified vnto *Iohn*, that *Seuerianus* had deuided the churches, he forthwith was kyndled with the flame of contention. Wherefore when as he had not fully ended all such thinges as he determined with him selfe (for he had depriued both the *Nouatians*, and such as celebrated the feast of Easter the fourteenth day of the moneth, of many churches) he returned to Constantinople, and applyed him selfe after his vsuall maner vnto the ouersight of the ecclesiasticall affayres. The insolent disdayne and hautie stomacke of *Serapion* was intollerable, for he bouldened him selfe vpon *Iohn*, and inueyed contumeliously without all modestie and shamefastnesse agaynste all men, which turned to the encrease of the spite and hatred borne vnto *Iohn*. Moreouer when *Seuerianus* on a certaine tyme came to the place where *Serapion* sate: *Serapion* gaue him not the honor and reuerence dewe vnto a bishop, neyther rose vp, in so doing he declared that he regarded not the person of *Seuerianus*. This contempt and disdayne of *Serapion* was not taken patiently of *Seuerianus*, for he exclaimed against him in these wordes: If *Serapion* dyeth a Christian, then was Christ neuer incarnate. *Serapion* tooke this as a fitte occasion ministred vnto him, made *Iohn* to become his foe, whilest that he concealed the firste sentence, to wete, If *Serapion* dyeth a Christian, and repeated the later, to wete, that Christ was neuer incarnate, affirming ẏ he heard it of *Seuerianus* owne mouth. And to the end he would iustifie the reporte, he brought forth men of his owne degree and callinge to testifie that they

An olde custome to take money for preaching, if the gayne were not sweete I warrant you at this day the custome would be lest

Heraclides. b. of Ephesus.

Seuerall functions haue seuerall reuerence.

heard the wordes. To be ſhort, *Iohn* without any more adoe baniſhed *Seuerianus* the citie. *Eudoxia* the Empreſſe vnderſtanding of the circumſtance founde great fault with *Iohn*, cauſed *Seuerianus* to be ſent for out of Chalcedon in Bithynia, who came immediately. *Iohn* kept him ſelfe ont of his companie, he woulde not be brought with any mans entreatie and perſwaſion to become friendes with *Seuerianus*. At length when that *Eudoxia* the Emperours mother in the Apoſtles churche, had thrown her ſonne *Theodoſius* the Emperour (who though he were then of tender yeares, yet gouerned he ỳ common wealth with good ſucceſſe, and proſperous ouerſight) at the feete of *Iohn*, and craued of him with ſolemne proteſtations, that of all loue and friendſhip he woulde not denye her requeſt: with muche adoe he was wonne to embrace *Seuerianus* agayne. But for all that outwardly they bare a ſhewe and a countenance of friendſhip: neuertheleſſe inwardly they continewed their ſpite and hatred one towards the other. The cauſe that deuided *Iohn* and *Seuerianus* was in ſuch ſort.

Cap. 12. in the Greeke.

Cap. xi.

Howe that Epiphanius comming to Conſtantinople, celebrated the communion, & gaue orders without the licence of Iohn, therein to gratifie Theophilus.

Shortly after, *Epiphanius* the biſhop came from Cyprus to Conſtantinople, at the requeſt of *Theophilus*, and brought thither with him the decree of the biſhops, where he had not excommunicated *Origen*, but onely condemned his bookes. Wherefore after his comming into the church of *Sainct Iohn*, which was not farre from the walls of the citie, he celebrated the cõmunion, made a deacon, went forth out of the churche, and came to Conſtantinople. When that *Iohn* had inuited him, requeſting he woulde take a peece of a lodging with him, he for to feede the humor of *Theophilus*, refuſed his curteſie, and tooke vp an Inne by him ſelfe. After that he had called together the biſhops which then by chaunce were at Conſtantinople, he read in their hearinge the decree, where he had condemned the workes of *Origen*. Of the bookes I haue nothing to ſay, but thus muche, that it pleaſed *Epiphanius* and *Theophilus* to condemne them. Of the byſhops ſome for reuerence of *Epiphanius* ſubſcribed vnto the decree: ſome other denyed it vtterly. Of which number *Theotimus* biſhop of Scythia made *Epiphanius* this anſwere. I of myne owne part, *ô Epiphanius* will not ſo much iniurie the man, who is departed to reſt many yeares agoe: neither dare I preſume once to enterpriſe ſo haynous an offence, for to condemne the bookes whiche our auncetors haue not condemned, ſpecially ſeeyng I vnderſtande not as yet, neither read any parcell of the doctrine within contayned. And when that a certaine booke of *Origen* was brought forth, he read it, and ſhewed there the interpretation of holy ſcripture, agreeable vnto the faith of the catholicke churche: laſt of all he concluded with theſe wordes: They that reprehende theſe things, doe no leſſe then miſlike vvith the matter vvhereof theſe bookes doe intreat. This was the anſwere of *Theotimus* vnto *Epiphanius*, a man he was of great fame both for ſound doctrine, and godly conuerſation.

Theotimus biſhop of Scythia.

Cap. 13. in the Greeke.

Cap. xii.

A kinde of Apologie in the behalfe of Origen.

In ſo much that many were drawen headlong through the procurement of malicious ſclaunderers, much like a blaſt of hurlwinde, to reuile *Origen*, it ſhall not be amiſſe to ſaye ſomewhat of them. Obſcure men, odde felowes, ſuch as haue no pythe or ſubſtance in them, to the ende they myght become famous, goe about moſte commonly to purchaſe vnto them ſelues glorie and renowme by diſprayſing of ſuch men as farre excell them in all rare and ſingular vertues. Of which ſort of backebiters firſt I remember *Methodius* biſhop of Olympus, a citie of Lycia: next *Euſtathius*, who for a while was biſhop of Antioch: thirdly *Apolinarius*: laſt of all this *Theophilus*. This meſſe of raylers (if I may ſo tearme them) fell a ſclaũdering of *Origẽ*, neither yet all for one thing. One charged him with this, an other with that, wherby they all ſeuerally declared vnto the world, that they allowed wholly all ſuch thinges in him as they had not reprehended by name. For in as much they blamed him ſeuerally for ſeuerall doctrine, it appeareth they tooke that for trueth in him, which they concealed and miſliked not withall: and they approued in very deede that which they denyed not in worde. *Methodius* though at the beginning he inueyed bitterly againſt *Origen*, yet afterwardes as it were by way of recantation he extolled him vnto the ſkies in that dialogue, which he intitled Zeno. Their reuiling in myne opinion encreaſed the renowme & fame of *Origen*.

In the marge of the greeke copie there was written as followeth: *VVe haue to learne that the fift generall Councell condemned both Origen & his vvorkes. But this hiſtoriographer vvas before the thirde.*

For

For while they charged him with haynous crimes, as they thought, and yet findinge no faulte with him as touchinge the blessed Trinitie: they are witnesses themselues that he was of ẏ right and sound faith. Euen as these men being not able iustly to accuse him, beare witnes ẅ him of his true beliefe: so *Athanasius* voyd of all partialitie, a zealous maintayner of the clause Of one substance, alleageth him for a witnesse of his faith in the oratious which he wrote to the cõfutation of the *Arians*, citeth his words for testimonies among his workes, & sayth thus of him. That notable man & that paynfull writer *Origen*, confirmeth in plaine words the faith & opinion we haue of the sonne of God, in that he auoucheth him to be coeternall with the father. Wherefore such as go about to reuile *Origen*, they vnwares doe sclaunder *Athanasius*, which highly commended him. Thus much by the way of *Origen*, and nowe againe to the storie.

Athanasius testimony of Origen.

Cap. xiii.

Cap. 14 in the greeke.

How that Iohn sent for Epiphanius to come vnto him, and charged him that he had behaued himselfe contrary to the canons of the church: after they had brawled a while together, Epiphanius returned homewards.

Iohn at the first tooke not the matter very grieuously, for all that *Epiphanius* contrary to the canon had made a Deacon in his church: but requested him to accept as a simple lodging a peece of the bishops pallace. *Epiphanius* answered him in this sorte: I will neyther lye with thee, neyther praye together with thee, vnlesse thou both banishe *Dioscorus* with his brethren out of the citie, and also subscribe with thine owne hande vnto the decree which condemneth the workes of *Origen*. When that *Iohn* paused vpon the matter, and sayde that he ought not rashly, neyther without good aduisement determine any thinge of that matter, afore that he had generally examined, and that narrowly, the whole circumstance: the aduersaries of *Iohn* set *Epiphanius* otherwise on worke. For at the celebration of the blessed and holie Communion in the churche commonly called the Apostles, they sette *Epiphanius* in the myddest: they cause him in the open audience to condemne the workes of *Origen*, to excommunicate *Dioscorus* and his brethren, lacke of all to rebuke *Iohn* for takinge of their parte. When *Iohn* hearde of this, he sent vnto *Epiphanius*, who the daye followinge was at churche, this message by *Serapion*: *Epiphanius*, thou doest manie thinges contrarie to the Canons: firste in that thou hast presumed to make ministers vvithin my Dioceese: secondly in that thou hast ministred the Communion of thyne ovvne heade vvithout my licence: agayne in that thou dyddest refuse it vvhen I requested thee, and novve thou doest it of thy selfe. VVherefore take heede lest the people stomacke thy dealinge, and befall on an vprore, if ought come amysse thou hast thy remedie in thy hande. *Epiphanius* receauinge this message, was stricken with sodayne feare, left the church, inueyed bitterly agaynst *Iohn*, and tooke shippinge towards Cyprus. The reporte goeth, that as he went downe to the rode to take shipping, he prophecied thus of *Iohn*: I hope thou shalt neuer dye a bishop, & that *Iohn* answered him thus againe: I hope thou shat neuer come aliue into thy contrey. Whether they that told mee these things, reported truely, I am not able to say: but sure I am that it fell to ether euen as eche one wished to the other. For neyther came *Epiphanius* aliue to Cyprus, (he dyed on the seas by the way) neyther dyed *Iohn* a bishop, for he was deposed and banished the church, as hereafter shall more manifestly appeare.

The message which Chrysostome sent vnto Epiphanius.

The cõtention betwene two auncient fathers, Epiphanius. b. of Cõstantia in Cyprus, and Iohn Chrysostome. b. of Constantinople.

Cap. xiiii.

Cap. 15. in the greeke.

Howe that after the departure of Epiphanius, Iohn made a sermon agaynst all women, which made both the Emperour and the Empresse to summone a Councell at Chalcedon, where Iohn was deposed: In his absence the people made much adoe, & to appease them Iohn is called home to Constantinople againe.

As soone as *Epiphanius* had hoysed vp sayle, report came vnto *Iohn* that *Eudoxia* the Empresse had bolstered *Epiphanius* against him, he beinge very hot and a hasty man of nature, euer ready for his gift of vtterance did so serue him, immediatly went vp into the pulpitt, made a whole sermon in the dispraise of all women. The multitude tooke it in the worst part, as if therby he had determined secretly to pay home ẏ Empresse. The sermon was borne away of ill-willers and brought to the Emperour: the Empresse also hearinge therof, complayned vnto the

Chrisostome made a sermon against all women.

Emperour, that therein she was contumeliously dealte withall, and that the reproche thereof redounded also vnto him. Wherfore she worketh through *Theophilus* to summone a councell against *Iohn*, *Seuerianus* likewise went about the same, neither was the dealing of *Iohn* towards him as yet gone out of his stomacke. Shortly after *Theophilus* came thither, who called together at the Emperours commaundement many bishops out of diuers cities. But aboue all other men they came thither apace, which for diuers quarells owed *Iohn* a displeasure. They also came thither whome *Iohn* had deposed & put by their bishopricks. for he had depriued many of the bishops in Asia in the voyage he made to Ephesus, at what time he made *Heraclides* bishop. wherfore w̄ one cōsent they meete all at Chalcedō a citie of Bithynia. At that time *Cyrinus* an Ægyptiā borne, being bishop of Chalcedō, inueyed bitterly against *Iohn* in presence of all ꝑ bishops, he reported of him ꝑ he was a wicked mā, that he was an arrogāt & a sollyne bishop. the rest of ꝑ bishops were glad of that. But *Maruthas* bishop of Mesopotamia trode against his will on *Cyrinus* foote, and hurt him sore. The broise so encreased & pained *Cyrinus* so much, ꝑ he could not goe w̄ the rest of the bishops to Cōstātinople, but tarved behind at Chalcedō, the rest sayled to Cōstantinople. When as none of ꝑ clergie of Constantinople went forth to meete *Theophilus*, neither exhibited vnto him the accustomed honor and reuerence, (for then all begaune to hate him) the mariners of Alexandria, who then by chaunce were there, and had brought corne to Constantinople, went to meete him, and receaued him with gladsome shoutes. He went not to the house of prayer, but vnto the Empresse pallace called Placidia. Then the aduersaries of *Iohn* went about to forge many false accusations agaynst him, they brabble no longer about the bookes of *Origen*, but they take other absurde matters in hande. When these thinges were thus adoynge, the Bishops assembled together in the suburbs of Chalcedon in a place called the Oke: immediately they cite thyther *Iohn* for to answere vnto such crimes as he was charged withall. Besyde him they charge *Serapion*, *Tygris* the Eunuche priest, and *Paulus* the reader (for they were also accused) to appeare before them. When *Iohn* had excepted agaynst such as had cited him thither, as his open enemies, he appealed from them vnto a generall Councell: they without any other circumstance called him foure tymes. And seeyng that he would not come, but sent them still the same answere: they proceeded against him, they condemned and deposed him of his bishoprick, for no other crime but because he being cited would not appeare. When tydings thereof about euentyde were brought to Constantinople, the whole citie was on an vprore. Wherefore they watched all nyght, they would not suffer him to be thrust out of the churche, they exclaimed that his cause ought to haue bene hearde in a greater assemblie of Bishops. But the Emperours commaundement was, that as soone as he were remoued, he shoulde be conueyed to exile. This beyng knowen for certayntie, *Iohn* the thirde day after his deposition, about noone vnknowinge to the multitude (for he was loth there shoulde be any adoe for his sake) yeelded him selfe voluntarily into the handes of his aduersaries, and so went awaye. * The people were all sette on fyre sedition, and as it commonly falleth out in suche hurlyburlies, many of them which aforetyme pursued him with deadly hatred, then chaunginge theyre mind, pitied his case: many others who lately desired to see his depriuation, reported then that he was craftely dealt withall, and falsely accused. Many cryed out agaynste the Emperour, and exclaimed at the Councell: but aboue all others they inueyed agaynst *Theophilus*, who was knowen to haue bene the author of all that treacherie and malicious sclaunders raysed of *Iohn*. For the cōspiracie and wayte he layd for *Iohn* could no longer be concealed. and though it was diuersly found out, yet specially in that he cōmunicated with *Dioscorus* and his brethren called Longe, immediatly after the deposition of *Iohn*. *Seuerianus* also as he preached in the church, thought now he had fit opportunitie geuen him to inuey against *Iohn*: he sayde playnely though *Iohn* were conuicted of no crime, yet was he iustly deposed for his insolent and hautie behauiour: that all sinnes were to be forgiuen, yet as holy scripture bare witnesse, that God resisted the proude. With the hearinge of these and suche lyke contumelious phrases recited, the people was the more prone to contention. Wherefore the Emperour in all the hast caused *Iohn* agayne to be sent for, and to returne to Constantinople. *Brisо* being the messenger (he was an Eunuche of the Empresse) found him at Prenetum a mart towne ouer agaynst Nicomedia, and brought him to Constantinople. But for all he was thus called home from exile, yet purposed he with him selfe not to treade within the citie, afore he were proued and founde innocent by the censure of the hygher Iudges, therefore he continewed a whyle in the suburbes called Marianæ. When that he lyngered from returnynge into the Cytie, the multitude tooke it grieuously, and

The coūcell of Chalcedō for the deposing of Chrysostome.

Chrysostome exiled.

*Cap. 16. in the Greeke.

Chrysostome returneth frō exile.

and forthwith fell a reuilinge of the Magistrates. Wherefore of necessitie he was constrayned to come home: the people went forth to meete him, they bring him to the church w great reuerence, they request him to continew their bishop, and thencefoorth after the vsuall maner to praye for the peace and prosperous estate of the church of God. When that he refused so to doe, and pleaded for him selfe, that it must not so be afore his cause were hearde of indifferent Iudges, & the deposers had chaunged their mind & absolued him: they were the more desirous, for they longed to see him stalled againe in the bishops seae, and preache afreshe vnto the people. To be short the people compelled him so to doe. When that *Iohn* was placed in the bishops seate, and prayed after the accustomed maner for peace vnto the people and congregations throughout the worlde: he was constrayned also to preache. The which thinge ministred occasion vnto the aduersaries to accuse him againe, although for a while they suffred it to lye for deade.

Cap. xv.

Cap. 17. in the Greeke.

Howe that when Theophilus woulde haue Heraclides matter hearde in his absence, and Iohn resisted it: the citizens of Constantinople and Alexandria went together by the eares, so that Theophilus with other bishops was fayne to leaue the citie and flye away.

In the meane space *Theophilus* went craftely aboute for to call into question the consecratinge of *Heraclides*: to the ende he myght thereby, if it were possible, finde matter to charge *Iohn* afreshe, and so to depose him the seconde tyme. *Heraclides* for all he was not present, yet they proceede againste him: they laye to his charge, that he had iniustly punished certaine persons, imprisoned them, last of all lead them throughout the open streetes of Ephesus to be ignominiously derided. When *Iohn* made answere, that of ryght no man ought to be iudged in his absence, without the presence of the partie, and the hearinge of his owne cause: the people of Alexandria urged very earnestly that the accusers of *Heraclides* were to be hearde, for all he him selfe were absent. Herevpon there rose greate strife and contention betweene the citizens of Constantinople, and the inhabitants of Alexandria. And while they skirmishe one with the other, many were sore wounded, and diuers also presently dispatched. When the heate of this combatt was past, and the trueth come to light, *Theophilus* gott him in all the hast to Alexandria, the other bishops ranne likewise away, fewe onely excepted which helde with *Iohn*, and repaired euery one to his owne bishopricke. After that these thinges were thus come to passe, euery man was readie to speake ill of *Theophilus*. The hatred grew and increased agaynst him dayly, because he sticked not studiously to peruse the workes of *Origen* secretly, though openly he condemned them. And being demaunded why he made so much of the bookes he had lately condemned: his answere was, that the bookes of *Origen* were like meddowes clad with euery kinde of flowers: therefore (sayeth he) if I finde in them ought that is good, I cull it out, if otherwise briers or brambles, I sett nought by them, because of their prickes. This was the answere of *Theophilus*, when he called not to remembrance the saying of the wise man: that the wordes and counsells of sages resemble very much prickinge thornes, and that such as are touched therewith, ought not to kicke agaynste the pricke. The aforesayde causes made *Theophilus* to be hated of all men. *Dioscorus* Bishop of Hermopolis, one of these religious men which commonly were called Longe, departed this lyfe shortly after the departure of *Theophilus* into Alexandria, and enioyed an honorable funerall at the Church called the Oke, where the Councell was summoned for the hearinge of *Iohns* cause. *Iohn* gaue him selfe wholly to teache and to preache vnto the people: he made *Serapion*, who had procured vnto him great hatred, bishop of Heraclea a citie of Thracia.

Eccleſiaſtes. 12

Cap. xvi.

Cap. 18. in the Greeke.

Howe the picture of Eudoxia was erected all of siluer with playes and spectacles: Iohn reprehended the authors that did the whole, & was therfore banished.

Shortly after such thinges as followe ensued. A siluer picture (couered with a mantell) of *Eudoxia* the Empresse was set vp vpon a pillour of redd marble. The place of this erected pillour was not very nygh the church called VVisdome, neither very farre of, onely the broade streete went betwene the picture & the church. There were cõmon playes & showes (as the maner

was) celebrated. *Iohn* ſuppoſing verely that theſe things redounded to the great ſclaunder and infamie of Chriſtian religion, not forgetting his wonted audacitie and libertie of ſpeache, prepared him ſelfe for the authors therof: and in ſteede of the exhortation he ſhould haue vſed to the perſwaſion, or rather the reformation of the princes and magiſtrates, he ſkoffed with nipping tauntes at ſuch as had cauſed thoſe vanities to be ſolemnized. The Empreſſe likewiſe applying theſe things to her ſelfe, ſuppoſing that all was vttered to her diſgrace and reproche, procured an other Councell of biſhops to be called together againſt him. *Iohn* vnderſtanding of this, made that famous & notable ſermon in the church, which beginneth in this ſort: *Herodias* rageth afreſhe, ſtomacketh anewe, daunceth againe: ſeeketh as yet the head of *Iohn* in a platter. This ſermon made the Empreſſe mad, ſet her on fire againſt him. Not long after the biſhops met there together, *Leontius* biſhop of Ancyra in Galatia the leſſer: *Ammonius* biſhop of Laodicea a citie in Piſidia: *Briſo* biſhop of Philippis in Thracia: *Acacius* biſhop of Berœa in Syria, wᵗ diuers others. The accuſers which lately charged *Iohn* with haynous crimes, are nowe brought forth before theſe biſhops. *Iohn* truſting to the iuſt dealing of the biſhops, requireth of them that the accuſations may indifferently be examined. By that time the feaſt of our ſauiours natiuitie was come on which day ye Emperour went not to the church after the wonted maner, but ſent *Iohn* this meſſage: that he would not communicate wᵗ him, before he had cleared him ſelfe of the crimes layd to his charge. And when as the accuſers ſeemed to miſtruſt them ſelues, & that *Iohn* through the vprightnes & equitie of his cauſe boldened him ſelfe: the biſhops then preſent affirmed they ought not to examine any other offence ſaue only whether he of him ſelfe had take poſſeſſion of the biſhoprick after he was depoſed, without the ſentence & admiſſion of a councell. When *Iohn* made anſwere ye he had the conſent of fiftie biſhops which cōmunicated wᵗ him, *Leontius* replied againſt him. but more (ſaith he) in the coūcell withſtoode thy admiſſion. Againe when *Iohn* ſayd that the canon which cōtained ſuch a clauſe appertained not vnto their churche, but was to be executed where ye *Arians* did raigne (for ſuch as aſſembled at Antioch to roote out ye faith of one ſubſtance, layd downe ye canon againſt *Athanaſius*) they neuertheleſſe makinge no accōpt of his anſwere, proceeded & gaue ſentence againſt him, not weying with thē ſelues that ſuch as were authors of this canon were alſo depoſers of *Athanaſius*. Theſe things were done a litle before Eaſter. Then alſo the Emperour ſent vnto *Iohn*, ye he had no authoritie to go into the church, inſomuch he was depoſed & condemned in two ſeuerall councells. Wherfore *Iohn* gaue ouer executing of the eccleſiaſticall function, & refrained from going into the church. Immediatly alſo ſuch as fauored him departed ye churche, they keepe Eaſter in the cōmon bathes called Cōſtantianæ, together with many biſhops, prieſts, & other eccleſiaſticall perſons, who thencefoorth becauſe of their ſeuerall conuenticles were called *Iohannits*. For the ſpace of two moneths *Iohn* was neuer ſeene abrode, vntill ye by the Emperours cōmaundemēt he was brought to exile, & ſo at length being baniſhed the church, he was bereaued of his contrey ſoyle. The ſame day certaine of ſuch as were called *Iohannits*, ſet the church on fire, with that the eaſterne wind being vp, blew the flame into the ſenatours court, & ceſſed not from burning, vntill all was cōſumed to aſhes. This was done the twentieth of Iune, in the ſixt Conſulſhip of *Honorius*, the which he enioyed together wᵗ *Ariſtænetus*. For which conſpiracie & treaſon what heauy penalties & grieuous puniſhments *Optatus* gouernour of Conſtantinople, in religion a pagane, and therfore a ſore plaguer of Chriſtians made them endure, I thinke it beſt to ouerſkip them with ſilence.

A Councell aſſembled at Conſtantinople for the depoſition of Chryſoſtome

Such as cleaued to Iohn Chryſoſteme were called Iohannits.

Cap. 19. in the Greeke.

Cap. xvii.

Howe that after the depoſition of Iohn, Arſacius was made byſhop of Conſtantinople. of Cyrinus byſhop of Chalcedon, that was payned with the ſore foote, and of the death of Eudoxia the Empreſſe.

Arſacius an old man aboue the age of foureſcore yeares, who ſometime gouerned the biſhopricke of Conſtantinople before the dayes of *Iohn*, was ſhortly after made byſhop of that ſeae. In his time when as the church enioyed greate eaſe and quietneſſe, by reaſon of his ſingular modeſtie and meeke behauiour: *Cyrinus* biſhop of Chalcedon, whoſe foote *Maruthas* biſhop of Meſopotamia had trode on and hurt againſt his will, had ſuch infortunate ſucceſſe, ye his foote rotted of the brotſe, and therfore of neceſſitie he was cōſtrained to ſaw it of. Neither ſuffred he that once, but twiſe and oftenner toe. For the putrefaction ranne ouer his whole bodie, and fell at length into his other foote: then was he fayne to loſe both. I haue therefore remembred theſe things

thinges because it was rife in euery mans mouth that *Cyrinus* suffered this plague or punishment for reuiling of *Iohn*, and terming him (as I sayd before a stuburne Bishop. Againe when as great haile (the bignesse whereof was not remembred to haue bene seene before) fell in the suburbes of Constantinople ỳ thirtieth day of Septembre & the aforesayd Consulship: ỳ report likewise went that it was a token of Gods wrath for the deposition and banishment of *Iohn*. The death of the Empresse which followed immediatly after confirmed this rumor, for she departed this life the fourth day after the fall of this haile. Some there were also which sayd that *Iohn* was iustly deposed: because that in the voyage when he made *Heraclides* Bishop of Ephesus, he thrust many out of their Churches, namely the Nouatians, and such as celebrated the feast of Easter the fourteeneth day of the moneth with many others both in Asia and in Lydia. But whether *Iohn* was iustly deposed as they said which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and sclaunderous reports: last of all whether the haile and the death of the Empresse were signes of Gods high displeasure for banishing of *Iohn*: or whether they happened for some other causes God alone knoweth which searcheth the secrets of mans hart, and pronounceth hereof the right sentence of iust iudgement. I of myne owne parte committed to writing such things as then were rife in euery mans mouth.

Cyrinus was plagued for reuiling of Chrysostome.

Great haile in token of Gods wrath.

Cap. xviii.

Howe that after the desease of Arsacius, Atticus was chosen Bishop of Constantinople.

Cap. 20 in the Greeke.

Arsacius continewed not Bishop very long, for the yeare following to wit in the second Consulship of *Stilicon*, but the first of *Anthemius* and the eleuenth of Nouembre he departed this life. When that the election of a bishop fell out to be a troublesome peece of worke, and the contention endured a very long time: the next yeare after in the sixt Consulship of *Arcadius*, and the first of *Probus*, *Atticus* a godly mã, by birth of Sebastia in Armenia, by order a religious man, trayned in the monasticall discipline from his youth vp, of meane knowledge yet of singuler wisedome naturally ingrafted in him, was chosen bishop of Constãtinople. but of him more hereafter.

Arsacius.

Atticus.

Cap. xix.

Howe that Iohn Bishop of Constantinople died in exile.

Cap. 21. in the greeke.

Iohn being banished his Churche & bereaued his contrey people died in exile at Comanum situated vpon the sea *Euxinus* the foureteeneth of Nouembre, the seuenth Consulship of *Honorius*, & the seconde of *Theodosius*: a man he was (as I sayd before) more lead with heate of burning choler then ruled by ciuill curtesie, and because he was a man of wonderfull boldnes he vsed liberty of speach and had tongue at will. I can not verily but wonder at him, why he addicting him selfe so much to temperance, taught in some sermons that temperance was in maner to be sett at nought. for when as by the councell of Bishops there was admission left and pardon graunted for such as had once fallen after baptisme to be receaued againe after repentance into the Church: he sticked not to say, If thou fall a thousand times & repent thee of thy folly come boldly into the Church. for which doctrine besides that he was misliked of many his familiars: yet was he ratled of *Sisinius* the Nouatian Bishop which wrote a booke against that saying of his. but these thinges were done a litle while agoe.

Chrysostome dieth in exile Anno Dom. 412

The saying of Chrysostome.

Cap. xx.

Of the conference had betwene Iohn Bishop of Constantinople and Sisinius the Nouatian.

Cap. 22. in the Greeke.

Here occasion is offred to say somewhat of *Sisinius*. A man he was (as I haue remembred often times before) very eloquent and a profounde Philosopher: and as he was a skilfull disputer so was he also a cunning interpretor of holy scripture, so that for his notable witt *Eunomius* the heretick refused oftentimes to reason with him. He was no spare man of diett but liberall and a great spender, yet with good order and temperancie. He seemed riotous & to exceede in sensualitie partly in that he arayed him selfe in white, and partly for bayning him selfe twise a day. When he was demaunded on a certaine time why he being a Bishop bayned him selfe twise a day, his answere was: because I can not doe it the thirde tyme. At an other time going of reuerence to visite *Arsacius* the Bishop, one of *Arsacius* familiars asked of him why he vsed such atyre as was vncomely for a Bishop? and where he founde written that a Priest ought to weare white?

tell thou me (ſayth he) firſt where it is written that a Biſhop ſhoulde weare black. And when as the other muzed what anſwere he ſhoulde make, *Siſinius* preuented him and ſayd: thou art not able to ſhewe me that a Biſhop ought to goe in black, but I am able to alleadg *Solomon* for my ſelfe where he ſayth: let thy garments be white. *Eccleſiaſtes. 9.* Againe our Sauiour as we reade in the Goſpell woze white, and mozeouer he ſhewed vnto his Apoſtles *Moſes* and *Helias* clad in white. *Luc. 9.* With theſe and other ſuch like anſwers he bzought all that heard him into great admiration. When that *Leontius* Biſhop of Ancyra in Galatia the leſſer had depziued the Nouatians of a certaine Church and then as it fell out remayned at Conſtantinople, *Siſinius* went vnto him requeſting him to reſtoze them their Church againe: *Leontius* in a great chafe made him this anſwere: It is pity that you Nouatians ſhoulde enioy ere a Church inſomuch you take away repentance and depziue men of the benefitts which God hath beſtowed vpon them. After that *Leontius* had vttered theſe with other ſuch like ſentences to the repzehenſion of the Nouatians, *Siſinius* replied: no man repenteth moze then I. why ſayth *Leontius* and how doeſt thou repent? becauſe ſayth *Siſinius* that euer I ſaw thee. Againe when *Iohn* the Biſhop had taunted him and ſayde that one citie coulde not holde two Biſhops, his anſwere was, no moze it doth not. *Iohn* taking this anſwere in ill part ſayd againe, I ſee thou wilt be Biſhop alone: Not ſo (ſayth *Siſinius*) but with thee alone I am not Biſhop though others doe ſo take me. *Iohn* being grieued with this anſwere tolde him againe: I will forbid thee to preache for thou art an hereticke. *Siſinius* replyed merily in this ſozte: then will I doe thee a good turne if thou eaſe me of ſo great a labour. *Iohn* was ſomewhat pleaſed with that anſwere and ſayd: Nay then I will not ſtay thee from preaching if it be a griefe vnto thee. ſo witty and ſo pleaſaunt was *Siſinius* in his anſweres, it were to longe to rehearſe all his pithye ſayinges and ſage anſwers. Wherefoze I thinke it ſufficient in theſe fewe lynes to declare what kinde of man he was. Thus much further I am able to auouch that by the repozt of all men he excelled for learning all the Biſhops which ſucceeded him, count all one after an other: and therefoze was he much made of and in great eſtimation, yea the chiefe Senatours made great accompt of him and had his vertues in admiration. And for all he wzote many bookes and furniſhed them with rhetozicall phzaſes and poeticall ſentences: yet was he commended moze for pzonouncinge then for penning. for he had a notable grace in his countenance, boyce, behauiour, & loke, with all other his bodily geſtures for the which he was honozed of all ſects and religions, but aboue all others of *Atticus* Biſhop of Conſtantinople. So farre by occaſion of *Siſinius*.

Cap. xxi.

Of the death of Arcadius the Emperour.

Shoztly after the death of *Iohn*, the Emperour *Arcadius* departed this life, a quiet and a curteous man he was, who in the latter ende of his life was thought to be a very godly man, bpon ſuch an occaſion as foloweth. In Conſtantinople ther is a great pallace called Carya, & in the pozche there ſtands a hazell on the whiche, repozt goeth that *Acacius* the Martyz was hanged. Wherefoze there was a Church erected at that tree: the Emperour paſſing by was deſirous to ſee it, went in, and after he had ſayd his pzayers came fozth againe. All the pariſh ranne fozth to ſee the Emperour: ſome left their houſes and tooke bp their ſtanding in the open ſtreete, thinking verily to ſee the Emperours face as he paſſed by with all his pozt and trayne: other ſome followed the Emperour out of the Church vntill that both men, women and childzen had all gone out of the houſe which adioyned vnto the Churche. they were no ſooner gone but the houſe where they had flocked together fell downe. Immediatly the fame of the Emperour was ſpzed abzoad with great admiration that ſo great a multitude of people was ſaued by the meanes of his pzayers. the end of that was in this ſozt. *Arcadius* leauing behinde him his ſonne *Theodoſius* of the age of eyght yeares departed this life, in the Conſulſhip of *Baſſus* and *Philip*, the firſt of May, the ſeconde yeare of the two hundzeth nynety and ſeuenth Olympiad. He raygned together with his father *Theodoſius* the ſpace of thirteene yeares, and beginning with the one and thirty yeares of his age, he raygned foureteene yeares after the deſeaſe of his father. This booke conteyneth ỹ hiſtozy of twelue yeares and ſix moneths.

Arcadius the Emperour died Anno Dom. 412.

The ende of the ſixt booke of Socrates Scholaſticus.

THE SEVENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. I.

Howe that after the death of Arcadius the Emperour who left his sonne Theodosius of the age of eyght yeares, Anthemius the Lieuetenant tooke the gouernment of the Empire.

After the desease of *Arcadius* the Emperour, being in the moneth of May and the Consulship of *Bassus* and *Philip*. his brother *Honorius* tooke the rule of the West parts of the empire, and *Theodosius* the yonger the sonne of *Arcadius* being eyght yeare olde gouerned the East parts of the world by the direction of *Anthemius* his chiefe Magistrate. This *Anthemius* was Nephewe to *Philip*, which in the tyme of *Constantius* thrust *Paulus* the Bishop out of the Churche and placed *Macedonius* in his rowme. The same man compassed the citie of Constantinople with a strong wall: he seemed and was verily a man accompted among the wisest sort of that age: he neuer tooke any thing in hande without good aduisement: he would conferre with some of his familiers of the busines he went about, but aboue all others he vsed the aduise of *Troilus* the Sophist, a man very wise, of great experience and singuler pollicie: he was nothing inferior to *Anthemius*, and therefore *Anthemius* retayned him of his counsell in all his affayres.

Honorius.

Theodosius.

Anthemius.

Troilus.

Cap. II.

Of Atticus Bishop of Constantinople,

When the Emperour *Theodosius* went on the eyght yeare of his age, the thirde yeare of *Atticus* bishop of Constantinoples consecration the which he enioyed with great commendation was expired: a man he was (as I sayd before) of meane learning yet in life godly and of great wisedome and therfore the Churches in those dayes encreased and florished exceedingly. He reconciled not onely such as were fauorers of his owne faith but also made the hereticks to haue his wisedome in admiration: whome he would in no wise molest but after that he had ratled them againe he woulde shewe him selfe louing and amiable towards them. He was a painfull student for he bestowed great labour, he spent the greater part of the night in reading ouer the workes of auncient writers, in so doing there was no grounde of philosophy, no quirck in sophistrie that coulde blanke or astonish him. He was gentle and curteous vnto such as conferred with him, and with the sorowfull he seemed to sorowe him selfe, In fewe wordes, he became (as the Apostle writeth) all vnto all men. First as soone as he was made Priest, the sermons which with great labour he framed together, he learned out of the booke and pronounced in the Churche. In processe of tyme by dayly exercise and greate diligence he so boldned him selfe that he preached extempore, his maner of teaching was very plaine. his Sermons were so simple that the auditors thought them not worthy the bearing away, neyther the writing in paper to the knowledge of the posterity following. Thus much of his conditions, behauiour, learning, and gift of vtterance, now to the history of that tyme.

1. *Corinth.* 9.

Cap. III.

Of Theodosius and Agapetus Bishops of Synada.

Theodosius Bishop of Synada a citie of Phrygia pacatiana was a sore scurge vnto the hereticks (for in that citie there were many of the Macedonian sect) he banished them not onely the towne but also the contrey. Neyther did he this according vnto the rule of the Catholicke Church, which accustometh not to persecute men, neyther with zeale of the right and sincere fayth, but in hope of filthy lucre and foule gayne for to wringe money from the hereticks. Wherefore there was no way that might grieue the Macedonians left vnassayed: he mayntayned his owne clergie against them: there was no deuise but he practised for to afflict them with: he sticked not to bring them in fetters to holde vp their handes at the barre, but aboue all others he plagued

Theodosius a couetous Bishop.

Agapetus a Macedonian fell to embrace the faith of one ſubſtance.

their Biſhop *Agapetus* with ſundry grieſes and vexations. And when as he perceaued that the chiefe Magiſtrats within that prouince were not of autoritie ſufficient and that their commiſſion extended not to the puniſhment of the Macedonians, he gott him in all the haſt to Conſtantinople and ſued out a commaundement of the Lieuetenant of that prouince for the ſharpe correction of them. Whileſt that *Theodoſius* the Biſhop made friends at Conſtantinople for the furtherance of his ſute: *Agapetus* whome I tearmed the Macedonian Biſhop was conuerted and fell to embrace the right and ſound faith. For after he had aſſembled together all the clergie and layty within his iuriſdiction, he perſwaded them to receaue the faith of one ſubſtance. This being done he went with ſpeede together with a great multitude, nay with the whole citie, into the church where after prayers and ſolemne ſeruice he gott him into the ſeate of *Theodoſius*. Immediatly after the linking of the people together in the bonde of loue and vnitie, thenceforth he maintayned the faith of one ſubſtance ſo that he obtayned the gouernment of the Churches belonging vnto the dioceſſe and citie of Synada. Shortly after *Theodoſius* came home to Synada, and brought with him autoritie from the Lieuetenant whereof he bragged not a litle, and being ignorant of all the thinges that were done in his abſence ſtraight way he gott him into the Church, there he founde but ſmall welcome for the dores were made faſt againſt him, and after that he vnderſtoode of their dealing, againe he poſteth to Conſtantinople. There he bewayled his ſtate before *Atticus* the Biſhop, and openeth vnto him how that he was iniuriouſly thruſt beſide his biſhoprick. *Atticus* vnderſtanding that all fell out to the great profitt and furtherance of the Church of God, beganne to pacifie him with milde and curteous languages, exhorting him thenceforth to embrace a quiet life voyd of all trouble and moleſtation and not to preferre his owne priuate gaine and lucre before the profit and commoditie of the whole Church: he wrote moreouer vnto *Agapetus* willing him to enioy the biſhoprick and not to feare at all the diſpleaſure of *Theodoſius*.

Cap. iiii.

Howe a lame Iewe being baptized of Atticus Biſhop of Conſtantinople recouered againe his lymmes.

A Iewe troubled with the paulſey.

EVen as the aforeſayde circumſtance which fell out in the floriſhing dayes of *Atticus* was a great furtherance to the church of God: ſo likewiſe miracles with the gift of healing which raygned in thoſe times turned to the glory of God and the profitt of his people. For a certayne Iewe being helde the ſpace of many yeares with a paulſey was faine to keepe his bed, and hauing tried all the ſalues and medicens, all the practiſes and prayers of the Iewes, was not a iote the better, at length he fled for refuge vnto the baptiſme miniſtred in the Churche of Chriſt, perſwading him ſelfe for ſuertie that by the meanes of this being the true phiſicke of the ſoule, he might recouer the former healthe of his bodye. *Atticus* was immediatly made priuey vnto this his deuoute minde and godly diſpoſition: he inſtructed the Iewe in the principles and articles of Chriſtian religion, he layd before him the hope that was to be had in *Chriſt Ieſu*, he bidds that Iewe bed and all ſhoulde be brought vnto the font and place appoynted for the miniſtration of baptiſme. This Iewe being grieuouſly taken wᵗ the paulſey was no ſooner baptiſed in the faith of Chriſt and taken out of the font, but his diſeaſe left him, ſo that he recouered his former health. This gift of healing being wrought by the power of Chriſt preuayled in the worlde amonge the men of theſe our dayes. Many of the Gentils hearing the fame of this miraculous power receaued the faith and were baptized: but the Ievves for all they ſought after ſignes and wonders, yet could they not with ſignes be brought to embrace the Chriſtian faith.

The gift of healing in the dayes of Socrates.

Cap. v.

Howe that Sabbatius a Iewe borne, being Prieſt of the Nouatian Church fell from his owne ſect.

FOr all that Chriſt the ſonne of God, beſtowed the aforeſayd graces and benefitts of his ſinguler loue and goodnes towards mankinde: yet the greater part weying not thereof (more is the pity) wallowe ſtill in the pudle of ſinne and incredulitie, neither were the Iewes onely they which made light accompt of the ſignes and wonders wrought among men: but others alſo which are proude of their rites yea and are proued to be no leſſe then plaine Iewes in faith and religion. *Sabbatius* of whome I ſpake a litle before coulde not quiet him ſelfe with the inferior degree of prieſthoode but coueted to clime vp vnto the rowme of a Biſhop: tooke occaſion then of the Iewiſhe obſeruation of the feaſte of Eaſter, and ſeuered him ſelfe from the Nouatian Churche.

Sabbatius a Nouatian Prieſt.

Where-

Wherefore as he frequented seuerall and priuate conuenticles from his Bishop *Sisinius* in a certaine place of the citie called the drie Hillock, where nowe the market of *Arcadius* is kept, he presumed so haynous an offence that hanging might seeme to be to small a punishmēt for his labour. For on the daye appointed for the celebration of the communion as he reade a certaine peece of the Gospell which beganne with these wordes: The feast of sweete bread drewe nigh which is called Easter, he added of his owne that which was neuer founde written, neuer hearde of before in these wordes: cursed be euery one that keepeth Easter without sweete breade. Which wordes sticked in the mindes of many mē, so that diuerse of the simpler sorte of the Nouatian laiety being thus drawen from the sayth adicted them selues vnto his fonde opinion. But this his craftye and subile forgery fell otherwise out then he hoped, for such as presume to corrupte the worde of God haue euer an ill ende and an vnfortunate successe. For shortly after when as he kept the feaste of Easter accordinge vnto the corrupte opinion conceaued in his mynde: when as manye flocked vnto him after the wonted maner and solemnized throughout the wholl nighte the accustomed vigills, they were all sette on a furious and frentike kinde of tumulte. They imagined with them selues that they sawe *Sisinius* theyr Bishoppe sette vpon them with an infinite multitude of men. Wherefore the thronge beinge greate, and as it is very like in the nighte season, beinge shutte vp in a narrowe rowme smothered one an other, so that there dyed aboue threescore and tenne persons. This beinge done manye shrinked from *Sabbatius* but diuerse others for all that, cleaued earnestlye vnto the foolishe and fonde opinion they had conceaued of that celebration of Easter. But howe this *Sabbatius* forswore him selfe a litle while agoe, and aspired vnto the calling of a Bishop we will declare hereafter.

Luck. 22.

The corrupters of Gods word haue ill endes.

Cap. vi.

Of such as were the captaines and ringleaders of the Arian opinion.

Dorotheus an Arian Bishop whome we haue remembred before to haue bene translated by the Arians from Antioch to Constantinople, departed this life when he had liued a hundreth and nynteene yeares, the sixt of Nouember in the seauenth Consulship of *Honorius* and the seconde of *Theodosius Augustus*. After his decease the Arian sect chose *Barbas* to theyr bishop in whose time the Arians had amongest them two notable men by whose meanes theyr heresie beganne to reuiue againe: the ones name was *Timotheus*, the other was called *Georgius*, but priests both: *Georgius* excelled in prophane literature, *Timothee* of the cōtrary gaue himselfe wholly to the reading of the worde of God. *Georgius* was neuer seene without Aristotle or Plato in his hand, *Timothee* againe was a great mā in *Origen* and as he expounded holy Scripture he shewed him selfe to be well seene in the Hebrew tōgue. *Timothee* was afore time of the Pfathyrian sect and *Georgius* was made priest of *Barbas*. I my selfe by conferring with *Timotheus* perceaued howe redy he was to satisfie and resolue euery doubt that was demaunded of him and plainely to set wide open the obscure places of holy Scriptures: he was euer wont to cite *Origen* for a witnesse to testifie that his sayings were no other then true. Wherefore I can not verily but maruell why these two men continewed Arians seing that the one was a great reader of *Plato*, the other euer a perusing of *Origen*. For *Plato* affirmed that the seconde and thirde cause (so he was wonte to tearme them) had no beginninge of essence: *Origen* likewise confesseth euerye where the sonne to be coeternall with the father. And althoughe they perseuered in theyre Churche yet priuelye, and by a litle and a litle they reformed the Arian opinion and purged theyr doctrine of many pernicious & pestilent blasphemies of *Arius*. Of these men so farre. Shortly after when *Sisinius* the Nouatian bishop had departed this life in the aforesayd Consulship *Chrysanthus* (of whome I mind to speake more hereafter) was chosen to be theyr Bishop.

Barbas.

Georgius. Timotheus.

Cap. vii.

Howe that Cyrillus succeded Theophilus in the Bishopricke of Alexandria.

Shortly after *Theophilus* bishop of Alexandria being fallen into a lethargie departed this life ỳ nynth Consulship of *Honorius*, the fift of *Theodosius* & ỳ fifteenth of October. Then therrose a great stur & contentiō about ỳ electiō of a bishop. some would haue *Timotheus* ỳ archedeacō, some other wold haue *Cyrillus*, *Theophilus* brothers sonne preferred to ỳ bishoppick. while ỳ people

Cyrillus Biſhop of Alexandria Anno Dom. 418

The Biſhop of Alexandria bothe a Biſhop and a magiſtrate.

were thus at variance for all that *Abudatius* captaine of the garriſon in Alexandria labored for *Timothee* and furthered his ſute: yet three dayes after the deceaſe of *Theophilus*, *Cyrillus* was choſen Biſhop and enioyed the biſhoprick: and withall he challenged vnto himſelfe more authoritie then euer *Theophilus* had before him. From that time forth the Biſhop of Alexandria beſides the ouerſight and iuriſdiction of his clergie and eccleſiaſticall matters tooke alſo the gouernement of temporall affayres. Wherefore *Cyrillus* immediatly after he had ſhutte vp the Nouatiã churches within Alexandria, he not only rifled them of all the treaſure but alſo bereaued *Theopemptus* their Biſhop of all his ſubſtance.

Cap. viii.

Of Maruthas Biſhop of Meſopotamia and howe that by his meanes the faith of Chriſt tooke great increaſe in Perſia.

Anno Dom. 418.

IT fell out in thoſe dayes that the faith in Chriſt flouriſhed in Perſia and that vpon ſuch an occaſion as followeth. Betwene the Romaines and the Perſians there doe commonlye paſſe manye Embaſſadours, ſundry cauſes doe cõſtraine ech of them to ſend in Embaſſie vnto ẏ other. That very inſtant did require that *Maruthas* biſhop of Meſopotamia (of whome I made mentiõ before) ſhould be ſent from the Emperour of Rome vnto the king of Perſia. The king perceauing by him ẏ he was a godly man had him in greate reuerence, was ruled by him as by a rare & ſinguler man. This grieued the Magicians which were much made of and in great credit with the king of Perſia. For they were wonderfully affrayd leſt the king through the counſell of *Maruthas* would become a Chriſtian. *Maruthas* by the meanes of prayer, had rid the king of his cõtinewall headach which the Magicians and Sorcerers could not doe. Wherefore they deuiſe a certaine ſleight for to delude the king withall. And becauſe the Perſians worſhip the fire for their God, the king is alwayes accuſtomed to adore in a certaine houſe fire which continewally burneth: vnder the ground they conuey a man, whome they make to rore and to crie out as followeth when the king is at his prayers: The king muſt be thruſt out of his kingdome, He behaueth himſelfe lewdly in taking the Chriſtian prieſt for a godly perſon. *Iſdigerdes* (for ſo was their king called) hearing this dreadful voice for all that he reuerenced *Maruthas*, yet purpoſed he to ſende him awaye. Then *Maruthas* being a right godly man gaue himſelfe wholly to prayer whereby he found out the fraude and deceate of the Magicians. Wherefore he reaſoneth thus with the kinge. Be no longer deceaued O king, but get thee into the houſe, cauſe the earth to be digged vp & thou ſhalt eaſily perceaue their guile. For the fire ſpeaketh not, it is a certaine deuiſe inuẽted by men for ẏ purpoſe. The king yeldeth vnto the counſell of *Maruthas*, in he goeth againe vnto the houſe where the fire continewally burned. As ſoone as the voice was heard the ſecond time, he commaunded the earth ſhould be caſt vp, and there was he founde which ſpake, and cried out the which clamor they tooke to be the commaundement of God himſelfe. The kinge when he eſpied their lewde treachery was exceedinge wroth, and gaue forth charge that euery tenth of the Magician kinred ſhoulde be executed: he turned him to *Maruthas* and willed him to buylde churches where pleaſed him beſt. Upon this occaſion it fell out that ẏ faith in Chriſt flouriſhed exceedingly in the kingdome of Perſia. For that time *Maruthas* left Perſia and tooke his voyage to Conſtantinople. Shortely after he went againe in embaſſie into Perſia, by that time the Magicians found out other deceytfull deuiſes, and a freſhe they fall a forging to the end the kinges mind might be alienated from him. Of ſette purpoſe they infected the ayer of a certaine place where the king was wont to frequent, with a ſtinking ſauour and withall they ſclaunder the Chriſtians that it was ſcattered by them. But the kinge hauinge iuſt cauſe to ſuſpect the Magicians for their former wiles, made great inquire who ſhould play ſo ſluttiſh a parte, at length by longe ſifting it was knowen that the Magicians themſelues had cauſed this corrupte odour for the nonce to be ſpred all ouer the place, wherefore againe he executed many of them, but *Maruthas* he had in greate eſtimation. Thencefoorth he loued the Romaynes entirely & embraced thẽ in league of peace & friendſhip. The king was almoſt become a chriſtian, when *Maruthas* together wᵗʰ *Ablaatus* the Perſiã biſhop publiſhed vnto ẏ world an other experimẽt or triall of the Chriſtian faith, for they both beinge continewally geuen to watch and to pray caſt a Deuell out of the kinges ſonne which tormented him out of meaſure. But death preuented him and abridged the raines of his mortall race ere he coulde fully be inſtructed in the Chriſtian faith. After his deceaſe his ſonne *Bararanes* enioyed the crowne, in whoſe dayes (as it ſhallbe hereafter

Iſdigerdes king of Perſia.

The Magicians doe ſuffer.

Ablaatus b. of Perſia.

Bararanes king of Perſia.

more

more plainely declared) the league betwene the Romaynes and the Persians was broken.

Cap. ix.

The succession of Bishops in the Church of Antioch and Rome.

About that time when *Flauianus* Bishop of Antioch had departed this life *Porphyrius* was chosen in his rowme, and after *Porphyrius*, *Alexander* was made Bishop of that seae. In the Churche of Rome when that *Damasus* had gouerned the Ecclesiasticall affayres the space of eighteene yeares, *Siricius* succeeded him in the Bishoprick. Againe after that *Siricius* had continewed there the tearme of fifteene yeares & departed this life, *Anastasius* was Bishop three yeares: after his decease *Innocentius* (who firste droue the Nouatians out of Rome and depriued them of many Churches) was made Bishop of that seae.

Flauianus.
Porphyrius.
Alexander.
Damasus.
Siricius.
Anastasius.
Innocentius.

Cap. x.

Howe that Alarichus tooke Rome and made it subiect vnto the Barbarians.

It fell out in those dayes that Rome was taken of the Barbarians. For one *Alarichus* a Barbarian being in league with the Romaynes and sometime ayded the Emperour *Theodosius* in the battaill agaynst the tyrant *Eugenius* and therefore was aduaunced into great honour by the Romaines, when he could not paciently content himselfe with the prosperous saple of fortunate successes, although he aspired not vnto the Emperiall scepter, yet left he Constantinople and posted in all the hast into the Weste partes of the worlde. He was no sooner come into Illyrium but he subdued vnto him all that contreye. As he went forewardes on his iorneye the Thessalians withstoode him aboute the entries of the riuer Peneus, the readye waye by Mounte Pindus vnto Nicopolis a citie of Epirus: the fielde beinge there pitched the Thessalians slew aboue three thousand men. After that bloody skirmishe the Barbarians which accompanied *Alarichus* ransackinge and spoylinge both towne and contrey as they went, tooke at length the citie of Rome. They rāsacked the citie: They defaced and fired many worthie monuments: they violently spoiled the citizens of theyr money, they executed many of the Senatours with sundry kindes of tormente. *Alarichus* to the ende he might bring the Royall porte and maiestie of the Emperiall scepter into contempt and derision, proclaymed Emperour one whose name was *Attalus*: this man by his procuremēt walked abroade the space of one wholl daye with a garded troope of souldiers, the next day after, in the attyre and habite of a seruant. When these things preuailed then in suche sorte as you heare *Alarichus* tooke his heeles and ranne away: for the reporte that was bruted abroad of *Theodosius* ỳ Emperours great power marching to geue him battaill, astonied his mind and put him in great feare. Neither was it a fable or a forged rumor but for moste certaine trueth that the Emperours host made expedition to wage battaill with him. He when as he coulde in no wise away with that fame gaue him selfe to flight. The reporte goeth that as he went towardes Rome a certaine monk met him which admonished him not to delite himselfe with perpetrating of such haynous and horrible offences neither to reioyce in committing of slaughter and bloodshed. Whome *Alarichus* answered in this sorte. I God knoweth doe take this voyage agaynst my will. There is one which molesteth me dayly, nay he compelleth me by force and sayth thus vnto me: goe on thy iorney, destroy the citie of Rome. So farre of *Alarichus*,

Alarichus.
Attalus.
Alarichus (as it is supposed) is cōmaunded frō aboue to destroy the citie of Rome for theyr greate sinne and iniquitie.

Cap. xi.

Of the Bishops which in those dayes gouerned the Church of Rome.

After *Innocentius*, *Zosimus* gouerned the Churche of Rome the space of two yeares, after his decease *Bonifacius* was Bishop three yeares whome *Celestinus* succeeded. This man banished the Nouatians out of Rome, depriued them of their Churches and constrayned *Rusticula* their Bishop priuely to rayse priuate conuenticles. For vnto that time the Nouatiās florished at Rome, enioyed many churches & had vnder thē great cōgregatiōs. but they were thē hated out of measure whē as the bishop of Rome (no otherwise thē the bishop of Alexandria) passing the boundes of his priestely order presumed to chalenge vnto him selfe secular power and authoritye. Therefore those bishops permitted not such as held w thē ỳ faith of one substāce freely to frequēt

Innocentius.
Zosimus.
Bonifacius.
Celestinus.
The bishop of Rome fell to chalenge vnto him selfe seculer power.

their wonted aſſemblies: and although they commended them for their vniforme conſent as touchyng the faith, yet they depriued them of all their ſubſtance. But the Nouatians which inhabited Conſtantinople were not ſo dealt withall. For the Biſhops of Conſtantinople beſides that they embraced them for their vniformity in faith, they ſuffred them (as I ſayde before) to haue their Churches within the citie.

Cap. xii.

Of Chryſanthus Byſhop of the Nouatian Church in Conſtantinople.

After the deceaſe of *Siſinius*, *Chryſanthus* the ſonne of *Marcianus*, who was the predeceſſor of *Siſinius* in the Nouatian Biſhoprycke, was in maner compelled to be their Biſhop. This man almoſt from his youth vp was a ſouldier in the Emperours court: afterwardes in the raigne of *Theodoſius Magnus*, Liuetenant of Italie: againe the Emperours vicegerent in the Iſles of Bryttanie where he purchaſed vnto him ſelfe greate commendation for his politicke gouernemente. Beinge well ſtrucken in yeares he came to Conſtantinople and labouringe to be gouernour or Magiſtrate rather in that citie, then in farre and forayne contreyes, he was conſtrayned againſt his will to be biſhop of the Nouatians. For when *Siſinius* being at the point of death, made mention of him as a fitte man to ſucceede him in the rowme: the Nouatian people taking the cenſure of *Siſinius* as a canon or lawe compelled him to be their Biſhop. But when *Chryſanthus* had conueyed him ſelfe out of the way leaſt he ſhould take vpon him ẏ function: *Sabbatius* thinking verily ẏ nowe he had found fit opportunitie for to creepe into the biſhops ſeat: deſpiſed the dreadfull proteſtations he had ſolemnly auowed, and the oth he had taken: got him a company of obſcure biſhops to conſecrate him, and forth he ſteppes a Biſhop. One of the conſecrators was *Hermogenes* whome he him ſelfe had afore time excommunicated for the blaſphemous bookes which he publiſhed vnto the worlde. But all the fetches of *Sabbatius* framed not aright. For the people deteſting his corrupt and intollerable ambition (there was no waye vnaſſayed of him for to attaine vnto the biſhoprycke) ſought out both coaſt and contrey for *Chryſanthus*, when they had found him lurking in Bithynia they forced him thence and ſtalled him Biſhop. He was a man that excelled all others not onely in politicke wiſedome, but alſo in modeſt behauiour: by his meanes the Nouatian churches in Conſtantinople flouriſhed exceedingly. He was the firſte that of his owne ſubſtance gaue Golde vnto the poore: He tooke nothing ſaue onely two loues euery ſundaye of the bleſſed breade: he was a man that was very diligent in his eccleſiaſticall function: he tooke *Ablabius* the Rhetorician a very wiſe man of the Nouatian Church, out of Troilus the Sophiſts ſchoole and made him miniſter. There are extant notable and excellent ſermons of this *Chryſanthus*. *Ablabius* was afterwardes made Biſhop of the Nouatian Church at Nice, where alſo he profeſſed Rhetorick.

Cap. xiii.

Of the ſturre at Alexandria betwene the Chriſtians and the Iewes: of the contention betwene Cyrillus the Biſhop and Oreſtes the Liuetenant.

About that time the Ievves were baniſhed Alexandria by *Cyrillus* the Biſhop vpon ſuche an occaſion as followeth. The people of Alexandria aboue all other men are prone to ſchiſme and contention: for if that any quarell at any time riſe amonge them, immediatly hainous & horrible offences are wonte to enſue, the tumult is neuer appeaſed without greate bloodeſhede. It fell out that ẏ greate throng and multitude of people contended among themſelues not about any neceſſarie matter, but who coalde approche nereſt vnto the dauncers, which lewd cuſtome is now crept into all cities. For a great multitude aſſembled together on ẏ ſaturday to paſtime thẽ ſelues with the beholding of a certene dauncer. And becauſe the Iewes ſpent not that daye in the hearing of their lawe being their ſabaoth day, but gaue them ſelues wholly vnto the hearing of comedies and enterludes, to the beholdinge of ſhowes and ſpectacles, that daye was the occaſion of greate ſchiſme and diſſention among the people. And though the tumult was partly appeaſed by ẏ Liuetenant of Alexandira: yet neuertheleſſe the Iewes gaue not ouer their quarell nor the ſpite they owed vnto the one parte of the faction. For the Iewes as they were alwayes found deadly foes vnto ſuch as profeſſed the Chriſtian faith: ſo then aboue all other times they were incenſed againſt them becauſe of the dauncers. Wherefore when as *Oreſtes* the Liuetenante of Alexandria had

Daũcing vſed in Alexãdria on the ſaturdayes.

nayled

nayled vpon the theatre the wrytte of politicke gouernance (for so doe the people of Alexandria tearme the publicke proclamations of the Lieutenant) some of *Cyrillus* ẏ Bishops familier frieds stepped forth to examine what the Lieutenant had wrytten. Of which number one was *Hierax* a schoolemaister and professor of grammer, a diligent auditor of *Cyrillus* the bishop and one that was greatly delited with his sermons. The multitude of the Iewes seeing this *Hierax* vpon the stage exclaimed immediatly against him ẏe came thither for no other cause, but onely to set the people together by the eares. *Orestes* although heretofore he enuyed ẏ authority of Bishops because that the credit and power which the Emperours graunted the Magistrates and Lieutenantes was by reason of them abridged and cut short: yet thē he spited him aboue all other times because that *Cyrillus* would prie into his wrytings and curiously sift out the contents & meaning thereof. Therefore he caused *Hierax* openly to be apprehended in the midest of the theatre and to be punished extremly. *Cyrillus* vnderstanding of this warned the chiefe of the Iewes to appeare before him, tolde them plainely if they woulde not geue ouer their rebellion and traiterous conspiracie agaynst the true Christians he would punish them according vnto theyr deserts. The Iewes skomaking the Bishops threates, fretted the more and boyled within them selues for anger, they fell to deuising of sleights for to mischiefe the Christians, which in the end caused all the Iewes to be banished Alexandria. The circumstance was in such sort as followeth. The Iewes after consultation lapinge downe a signe for ech of them to knowe the other to wit: the carieng of a ring made of the rinde or barke of the palme tree, purposed to set vpon the Christiās in the night time. Wherefore on a certaine night they sente abroade throughout the wholl citie suche as shoulde crie fire, fire, and where should it be but in the church called Sainct Alexanders. The christians hearing of this rose vp, left theyr houses, ranne to sane the church from burning, some out of this streete, & some out of that. thē the Iewes stepped forth sodainely from vnder the pentises, set vpon ẏ Christiās & slewe them. And as they endeuored to keepe theyr hands ẏ their rings might not be seene: so they dispatched out of the way as many christians as met them. When the day appeared & ẏ sunne was vp the authors of this horrible murther were knowen well inough. *Cyrillus* vnderstanding of ẏ circumstance was wonderfully incēsed against them: got him straight with great power into ẏ synagoges of ẏ Iewes (for so were their churches called) & executed presently some of the Iewes, some other he banished the citie, other some he bereaued of their substance. Wherefore the Iewes which inhabited Alexādria since the raigne of *Alexander* king of Macedonia, were then banished the citie & dispersed ouer all contreyes. *Adamantius* a phisicion one of the scattered Iewes got him vnto *Atticus* Bishop of Constantinople, became a christian & dwelled afterwards in Alexander. *Orestes* the Lieutenāt of ẏ citie tooke in very ill part ẏ deede of *Cyrill*: was very sory ẏ so noble a citie should be depriued of so great a multitude of men. Wherefore he certified the Emperour of all the doings there: *Cyrillus* likewise painted forth in paper the traiterous conspiracy of ẏ Iewes & sent it in wryting vnto the Emperour: yet neuertheles he laboured to become friends wᵗʰ *Orestes*, for so ẏ citizens of Alexandria did aduise him. But when *Orestes* woulde not as much as once heare the motion of reconciliation betwene them, *Cyrill* reached into his hand ẏ newe testament supposing verely he would reuerence the booke & remember himselfe the better. When ẏ the mind of *Orestes* could not be turned neither any good moode found in him but ẏ deadly enmity grew betwene thē such a calamity ensued thereof as I mind hereafter at large to declare.

Temporall and worldly Magistrats are grieued that the Church shoulde haue any authority or preeminence.

Adamantius.

Orestes.

Cap. xiiii.

Howe the monkes inhabiting the deserts of Nitria came to the citie of Alexandria for to defend Cyrill, & of the stur that rose betwene them & Orestes the Lieutenant.

DIuerse of the Monkes inhabiting the mounte Nitria being feruently disposed & lately also tried when as *Theophilus* the Bishop had armed thē against *Dioscorus* & his brethren gaue themselues contentiously to partakinge & purposed of theyr owne accord to maintaine the quarell of *Cyrill*. Wherefore to the number of fifty Monkes leauing their monasteries, came to Alexandria, compassed the Lieutenant as he rode in his charriot, conferred with him, called him a sacrificer, an Ethincke, with sundry other contumelious languages. He supposing with himselfe ẏ *Cyrill* had wrought this conspiracy against him cried out that he was a christian & that *Atticus*, bishop of Constantinople had baptized him. But when as the Monks weyed not his words one of them whose name was *Ammonius* tooke the Lieutenant on the heade wᵗʰ a stone. The Lieutenant

Ammonius the Monke wounded the Lieutenant of Alexandria with a stone.

being ſore wounded with the blowe, the bloode ranne about his eares. The ſergeantes and ſuch as garded the perſon of the Liuetenant ſeeing the ſtones flie about their eares fled away, fewe onely excepted and held downe their heades among the multitude. In the meane while the people of Alexandria came about them and in the Liuetenantes behalfe ſet vpon the Monkes, in the ende theſe Monkes ranne all away *Ammonius* onely excepted. Him they tooke and brought before the Liuetenant. He openly according vnto the lawes, reaſoneth w̄ him of the matter, pronounceth againſt him the ſentence of Iuſtice and tormented him as longe as breath remained in his body. All theſe circumſtances ſhortly after were opened vnto the Emperours, *Cyrill* alſo certified him of the ſame matter though in an other ſorte. He tooke the corps of *Ammonius* and buried it in a certaine church calling him not *Ammonius* but *Thaumaſius*. In the church he extolled the noble courage of this mā the great combat he endured for godlines and commaunded he ſhoulde be called a martyr. But the modeſt and grauer ſorte of chriſtians allowed not of *Cyrills* doings herein, for they knew ẏ *Ammonius* died not in torment becauſe he would not deny Chriſt, but ſuffred dewe punihmēt for his raſh enterpriſes. Wherefore *Cyrill* him ſelfe ſuffred at length this hainous offence by a little and a litle to fall into the duſt of obliuion, Neither was the cōtention & quarel betwene *Cyrill* and *Oreſtes* put vp as yet, for there enſued an other calamytye not much vnlike this the which I am nowe about to declare.

Cap. xv.

Of Hypatia a woman which excelled in Philoſophie.

Hypatia a woman of great learning.

There was in Alexādria a womā whoſe name was *Hypatia* ẏ daughter of *Theon* the Philoſopher which profited ſo much in profound learning, ẏ ſhe excelled all the Philoſophers of ẏ time: and not onely ſucceeded in *Plato* his ſchoole the which exerciſe *Plotinus* continewed, but alſo expounded vnto as many as came to heare her the precepts & doctrine of all ſorts of Philoſophers. wherefore as many as gaue their ſtudie to the knoweledge of philoſophicall diſcipline flocked vnto her leſſons from euery contrey. Moreouer for her graue courage of minde the which ſhe gathered out of the fountaines and bowells of philoſophicall literature, for her modeſt and matronlike behauiour ſhe ſticked not to preſent her ſelfe before Princes & magiſtrates. Neither was ſhe abaſhed to come into the open face of the aſſembly. All men did both reuerence and had her in admiration for the ſinguler modeſty of her mind. Wherefore ſhe had great ſpite & enuy owed vnto her, and becauſe ſhe conferred oft and had great familiarity w̄ *Oreſtes*, the people charged her that ſhe was the cauſe why the Biſhop & *Oreſtes* were not become friends. To be ſhorte certen heady & raſh cockbraynes whoſe guide and captaine was *Peter* a reader of ẏ church, watched this woman cōming home frō ſome place or other: they pul her out of her chariot: they hale her into the church called Cæſarium: they ſtrip her ſtarke naked: they raſe the ſkinne and rent the fleſh of her body w̄ ſharpe ſhells vntill breath departed out of her body: they quarter her body: they bring the quarters vnto a place called Cinaron and burne them to aſſes. This hainous offence was no ſmall blemiſhe both to *Cyrill* and to the church of Alexandria. For the profeſſors of chriſtiā religion ſhould be no fighters, they ought to be farre frō comitting of murther & bloodſhed w̄ other ſuch horrible offēces. Theſe things came thus to paſſe the fourth yeare of *Cyrills* conſecratiō, the tenth conſulſhip of *Honorius* and the ſeuenth of *Theodoſius* in the moneth of March and on the ember dayes.

Cap. xvi.

Howe the Iewes conſpired againe againſt the Chriſtians and were foyled.

Shortly after, the Iewes for their horrible practiſes againſt the profeſſors of the chriſtiā faith ſuffred punihment dewe for their deſert, in a certaine place called Inmeſtar betwene Chalcis and Antioch in Syria. At the time of their playes and enterludes they committed many abſurd and ſhamefull acts: at length through frenſie and furious motion they remoued reaſon out of her ſeate, much like madd men they contumeliouſly derided in their playes not onely the Chriſtians but alſo Chriſt Jeſus him ſelfe: they ſcoffed at the croſſe and mocked as many as put their truſt in him that was crucified thereon. The maner was as followeth. They lay hold on a child of the Chriſtians, they nayl him to a tree and lift him vp on high. When they had ſo done, Firſt they deride & laugh at him: immediatly after like madd mē they ſcurge him as lōg as breath remained in his body. For this haynous offence there was muche adoe betweene them and the Chriſtians. Moreouer the Emperours were certified what an horrible acte the Ievves had committed, which

The Iewes crucified a boye in deriſion of all Chriſtians.

wrote

wrote againe vnto the Liuetenante and Magistrates of that prouince, that they should make diligent search and inquisition for the authors and workers of so greate a mischiefe and punishe them seuerely. Where the Iewes inhabiting that region, for the shameful act they had committed in iest were punished in earnest.

Cap. xvii.

Of Paulus the Nouatian Bishop and the miracle wrought at the baptisinge of the deceatfull Iewe.

About that time *Chrysanthus* the Nouatiã Bishop after he had gouerned such congregatiõs as were vnder him the space of seauen yeares departed this life in the Consulship of *Monaxia* & *Plyntha* the sixt and twentieth of August, whome *Paulus* succeeded. This *Paulus* a good while ago was schoolemaister and reader of the Latine tongue, afterwards he left that kind of studie and framed himselfe to the Monasticall life. He founded a monastery of such men as gaue them selues to the study of vertue and godlines, not vnlike vnto the Monasteries of the Monkes inhabiting the deserte. I knewe the man my selfe to be suche a one as *Euagrius* wryteth the religious men liuing in ỳ wildernesse ought to be. For he imitated his precepts, he gaue him selfe to cõtinewall fasting: he spake litle: he accustomed to abstaine from liuing creatures & oftentimes from wine & oyle: he was very carefull in releiuing of the poore: he visited cõtinewally such as lay in fetters and close prison. he was a great suter vnto temporall magistrats for the afflicted and succourlesse, which alwayes with willinge mindes graunte him his requeste for the greate reuerence, and singuler opinion of godlines they cõceaued of him. But what neede I vse many words in the recitall of his vertues? one notable act of his I am nowe about to declare which shall suffice in steade of many, & worthy it is to be printed in Marble to ỳ memorie of all posteritie in time to come. A certẽ dissembling Iewe, fayning he would embrace the Christian fayth was often baptised, through the which wiles he got much money. After that he had guilefully deceaued many men of sundry sects and opinions (for he had bene baptised of the Arians & Macedonians) he had no more whose eyes he might bleare, at length he commes to *Paulus* the Nouatiã Bishop and protesteth vnto him that gladlye he woulde be baptised and prayeth him that he may obtaine it at his hande. *Paulus* liketh well of his sute, but he sayd vnto him that he woulde not baptise him afore he had learned the articles and principles of the fayth, and geuẽ him selfe to fasting the space of many dayes. The Iewe against his will was constrained to fast, he called vpon them euerye daye to be baptised. *Paulus* seeing that he was so earnest and would needes be baptized thought best not to displease him with delay, made all thinges ready for baptisme. When he had prouided for him a white garment and caused the font to be filled with water, he sent for the Iewe thither to be baptized. But all the water by a certen diuine power & secret operation which the outward eye could not attaine vnto, was sodainely dried vp. When as neither Bishop neither such as were also then present perceaued the maner howe it was gone, but thinkinge that it ranne through the hole in the bottome of the foute (where at other times they were wont to let the water goe) filled the fonte a fresh and stopped all the holes and chinkes on euery side. But when the Iewe was brought the second time and hanged his heade ouer the foute, the water againe vanished away euery drop. *Paulus* seeing this sayd vnto ỳ Iewe: O man either thou dissemblest egregiously, or else thou hast bene baptised vnwittingly. In the ende when as the rumor and report of this miracle caused many to runne vnto the place, one by chaunce amonge the rest knewe the Iewe by his fauour and affirmed that he sawe him baptized of *Atticus* Bishop of Constantinople. This miracle was wroughte vnder the handes of *Paulus* the Nouatian Bishoppe.

Chrysanthus

Paulus.

Cap. xviii.

Howe that after the desease of Isdigerdes king of Persia the league was broken betweene the Romaines and the Persians and howe that the Persians in the ende were foyled and the citie preserued.

After the desease of *Isdigerdes* kinge of Persia which in all his life time persecuted not the Christians inhabitinge his dominions, his sonne *Bararanes* beinge crowned in his fathers steede, was driuẽ thereunto through the perswasion of Magicians and southsayers, so that he vexed the Christians out of measure and punished them with sundrye torments after the maner

of Perſia. wherefore ỹ chriſtians which dwelled in Perſia were cõſtrayned to flie vnto ỹ Romains for refuge, they humbly craue of them that they will pitie theyr caſe, that they will not ſuffer them in ſuch ſorte lamentablye to be oppreſſed. *Atticus* the Biſhop entertained thoſe ſuters curteouſly: furthered their ſute as much as in him laye, and opened vnto the Emperour *Theodoſius* their caſe. The Romaines at the ſame time were offended with the Perſians for an other matter, the quarell was as followeth. The Perſians had borowed of the Romaines certaine ſearchers and diggers of gold mines, theſe men they would not only not deliuer backe againe but ſpoyled alſo the Romaine marchaunts of theyr wares and marchandiſe, the refuge of the chriſtians augmented the vnkindnes and increaſed the diſpleaſure. For immediatly after theyr flight the kinge of Perſia ſent Embaſſadours requiring them backe againe as fugitiue perſons. The Romaines becauſe they ranne vnto them for ſuccour would not reſtore them: nay they purpoſed not onely to aide thẽ which were ſimple ſuters but alſo with all might poſſible generally to maintayne the quarell in the behalfe of chriſtian religion. Wherefore they choſe rather to wage battaill with the Perſians then ſuffer the chriſtians ſo miſerably to periſh. To be ſhorte the league was broken & open warres proclaimed, but in mine opiniõ it ſhall not be amiſſe briefly to runne ouer ſome thinges thereof. The Emperour of Rome firſt of all ſent an hoſt of armed ſouldiers a parte, one from the other againſt the Perſiãs, whereof *Ardaburius* was generall captaine: he paſſinge through Armenia entred with force into the Perſian dominions & deſtroyed the prouince called Azazena. *Narſæus* the king of Perſias captaine went forth to meete him with great power of Perſian ſouldiers: they ioyned together: ỹ field was fought: *Narſeus* was foyled and fled away to ſaue his life. After wardes when he ſawe his tyme he determined to enter vnlooked for into the Romayne dominions through Meſopotamia where there was no power to reſiſte them and purpoſed ſo to reuenge him of the Romaynes. But the Romayne captaine was quickely made priuey vnto the pollicie and fetche of *Narſæus*, for he ſacked and rifled Azazena with all ſpeede and got him in poſt haſt to Meſopotamia. Wherefore though *Narſæus* had gathered a wõderfull great power together, yet could he not inuade the Romayne contreyes. When he came to Niſibis a citie of Perſia, yet ſituated iuſte in the middeſt betwene the Romayne and Perſian dominions, he ſent vnto *Ardaburius* that he would gladly come to parle with him, touchinge the time and place, when and where the battaill ſhoulde be foughte. *Ardaburius* anſwered the legats in this ſorte: tell *Narſæus* from me that the Emperours of Rome vſe not to wage battaill at *Narſæus* his pleaſure. Wherefore the Emperour of Reme vnderſtanding that the kinge of Perſia had gathered a greate army together for to wage battaill with him, put his wholl truſt & confidence in God: he ſent of the contrary a great hoſt againſt him. And hereby it will euidently appeare vnto the wholl worlde that the Emperour enioyed immediatly a ſinguler benefitte for caſting his care & affiance vpon God. For when as ỹ citizens of Conſtantinople were very ſad & heuy, miſtrukting the doubtful end of the variable chaunces incident to warrs, a company of Angells appeared vnto certen in Bithynia, whoſe neceſſary affayres conſtrained to trauell into Conſtantinople & willed them to ſalute the citizens of Conſtantinople & bid them be of good cheare: exhorting them to pray & to put theyr truſt in God: that the Romaines ſhould foyle the enemy & become conquerours and that God had ſent them as gouernours and ſoueraigne captaines of the warres. this being heard not only the citie was recreated, but alſo ỹ ſouldiers harts were lighted & the more encouraged to fight. Whẽ the campe was remoued & ỹ warres trãſlated out of Armenia into Meſopotamia, the Romaines got the Perſian ſouldiers into the citie of Niſibis and there beſieged them: they ſet to the walls wodden turrets reſembling ladders rolled vpon wheeles and winded vp: they ſlewe many of them whiche fought on the walls, defended theyr citie & withſtood their ſkaling. *Bararanes* king of Perſia vnderſtãding that his contrey Azazena was deſtroyed and that his ſouldiers were ſhutte vp of the Romaynes and beſieged within the citie Niſibis, wente him ſelfe with all his power agaynſte the Romaynes. But becauſe he feared greatly the force of the Romayne ſouldiers, he craued ayd of the Saracens, whoſe gouernour then was *Almundarus* a man of baliaunte courage and noble proweſſe, whiche broughte with him an infinite multitude of Saracens and encouraged the kinge of Perſia and promiſed moreouer that in a ſhorte while after he woulde not onely conquere the Romaines, but alſo take Antioch and Syria & deliuer it into his hands. But his promiſe was not performed, it preuayled not accordinge vnto his deſire, for God vpon a ſodaine ſo terrified & aſtonied the Saracens that they imagined the Romaine ſouldiers were vnawares come vpõ them: & whileſt that they buſſurred thẽ ſelues for feare & knewe not where to flie they caſt thẽſelues headelonge as they were all in armour into the riuer

Euphrates

Euphrates, where the number of one hundred thousand was drowned. such a misfortune befell vnto the Saracens. The Romaines which layde siege to Nisibis, hearing that the king of Persia was comming against them with a great number of Olyphants, were wonderfully afrayde, gathered together all the engines they had prepared for siege, and burned them, afterwards returned backe to their cõtrey. But what battailes were afterwards fought: how *Areobindus* an other captaine of the Romaines, slew a mightie Persian dealing with him hand to hãd; how *Ardaburius* dispatched through wiles and stratagemes seuen of the nobilitie of Persia, and how that *Vitianus* a third captaine of the Romaines, foyled the remnant of the Saracens power: I thinke it my duty to ouerskip them with silence, lest I seeme to make too long a digression from the purpose.

Cap. xix.

Of Palladius the poste, and his swiftnesse.

The afforesayde newes were quickly brought vnto the Emperour *Theodosius*, but howe he coulde so soone vnderstande of matters done in contreyes so farre distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gyftes bothe outwardly in bodie, and inwardly in minde. He was able in three dayes to ryde in such poste, as was to be wondered, vnto the furthest places and boundes of the Romaine and Persian dominions, and backe agayne in so many dayes to Constantinople. Moreouer he went with marueluous greate speede throughout the worlde whyther so euer the Emperour had sent him, so that a wise man sayde once of him: This fellowe with his celeritie maketh the Empire of Rome, which is very wyde, to be narrowe and straycht. When the king of Persia heard the same of him, he coulde not chuse but wonder. So farre of *Palladius*.

Cap. xx.

Howe the Persians were agayne vtterly foyled by the Romaines.

The Emperour of Rome abydinge at Constantinople, and vnderstanding for trueth of the victory that was geuen him, behaued him selfe so graciously, that he desired greatly the enioyinge of peace and quietnesse, for all that his souldiers had suche prosperous successe in all their aduentures: Wherefore he sent *Helion*, one that was in greate credite with him, in embassie vnto the kinge of Persia for to conclude a league betweene them. *Helion* comminge to Mesopotamia, and the place where the Romaines had trenched them selues, sent *Maximinus* a baliaunt man, and felowe captayne with *Ardaburius*, as Embassadour to entreate for peace. As soone as he had presented him selfe before the kinge of Persia, he sayde that he came not from the Emperour, but from his captaines, to see whether it woulde please him to make truce: that the Emperour was ignorant of all the circumstance and euents of that battaile, and if peraduenture it were told him, he would make but small accompt of it. The king as he purposed with him selfe to receaue this embassie with most willinge minde (for his army was almost famished to death) the order of the souldiers whome they call Immortall (the number mounted to tenne thousand of most stronge and baliaunt men) came and perswaded the kinge that he should not confirme any league, before that they firste of all had assaulted and sodainly sett vpon the Romaines, who nowe as they thought, were vnprouided. The Kinge yeelded vnto their aduise and councell: deliuered the Embassadour in the meane while to be kept in holde: and sent those Immortall souldiers for to assault the Romaines. They went on their voyage, and deuided their cõpany into two armies, purposing to beset and compasse some part of the Romaine host. The Romaines when as they might see but one onely army of the Persians, set vpon them: for the other had not as yet appeared, but sodainly rushed in vpon ỹ Romaines. But as they skirmished together, a Romaine captayne ỹ was sent by *Procopius* for the purpose, looking downe (as God would) from the top of a hill, beheld his felow souldiers in great peril, went behinde the Persians and kept them in: so ỹ they which a litle before beset the Romaines, were now besette them selues. Wherefore the Romaines when as in shorte space they had foyled these foremen, they turned them selues backe towards them which rushed in vpon them: through wyles, and in like sort dispatched them euery one. Thus it came to passe that they which called them selues immortall, proued them selues mortall: and thus Christ reuenged him of the Persians, because that they had executed many godly men and holy saints which serued him deuoutly. The king of Persia vnderstanding of this slaughter and ouerthrow, fained he knewe of nothing: accepted of the embassie and reasoned thus with the embassadour: It is not for the Ro-

maines ſake that I now aſſent vnto peace, but only to gratifie & pleaſure thee whome I haue tried by experience to be for pollicie and wiſdome of the chiefeſt among the Romaines. To conclude by this meanes the warres which the Romaines held with the Perſians in the quarell and defence of the perſecuted Chriſtians, were ended in the thirteenth Conſulſhip of *Honorius*, and the tenth of *Theodoſius*, the fourth yeare of the three hundreth Olympiad: and alſo the fiery flame of perſecutiõ kindled there againſt the Chriſtians, was wholly quenched.

Cap. xxi.

Of the pitie and compaſſion which Acacius biſhop of Amida had on the captiues of Perſia.

Acacius biſhop of Amida, was renowmed and much ſpoken of for a notable worke of mercie which he wrought in thoſe dayes. When the Romaine ſouldiers purpoſed in no wiſe to reſtore againe vnto ẏ king of Perſia ſuch captiues as they had takẽ at ẏ winning of Azazena, (there were of them about a ſeuen thouſande, to the great griefe of the kinge of Perſia) all which were almoſt ſtarued for foode: *Acacius* lamented their ſtate and condition, called his clergy together, and ſayd thus vnto them: Our God hath no neede either of pottingers or of cups, for he neither eateth neither drinketh, theſe be not his neceſſaries. wherfore ſeeing the church hath many precious Iewels both of gold & of ſiluer, beſtowed of the free wil & liberalitie of the faithful, it is requiſite that the captiue ſouldiers ſhould be therwith redeemed & deliuered out of priſon & bondage, & that they alſo periſhing with famine, ſhould with ſome part therof be refreshed & relieued. When he had vſed theſe & other ſuch like reaſons, he cõmaunded that the treaſure ſhould be caſt & trãſlated, he made money therof, & ſent the wholl price partly for to redeeme the captiues out of priſon, and partly for to relieue thẽ, that they periſhed not wt̃ famine. Laſt of all he gaue thẽ their coſtage, to wete neceſſary prouiſion for their voyage, and ſent them back to their king. This notable act of ẏ renowmed *Acacius* brought the king of Perſia into great admiration, that the Romaines endeuoured to winne their aduerſaries both wt̃ warrs and wt̃ well doing. The report goeth moreouer ẏ the king of Perſia deſired greatly ẏ ſight of *Acacius*, & coueted ẏ preſence of his perſõ: & that the Emperour *Theodoſius* cõmaũded *Acacius* ẏ biſhop to gratifie the king therin. When ẏ ſo famous a victory was geuẽ from aboue, many notable writers layd penne to paper, & publiſhed vnto ẏ world ẏ praiſes & vertues of ẏ Emperour, extolling his name vnto ẏ ſkies. The Empreſſe alſo being ẏ doughter of *Leontius* the Athenian ſophiſt, inſtructed of her father, & trained vp in all kind of good literature, ſet forth a poëme of the ſame argument in heroicall verſe. Whẽ the Emperour tooke her to his wife, *Atticus* the biſhop which chriſtened her, in ſteede of *Athenais* called her *Eudocia* at the time of baptiſme.

Acacius.b.of Amida.

Eudocia the Empreſſe was learned.

Cap. xxii.

A diſcourſe in commendation of the vertues of Theodoſius the yonger.

Although many writers as I ſayd before, publiſhed abroade the praiſes of the Emperour, of which number ſome endeuoured by ẏ meanes to crepe into his fauour, ſome other deſired thereby to blaſe abrode in the world the fame of their ſkill and knowledge, leſt the doctrine which they had gottẽ wt̃ lõg ſtudy ſhould be trodẽ in the duſt of obliuiõ: I of mine owne part which deſire not the acquaintãce & familiaritie of the emperour, neither couet arrogãtly to geue ẏ world a taſt of my doctrine, haue determined wt̃ my ſelfe ſimply without the glorious & painted ſhewe of Rhetoricke to publiſhe abrode the vertues of the Emperour. For if that I ſhould paſſe them ouer with ſilence, being as they are both noble & frutefull, containing many examples for the amendement of life, I ſhoulde in my opinion iniurie not a litle the poſteritie in time to come. Firſte of all though he was borne & brought vp in ẏ very pallace of the emperour, yet was he nothing geuẽ for all ẏ trade of life vnto light & idle behauiour: but ſo wiſe & diſcrete, ẏ he ſeemed vnto ſuch as had cõference wt̃ him, to be a mã of great experiẽce. Againe he was a mã of ſuch hardines & ſufferãce, both inwardly in minde and outwardly in body, that he could endure with great pacience the pinching colde of winter, and the parching heate of ſommer. He was wont often to faſt, but ſpecially on the wenſdayes & fridayes: this did he to the end he might liuely expreſſe the Chriſtian trade of liuing. His pallace & court ſeemed no other then a religious houſe. For at the dauning of the day his maner was to ſinge hymnes and pſalmes interchaungeably together with his ſiſters. He was able to repeate holy ſcriptures out of the booke, he reaſoned of thẽ wt̃ the biſhops, as if he had bene a prieſt of great continuance, he was more earneſt & far more diligent in gathering together the bookes

Diſcretion. Sobrietie. Hardineſſe.

Faſting.

Deuotion. Singing of Pſalmes. Memorie. Knowledge. Studie.

of

of holy scripture, & the workes of the auncient fathers, then we reade of old of *Ptolomæus Philadelphus*. Furthermore he excelled all men in pacience, curtesie & clemencie. The Emperour *Iulian* for all he professed the study of philosophie, yet could he not put vp the hatred of such as reuiled him at Antioch, but punished extremely one of them whose name was *Theodorus*: as for *Theodosius*, he layd aside the subtilities & quircks of *Aristotle*, & practised dayly in life the profession and study of true philosophie. He learned to bridle anger: to take griefe and sorow patiently: to reuenge him of none that did him iniurie, nay there is not the man that euer saw him angry. When that one of his familiars had demaunded of him, why he neuer executed any ỳ had done him iniurie, his answere was: I would to God it laye in me to reuiue them that be dead. Unto an other that demaunded of him the like, he sayd: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man be he neuer so sory for him, that can restore him to life againe, saue God alone. He was alwaies of ỳ mind, that if any cõmitted treason, he would not suffer him to go as farre as the gates of the citie towardes the place of execution, but of his clemencie he called him backe againe. The same man againe, when he published spectacles on a certaine time at Constantinople, w̃ the bickering and fighting of beasts in cõpasse of the theatre, and the people shouted vnto him requiring that one of the strõgest men should be turned vnto the sauadge beast which raunged about, his answere was in this sort. Doe not you know that we can not away with cruell spectacles? When the people heard this, they learned thencefoorth to refraine from cruell shewes. Moreouer he was so religious, that he honored all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the bishop of Chebrũ wore that died at Constantinople, and being found, they say he wore it how homely soeuer it was, thinking verely to gett vnto him selfe thereby some of the deade mans holinesse. As he solemnized on a certaine tempestuous and stormie tyme of the yeare, (the people requiringe the same) the vsuall and wonted spectacles and shewes in the place called Circus, enuironed with a wall and galeries round about, when the rowme was full of people, and the tempest waxed sore, there fell vpon them sodainly a great cloude of snow, then the Emperour reuealed vnto the worlde what affection and zeale he bare towards God: he willed the bedells in his name to say thus vnto the people: It is far better for vs to lay aside these shewes and pastime, and with one voyce to fall a praying vnto God that he will deliuer vs out of this present storme. The words were no sooner spokẽ, but all ioyntly fell downe to the ground, and poured out earnest & zealous prayers vnto God, so ỳ the whole citie was become like one church. The Emperour him selfe in the middest of the assembly, arrayed in cõmon & vsuall attire, began the hymnes, neither failed he of his purpose. For the wether became faire, againe the great derth and scarsitie was turned by the goodnes of God into plenty and abũdance of all things. If warres at any time were proclaimed, he followed the example of *Dauid*, he made God his refuge, perswading him self for certaine that God ruled and gouerned all battails: and by the meanes of prayer, he obtayned euer a prosperous successe.

Patience. Curtesie. Clemencie. Good life. Mercie. Humanitie. Religion. Zeale and feare of God Humilitie. Prosperitie & good successe for well doing.

Cap. xxiii.

Of Iohn, who after the desease of the Emperour Honorius playd the tyrant at Rome, & how God deliuered him through the prayers of Theodosius into the hands of the Romaine souldiers.

Occasion is presently ministred to discourse howe *Theodosius* being ayded frõ aboue, foyled the rebell and tyrant *Iohn*, immediatly after the Persian battaile & the desease of *Honorius*, in ỳ cõsulship of *Asclepiodotus* & *Marianus*, ỳ 15. of August. In mine opinio ỳ acts of those dayes are worthy ỳ writig, & such they are as of right should be recorded to ỳ knowledge of the posterity in time to come. For the like thigs which hapned vnto the Hebrewes vnder *Moses* as they passed through the red sea, now befell vnto the emperours captaines being sẽt against ỳ tyrãt, the which I mind briefly to rũne ouer, leauig ỳ large discourse because it requireth a seuerall volume vnto others. Although *Theodosius* knew that *Honorius* ỳ Emperour had departed this life, yet cõcealed he his death frõ others, so ỳ an other deuise which hereafter shalbe spokẽ of, beguiled many therin. He sent priuely a souldier vnto Salonæ a city of Dalmatia, to geue warnig ỳ if any nouelty were attẽpted in ỳ west parts of the world, there should be such preparatiõ as might quickly suppresse ỳ authors therof. Whẽ he had brought ỳ about, he opened vnto all men ỳ death of his vncle. In ỳ meane while *Iohãnes* one of ỳ Emperours chiefe secretaries, being not of setled disposition to beare ỳ saile & bãner of prosperity, chalẽged the empire, & sẽt embassadours vnto ỳ emperour *Theodosius*, requiring him to proclaime him emperour. *Theodosius* tooke his legats, layd thẽ in hold, &

ſēt vnto *Iohn Ardaburius* ẏ captaine, who of late had behaued him ſelf valiātly in ẏ battaile againſt the Perſians, he cōming to Salonæ, ſailed into Aquileia, whence (as it is thought) he tooke a wrōg courſe. the chaunce was as followeth. Being in the ſurging waues of ẏ maine ſeae, ẏ winde blewe againſt him, & brought him ere he was ware into ẏ tyrāts clawes. The tyrant laying hand on him was now in good hope ẏ *Theodoſius* would be brought of neceſſitie (if he tendered ẏ life of his captaine *Ardaburius*) to create & proclaime him Emperour. whē theſe thīgs came to light, both *Theodoſius* him ſelfe & his army alſo, which marched forwardes againſt ẏ rebell, were wonderfull ſorẏ leſt *Ardaburius* ſhould take any harme at ẏ tyrāts hāds. *Aſpar* alſoẏ ſōne of *Ardaburius* ſeing both his father taken captiue, & alſo hearing for certainty ẏ an infinite power of Barbariās wēt to ayde the rebell, knewe not what to doe, he was at his wittes ende. To be ſhort ẏ prayers of ẏ godly Emperour thē alſo proued thē ſelues againe to be very effectuall. for an Angell of God in ẏ forme of a ſhepherd guided *Aſpar* on his iourney, & led his army by a lake adioyning vnto Rauēna (for there it was that the tyrant kept captaine *Ardaburius* in hold) which way as fame goeth, there was neuer man ẏ found paſſage. But God opened a way vnto *Aſpar* where as it is thought others coulde not goe. He led then his armie through the lake, which then as it fell out was dryed vp by the handy worke of God: he ruſhed in at the gates of the citie which lay wide open, & diſpatched the tyrāt. At what time the moſt godly Emperour vnderſtanding of the tyrāts death, as he celebrated thoſe ſhowes and ſpectacles in Circus, made manifeſt his ſingular zeale & pietie godwards, for thus he ſpake vnto the people. Let vs geue ouer this vaine paſtime and pleaſure: let vs rather repaire vnto the church and ſerue God deuoutly, pouring vnto God zealous prayers, & yelding vnto him harty thankes, who with his owne hande hath bereaued the tyrant of his life. He had no ſooner made an end of ſpeaking, but they gaue ouer their ſpectacles and ſhowes: they ſet all at nought: they paſſed throughout the theater ſounding out thanksgeuing with one voyce together with the Emperour: they went ſtraight to the church, and ſpent there the whole day, ſo that all the citie ſeemed to be as one church.

Cap. xxiiii.

Howe Theodoſius the Emperour after the execution of Iohn the tyrant, proclaimed Valentinianus (the ſonne of Conſtantius and Placidia the Aunt of Theodoſius) Emperour at Rome.

When the tyrant was diſpatched out of the waye, *Theodoſius* began to conſider with him ſelfe whome he ſhould proclaime Emperour of the weſt parts of the worlde. He had to his kinſeman one *Valentinianus* a very yong gentleman, begotten on *Placidia* his aunt, for ſhe was the doughter of *Theodoſius Magnus* the Emperour, and ſiſter to *Arcadius* and *Honorius* the Emperoures. *Conſtantius* that was made Emperour by *Honorius*, and gouerned the empire with him a very ſhorte ſpace (for he dyed immediatly) was the father of *Valentinianus*. *Theodoſius* made this his coſin *Cæſar*, ſent him into the weſt, and put his mother *Placidia* in truſte with the emperiall affaires. Afterwards whē he determined to go him ſelfe into Italie for to proclaime his Coſin Emperour, and in his owne perſon to counſell the Italians that they ſhoulde not lightly geue eare vnto tyrants and rebelles, he came as farre as Theſſalonica, and there he was hindred with ſickneſs, ſo that he could goe no further. Therefore he ſent the emperiall ſcepter vnto his Coſin by *Helion* the Senatour, and returned him ſelfe backe againe to Conſtantinople. But of theſe things thus much ſhall ſuffice.

Cap. xxv.

Of Atticus biſhop of Conſtantinople, & how he gouerned the churches. Alſo howe he cauſed that the name of Iohn Chryſoſtome ſhould be canonized among the ſaincts of that church.

Atticus the biſhop was a great furtherer of the eccleſiaſticall affaires, for he gouerned with great wiſdome, and exhorted the people diligently with heauenly doctrine to vertuous and godly liuinge. When he ſawe the church deuided, and that the *Iohannits* vſed their priuate meetings and conuenticles, he commaunded that the memoriall of *Iohn* ſhoulde be ſolemnized at ſeruice time as the maner is of other Biſhops that are deceaſed. for by that meanes he hoped verily it woulde come to paſſe that many of them woulde returne vnto the Church. He was ſo bountifull and liberall that he prouided not onely for the pouerty of his owne Church, but alſo ſent money vnto the next Churches for to ſupply the want of the needy. for he ſent vnto *Calliopius* miniſter of the Church of Nice three hundreth peeces of golde and withall letters containing this forme.

Atticus

Atticus vnto *Calliopius* sendeth greeting in the Lord. I am geuen to vnderstand that there is an infinite number in your city ready to perish with famine & stand in neede of the almes & charity of godly & weldisposed persons. VVhere I write an infinite number, I meane a great multitude, the certayne nũber wherof I do not readily knowe. Therefore seeing I receaued money of him which bestoweth aboundance and plenty of ritches vpon them which vse it a right: seeinge also dayly experience teacheth vs that some do want to the end that such as be welthy & minister not vnto them, may throughly be tryed: my will is (welbeloued brother) that thou receaue from me these three hundreth peeces of golde, and distribute them at thy discretion among the poore people of thy parish, see that thou deale the same not among such as respect only the belly, & make a liuing or trade throughout their life time of begging, but among such as are ashamed to begge. Neither vvoulde I haue thee herein to respecte any opinion or sect vvhatsoeuer, neither to preiudice them which practise in doctrine a contrary faith vnto vs, but onely to haue consideration of this, that thou relieue them which hunger & thurst & haue not vvherevvithall to helpe them selues. Thus was he carefull of the pouerty of such as dwelled from him in farre & foraine countreyes. Againe when he vnderstood ẏ such as seuered them selues from the Nouatians about ẏ keeping of Easter, had translated the corps of *Sabbatius* out of the Isle Rhodos (for there he died in exile) buried it solemnly and prayed vpon his tumbe: he sent certaine thither in the night time, charging them to remoue the corps of *Sabbatius* & bury it in an other sepulchre. such as vsed to frequent the place when they saw the graue digged vp, ceassed thencefoorth to honour the tumbe of *Sabbatius*. The same *Atticus* did passe in assiguing of proper names to things. for the rode in ẏ bosome of Pontus Euxinus which of old was called poyson, he called Medicen, lest he should there raise an assembly & appoynt thereunto a place called after a foule name. Moreouer he tearmed a peece of the suburbes of Constantinople, Argyrople vpon such an occasion as followeth. Chrysople is a rode in ẏ head of the sea Bosphorus: Many auncient writers make mention therof, namely *Strabo*, *Nicolaus Damascenus* & the famous writer *Xenophon*, who both in ẏ first booke of *Cyrus* expedition & in the first of ẏ famous acts of ẏ Grecians remembreth the said towne, ẏ *Alcibiades* walled it about & how there is a place therein assigned for ẏ paiment of tyth & tribute. for such as loose out of the maine sea & ariue at ẏ place doe vse there to pay tyth. Wherfore *Atticus* seeing the place ouer against him had so worthy a name, procured this rode thencefoorth to be called Argyrople. As soone as he spake ẏ word, the name was immediatly chaunged. Againe when as some men said vnto him ẏ the Nouatians should not haue their conuenticles & assemblies wiṫ the walls of the citie, what do ye not remember (saith he) what troubles & vexations they endured, when we were tossed wiṫ the grieuous storme of persecution in ẏ raigne of *Constantius* & *Valens*, & howe ẏ at sundry other times they testified together wiṫ vs the true faith which we maintaine? Moreouer for all they were of old deuided from the church, yet attempted they to establish no nouelrie as touching ẏ fayth. Againe this *Atticus* being at Nice about the ordayning of a bishop, & seing there *Asclepiades* a Nouatian bishop who was a very old man, he asked of him how many yeares he had bene a Bishop? when the other had answered fifty yeares: thou art truely a happy man (saith he) in ẏ God graunted thee to enioy so worthy a function, so long a time. he said againe vnto *Asclepiades*: verily I doe commende *Nouatus*. but I allowe not of the Nouatians. *Asclepiades* marueling what he shoulde meane in so saying, replyed: how so O bishop? *Atticus* made answere: I do commend him (saith he) for refusing to communicate wiṫ such as had sacrificed to Idols, for I would haue done no lesse my selfe. But I like not of the Nouatians, because they exclude from the communion such as of ẏ layty haue lightly offended. *Asclepiades* replied againe vnto these things: besides ẏ sinne of sacrificing vnto Idols there are (as holy Scriptures do witnes) many other sinnes vnto death: for the which you depriue onely the clergie & we the layty of the communion, referring vnto God alone ẏ power of remitting their sinne. The same *Atticus* had the foreknowledge of his death. for taking his leaue of Nice he sayd vnto *Calliopius* the minister of that Church: make haste to Constantinople before Autumne that thou mayst againe see me aliue, for if thou linger & make delayes thou shalt see me no more in this world. In vttering these wordes he hitt the trueth on the head, for he departed this life the one and twentieth yeare of his consecration, the tenth of October, in the eleuenth Consulship of *Theodosius*, and the first of *Valentinianus Cæsar*. *Theodosius* the Emperour returning from Thessalonica came short to his funerall, for *Atticus* was buried the day before the comming of the Emperour into Constantinople. Shortly after, the creation of *Valentinianus* the yonger was proclaymed, to wit the three and twentieth day of the same moneth.

Atticus b. of Constantinople vnto Calliopius minister of Nice.

Atticus endeuored to bring the Nouatians from Idolatry.

Cap. xxvi.

Of Siſinius the ſucceſſor of Atticus in the biſhoprick of Conſtantinople.

After the deſeaſe of *Atticus* there was great contention in the Churche of Conſtantinople about the election of a Biſhop. for ſome woulde haue *Philip* a miniſter, ſome other *Proclus* who alſo was a miniſter preferred to the rowme: but all the people with vniforme conſent deſired *Siſinius*. He was likewiſe a prieſt, not of any of the Churches within the walls of Conſtantinople, but of Elæa a Church in the ſuburbes ouer againſt the citie, where all the people of Conſtantinople are wont to celebrate the feaſt of our Sauiours aſcention. All the laytye laboured by all meanes to haue him to their Biſhop, partly becauſe he was counted a very godly man, & partly alſo for that he endeuored to relieue the poore beyond the reach of his ſubſtance. To be ſhort the layty got the vpper hande and *Siſinius* was conſecrated the eyght and twentieth of February in the twelfe Conſullſhip of *Theodoſius*, and the ſeconde of *Valentinianus Auguſtus* the yonger. *Philip* the miniſter ſeeing that *Siſinius* was preferred before him, ſtomacked the matter wonderfully and inueyed bitterly agaynſt his conſecration in the worke which he wrote and intitled the Chriſtian hiſtory. While he inueyeth againſt *Siſinius* that was conſecrated, agaynſt the Biſhops who were conſecrators, and eſpecially agaynſt the laytye who were electors, he wrote ſuch thinges as I am loth to report, for I can not chuſe but blame him greatly that euer he durſt be ſo bold to lay downe ſo raſh and vnaduiſed reaſons, yet in my opinion it will not be amiſſe preſently to ſay ſomewhat of him.

Cap. xxvii.

Of Philip a Prieſt, bred and brought vp in Sida.

Philip of whome we ſpake before was borne at Sida a citie in Pamphilia, where alſo *Trophilus* the Sophiſt had his original, of whome *Philip* boaſted not a litle that he was his kinſman. This *Philip* being a Deacon and of great familiaritie with *Iohn*, the Biſhop was as it were driuen to beſtowe great labour and diligence in the ſtudy of good learning, ſo that he wrote many bookes of diuerſe ſortes. his ſtile was aſiaticall, proude, and lofty, and to the ende he might confute the workes of *Iulian* the Emperour, he compiled a volume and intitled it The Chriſtian hiſtorie, the which he deuided into ſix and thirty bookes, euery booke hath ſundry tomes, the number of all mounteth very nigh to a thouſande, the argument prefixed to euery one is in maner as bigge as the tome it ſelfe. this worke he entitled not the Eccleſiaſticall but the Chriſtian hiſtorie, where he patched together many matters for to let the worlde vnderſtand that he was ſeene in Philoſophy. Wherefore he alleadgeth very oft precepts and rules of Geometrie, Aſtronomie, Arithmetick & Muſick. Moreouer he deſcribeth Iſles, mountaines, trees, with other thinges of ſmal importance, ſo that it grewe to a huge volume full of bumbaſt and vayne oſtentation. In my ſimple iudgement it is a worke that is profitable neyther for the learned neyther the vnlearned. For the learned will condemne the often repetition of the ſame wordes which is rife throughout the booke: the vnlearned haue not the capacitie to comprehende the inſolent ſtile and affected ſentences of his arrogant minde. but let euery one iudge of his owne doings as he ſhall thinke good. I dare affirme that the order he followed in laying downe of the times is both confuſe & farre from good order. for when he had runne ouer the raygne of *Theodoſius*, back againe he getts him to diſcourſe of *Athanaſius* the Biſhops tymes. the which I note to be his vſuall maner. but of *Philip* ſo farre. Now to the hiſtory of *Siſinius* tyme.

Cap. xxviii.

Howe that Siſinius made Proclus Biſhop of Cyzicum, whome the Cyziceni woulde not receaue.

After the deſeaſe of the Biſhop of Cyzicum, *Siſinius* appoynted *Proclus* to be their Biſhop. The citizens vnderſtanding of his comming preuented him and choſe *Dalmatius* a religious man to gouerne the biſhoprick. This they did neglecting the lawe & canon which commaundeth that no Biſhop be appoynted and ordayned without the conſent and authoritie of the Biſhop of Conſtantinople. They made no accompt of that canon becauſe it commaunded namely (as they thought) that the ſayd authoritie ſhoulde be geuen vnto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a biſhop in the Church where he was ordayned, continewed at Conſtantinople, where he occupied him ſelfe in preaching, and purchaſed vnto him ſelfe

selfe thereby great fame and commendation. but of him I shal haue occasion to speake more hereafter. *Sisinius* had scarse bene Bishop two yeares when he died, it was in the Consulship of *Hierius* and *Ardaburius*, the foure and twentieth of December. He was a man highly commended for temperancie, for godly and vertuous life, and to be short for his liberalitie bestowed vpon the poore. He was a man both gentle and familier, playne without fraude or guyle, and therefore he neuer molested any in his life. he was a great enemie to busie bodyes and to quarellers, and therefore taken of many for a cowarde.

Cap. xxix.

After the desease of Sisinius Bishop of Constantinople Nestorius was sent for to Antioch for to enioy the bishoprick, who immediatly reuealed him selfe what kinde of man he was.

It seemed good vnto the Emperour after the desease of *Sisinius* because of diuers vaine glorious persons to chuse none of that Church to be bishop (though many made sute for *Philip*, and many againe for *Proclus*) but determined with him selfe to send for a straunger out of Antioch. there was in those dayes there a man whose name was *Nestorius*, by birth he was a Germaine, a loude voice he had and an eloquent tongue, and therefore as it was thought a fitt man to preach vnto the people. They put their heades together, they sent for *Nestorius* and brought him from Antioch to Constantinople three moneths after: who though his temperance was highly commended of many, yet the wisest sort and sagest people perceaued well inough his other conditions when he first beganne to preach. for immediatly after his stalling in the bishops sea the tenth day of Aprill & the Consulship of *Felix* and *Taurus*, he gaue forth in the hearing of all the people such a saying as followeth, at the pronouncing of his oration before the Emperour: Restore thou vnto me O Emperour the earth weeded & purged of hereticks, and I will render heauen vnto thee: ayde thou me in fayling of the hereticks and I will assist thee in the ouerthrowing of the Persians. Although such as detested the hereticks tooke these words in good part: yet such as by his outward behauiour gathered the inward disposition of his minde, could not chuse but espie his hautie stomacke, his hasty & running braine, his foolish feeding on vaine glory, specially seeing ỳ by and by he bolted out such rash & vnaduised sayings. Nay we may say (as the common prouerbe goeth) that the citie had not drunke before he beganne to blowe the smoke and the burning flame of persecution. for the fift day after he was chosen bishop, when he determined with him selfe to ouerthrowe the church of the Arians where they had their seruice priuely and by stelth, he so troubled and disquieted their mindes that when they saw their Church must needes downe, they put to their owne hands & fired it them selues, the which fire fell vpon the next houses and burned them to ashes, so that there was much adoe in the citie, and the Arians rose vp to reuenge them of their enemies. But God the defender and conseruer of the citie suffered not that pestilent infection of rancor & malice to runne any further. from that time forth not onely the hereticks but such as were of his owne faith and opinion called *Nestorius* a firebrande. Neyther rested he with this but destroyed as much as in him lay the whole citie while he went about to mischiefe the heretieks. Againe he fell a molesting of the Nouatians onely because *Paulus* their bishop was famous and much spoken of for his zeale and godlines. but the Emperour bridled and withstoode his enterprise with sharp admonitions & nipping words. I thinke it best to runne ouer with silence the vexations and iniuries he did vnto such as celebrated the feaste of Easter the foureteeneth daye of the moneth throughout Asia, Lydia and Caria, and how many were cast away in the sedition which he raysed at Miletum and Sardis. But as for the plague and punishment he suffered partly for the aforesayd causes, and partly also for his malapert tongue, I will lay it downe in an other place.

Cap. xxx.

Howe that in the raygne of Theodosius the yonger the Burgonions receaued the fayth in Christ.

NOwe am I about to declare a worthy history which happened at that time. there is a certaine barbarous nation inhabiting beyond the riuer Rheyne whome we commonly do call Burgonions. these people leade a life farre frō magistracy & gouernment of ỳ cōmō weale, for they are all carpenters and thereby get their liuinge. The people called Hunni breaking often

tymes into their regions, haue deſtroyed their contrey and diſpatched very many at ſundry tymes out of the way. Wherfore they determine wt them ſelues not to fly for refuge and ſuccour vnto any mortall man or liuing creature, but to yeld themſelues wholly vnto ſome god or other. And when they called to mind yt the God of the Romaines neuer fayled ſuch as feared his name and put their affiance in him, ioyntly with one hart and minde they turned them ſelues to embrace the fayth in Chriſt: they tooke their voyage into a certayne citie of Fraunce, and there they require of the Biſhop to baptize them in the Chriſtian faith. The Biſhop hauing enioyned them to faſt ſeuen daies, and inſtructed them in the principles of Chriſtian profeſſion, did baptize them the eyght day following and bid them farewell. They put on valiant courage and went on boldly to encounter with the tyrants, neither was their hope fruſtrate neither did it fayle them in the ende. For the Burgonians (when *Uptarus* King of the Hunni crommed him ſelfe with vittaills on a certayne night vntill he burſt in the middle) ſet vpon the Hunni nowe wanting a heade and captaine, fewe of them againſt many of the other, to witt three thouſande againſt tenne thouſande, they fought valiantly & gott the victory. From that time forth the ſayd nation was a zealous maintayner of the Chriſtian fayth. About that tyme *Barbas* the Arian Biſhop died, it was the thirtienth Conſulſhip of *Theodoſius*, the thirde of *Valentinianus*, and the foure and twentieth of Iune, in whoſe rowme *Sabbatius* ſucceeded. So farre of theſe thinges.

Cap. xxxi.

Howe Neſtorius vexed the Macedonians.

Neſtorius inſomuch he practiſed many things preiudicial vnto the quiet ſtate of the church, procured vnto him ſelfe great hatred euen as the ende of his doings proued ſufficiently vnto vs. *Antonius* Biſhop of Germa a citie in Helleſpontus, feeding the humor and crueltie of *Neſtorius* in the rooting out of hereticks, beganne to vexe the Macedonians out of all meaſure, and for to cleare him ſelfe he fayned that the Patriarck to wete, the Biſhop of Conſtantinople had commaunded him the ſame. Wherfore the Macedonians although they ſuffered for a while griefs and vexations, yet ſeeing that *Antonie* kept no meane but exceeded in crueltie, they coulde no longer beare the weight of ſo intollerable a burthen of iniuries, but in the mad furye of their minde preferring the raſhe motion of reuengement before all right and reaſon, procured the death of *Antonie* to be done by ſuch men as they had ſent for to worke the feate. This haynous offence which the Macedonians committed was an occaſion to kindle and ſett on fire the crueltie of *Neſtorius*. for he perſwaded the Emperour to depriue them of their Churches. Wherefore the Macedonians were put by one church which lay without the olde walls of Conſtantinople: by an other at Cyzicum, beſides many others throughout Helleſpontus, ſo that many of them returned into the Church and embraced the faith of one ſubſtance.

Cap. xxxii.

Of Anaſtaſius the Prieſt who was the occaſion that Neſtorius fell into ſuch extreame impietie.

Commonly we ſay that ſuch as are geuen to drunkenneſſe are neuer to ſeeke for the cupp, and buſie bodies neuer want woe: *Neſtorius* who endeuored with might and mayne to bereaue others of their Churches was by chaunce thruſt out of the Churche him ſelfe, the occaſion was as followeth. *Anaſtaſius* the prieſt who came with him thither from Antioch: kept him alwayes companye: was highly eſteemed of him and his chiefe counſelour in all his affayres, taught on a certaine tyme in the Church that none ought to call *Marie*, the mother of God, becauſe that ſhe was but a woman and that God could not be borne of a woman. Theſe words of his diſquieted out of meaſure the mindes both of clergie and laytie. for they had learned of olde that Chriſt was true God and not to be ſeuered becauſe of the miſterie of his incarnation, as man alone from his diuinitie, and that according vnto the minde of the Apoſtle where he ſayth: Although we haue knowen Chriſt after the fleshe, yet nowe doe we knowe him ſo no more. Wherefore for this cauſe let vs ceaſſe to reaſon any longer of Chriſt, but let vs endeuer to attayne vnto his perfection. When as ſchiſme and contention was hereof riſen (as I ſayd before) in the Church, *Neſtorius* going about to confirme the opinion of *Anaſtaſius* (for he woulde in no wiſe haue him whome he made ſo much of to be rebuked as one that had vttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Churche: layde downe very contentiouſly certayne poſiti-

Anaſtaſius.

2. *Corinth.* 5.

positions and condemned vtterly the clause that signified the bearing of god. And because that diuers men to a diuers ende & purpose disputed of this question, the church was deuided & the members parted asunder. for much like blind folded persons & men brawling and fighting in the darke they were caried here and there, now they affirmed this, anone they sayd that, and loke what they auouched a litle before, the same they denied immediatly after. Many thought that *Nestorius* was of the opinion that Christ was but onely man and that he went about to reuiue and to rayse vp a fresh the heresie of *Paulus Samosatenus* and of *Photinus*. there was so much adoe about this matter that the summoning of a generall councell seemed needefull for the deciding of the controuersie & the appeasing of the people. I of mine owne part by perusing the workes of *Nestorius*, doe finde the man ignorant and altogether vnlearned, I speake this from the hart and vnfainedly. for it is not of hatred I owe him that I fall a ripping of his crymes and infamie, neyther haue I determined by flattery and feeding of some mens humors to report lesse of him then I founde true. *Nestorius* in mine opinion followeth neither *Paulus Samosatenus*, neither *Photinus*, neither thinketh he that our Lord *Iesus Christ* is onely man: but onely auoideth this clause the mother or bearing of God as a fraying ghost. This befell vnto him for his palpable error and ignorance. for though of nature he had a smoth and an eloquent tongue and therefore was thought learned, yet to say the trueth he was altogether vnlearned. Moreouer he disdained to peruse the workes of the auncient fathers. he so vaunted him selfe with his rolling tongue and eloquent speach, that in maner he contemned the olde writers and preferred him selfe before them all. Againe he was ignorant of that which was written in the olde coppies of *S. Iohns* Catholick epistle: euery spirite which deuideth *Iesus* is not of God. As many as went about to seuer the diuinitie from the humanitie of Christ, sticked not to rase and blot this sentence out of the auncient coppyes. Wherefore the olde writers signified no lesse then that certaine men had corrupted that epistle, to the ende they might deuide the humanitie of Christ from the diuinitie of God. his manhoode is ioyned with the godhead, neyther are they two but one, in which sense the ancient writers were not affraid to call *Marie*, the mother of god, Euen so wrote *Eusebius Pamphilus* in his third booke of the life of *Constantine*. God among vs was borne on earth for our sakes, & the place of his natiuitie is called of the Hebrewes after a proper name Bethleem. VVherefore *Helen* the most holy Empresse hath set forth the trauailing of the mother of God with goodly ornaments, & bedecked that hollowe rocke with sundry notable monuments. *Origen* hath written no lesse in the first tome of his commentaries vpon the epistle of *S. Paul* vnto the Romaines, where he discourseth at large of this matter, and alleadgeth the cause why *Marie* was called the mother of God. Therefore *Nestorius* seemeth neuer to haue read the workes of the auncient fathers, and therefore he inueyed only (as I said before) against this clause the mother of God. For he saith not that Christ is onely man as *Photinus* and *Paulus Samosatenus* affirmed: neither taketh he away ỹ subsistencie of the sonne of God but confesseth euery where that he hath his being and that he is in the trinitie: neither denieth he his essence as *Photinus* and *Samosatenus* did (so did also the Manichees and Montanists) as it appeareth by the sermons which he published vnto the world. But though I finde that *Nestorius* was of that opinion, partly by his bookes which I haue perused, and partly by the report of his familier friendes, yet his foolish and fonde doctrine disquieted not a litle the whole worlde.

The opinion of Nestorius the heretick.

1. Ioh. 4.

Euseb. lib. 3. de vit. Const.

Cap. xxxiii.

Of a haynous offence committed by certaine fugitiue seruants at the altare of the great Church, & of the former councell summoned at Ephesus for the hearing of Nestorius opinion.

When these thinges were done in such sorte as I sayd before, a certaine haynous offence was committed in the open church and face of the whole people. for some noble mans seruants, by birth Barbarians, when they had tasted of their Lord & maisters extreame cruelty and could not patiently away with the rigor thereof, ranne for refuge vnto the Church, and got them vnto the altare with swordes hanging by their sides. being requested to depart they would not in any wise but disturbed and hindred deuine seruice. Moreouer for the space of many dayes they held their naked swordes in their hands ready to dispatch whosoeuer came vnto them. Wherefore when they had killed one of the Priests and wounded an other, in the ende they slewe them selues: with the sight hereof one of them that were present sayde that the profanation of the Churche prognosticated some calamitie to ensue, and repeated two Iambick verses out of some olde Poete to iustifie his saying.

Men ſee full oft ſuch ſignes before and vvonders eke:
VVhen haynous crimes the holy Church to ſtayne doth ſeeke.

Neither was he in a wronge boxe that vttered theſe Iambicks, for it prognoſticated as it ſeemed vnto vs diuiſion to riſe among the people, and depriuation of him that was ringleader of the whole miſchiefe.* Shortly after the emperour gaue forth his commaũdement that the biſhops out of all places ſhould meete at Epheſus, where they came together, whither alſo *Neſtorius* tooke his voyage immediatly after Eaſter holydayes together with a greate multitude of people, where he found the biſhops aſſembled. but *Cyrillus* biſhop of Alexandria came thither in a while after, it was about VVhitſontide. The fift day after Pentecoſt *Iuuenalis* Biſhop of Ieruſalem was come. But while *Iohn* biſhop of Antioch lingered by the way, the Biſhops which were already come thither called the matter into controuerſie. *Cyrillus* biſhop of Alexandria to the ende he might moleſt *Neſtorius* (for he thought very ill of him) vſed certaine preambles of diſputation. When many confirmed that Chriſt was God, *Neſtorius* pleaded for him ſelf: I verily (ſayth he) will not call him god who grew to mans ſtate by two moneths and three moneths and ſo forth, therfore I waſh my handes from your blood, and from henceforth I will no more come into your company. Immediatly after he had ſpoken this he went aſide & ioyned him ſelfe with the Biſhops which held with his opinion. ſo that the biſhops then preſent were deuided into two parts. ſuch as of the councell held wt *Cyrillus*, called *Neſtorius* before them, he came not but anſwered that he would differr the hearing of his cauſe vntill the comming of *Iohn* biſhop of Antioch. Wherfore *Cyrillus* together with the other Biſhops of the councell after they had read ouer the Sermons of *Neſtorius* the which he had preached vnto the people and gathered out of them that in good earneſt he had vttered open blaſphemies againſt the ſonne of God, depoſed him of his biſhoprick. This being done the Biſhops which helde with *Neſtorius* aſſembled together ſeuerally by them ſelues and depoſed *Cyrillus* and *Memnon* Biſhop of Epheſus. Shortly after *Iohn* Biſhop of Antioch was come, who vnderſtanding of all circumſtances, blamed *Cyrillus* greatly, as the autor of all that ſturre, and becauſe that vpon a head, he had ſo ſoone depoſed *Neſtorius*. *Cyrillus* taking *Iuuenalis* on his ſide for to reuenge him of *Iohn*, depoſed him alſo. When the contention grewe to be very troubleſome, when alſo *Neſtorius* perceaued that the poyſoned infection of diſcorde was ſcattered farre and nighe amonge the common ſorte of people, he as it were recanting his folly called *Marie*, the mother of God, his wordes were theſe: Let *Marie* be called the mother of God, and I pray you conceaue no longer diſpleaſure. But no man thought that he ſpake this and repented from the hart, therefore as yet he dwelleth in Oaſis, both depoſed of his biſhoprick and baniſhed his contrey. Thus was the councell of Epheſus at that tyme broken vp, it was in the Conſulſhip of *Baſſus* and *Antiochus* the eyght and twentyeth of Iune. *Iohn* Biſhop of Antioch after his returne vnto his proper ſeae, called many Biſhops together and depoſed *Cyrillus* who nowe was gone to Alexandria. Shortly after for all that, they layde aſide all ſpyte, grudge and enmitie, they became friendes and reſtored eche to other their biſhoprickes againe. After the depoſition of *Neſtorius*, there roſe a greate ſchiſme in the Church of Conſtantinople, for the vayne and fooliſh doctrine of *Neſtorius* parted the people aſunder. All the Clergie with vniforme conſent accurſed him openly, for ſo we Chriſtians doe call the ſentence which we pronounce againſt the autor of blaſphemie, whereby we minde to make it ſo manifeſt vnto the worlde as if it were ingrauen in a table, and nayled to an open poſt.

* Cap. 34. in the Greeke. The councel of Epheſus. Anno Dom. 435.

Neſtorius denieth Chriſt to be God.

Cap. 35. in the greeke.

CAP. XXXIIII.

How that after the depoſition of Neſtorius, Maximianus was choſen Biſhop of Conſtantinople.

Anno Dom. 435.

AT Conſtantinople there roſe an other ſchiſme about the election of a Biſhop. for ſome would haue *Philip* (of whome I ſpake a litle before) ſome other would haue *Proclus* choſen biſhop. *Proclus* verily had preuailed had not ſome of great autoritie bene his back friends: and ſignified playnly that the canon of the Church forbad any ſhould be nominated Biſhop of one city and tranſlated to an other. the which ſaying being alleadged was of ſuch force that the people were therwith appeaſed and ſatiſfied. Wherfore three moneths after the depoſition of *Neſtorius*, *Maximianus* was choſen Biſhop, a man he was which led a monaſticall life, by degree a Prieſt, one that of late had purchaſed vnto him ſelfe a good name and was thought to be a godly man, becauſe he had buylded vpon his owne coſtes and charges the ſepulchres and tumbes where godly

godly men shoulde be interred. he was a man altogether vnlearned, who determined with him self to leade a quiet life void of all care and molestation.

Cap. xxxv.

Cap. 36. in the Greeke.

Socrates proueth that it is not forbid but that there may be a translation of Bishops from one seae to an other.

INsomuch that some by reason of the Ecclesiasticall Canon which they alleadged for them selues haue inhibited *Proclus* intitled Bishop of Cyzicum from being placed in the Bishops seae of Constantinople, I thought good presently to say somewhat thereof. such as tooke vpon them to iustifie that saying, in myne opinion did not reporte the trueth: but eyther of enuie against *Proclus* forged such a decree or of wilfull ignorance considered not then of the canons and other constitutions oftentimes established for the profitt and commoditie of the Church of God. for *Eusebius Pamphilus* in the first booke of his Ecclesiasticall history reporteth that one *Alexander* Bishop of some citie in Cappadocia, taking his voyage towards Ierusalem, was of the citizens of Ierusalem caused to tary and stalled Bishop in the rowme of *Narcissus*, where he continewed vnto the ende of his life. It was an indifferent matter of olde time among the auncient fathers as oft as the Ecclesiasticall affayres so constrayned to translate bishops from one seae vnto an other. If it be any thing availeable to annect the canon decreed in this behalfe vnto this our present history, let vs see howe shameleſſe these men were who therefore thrust *Proclus* besides the bishoprick of Constantinople, and how vntruely they reported of the canon, for it is read as followeth. If any Bishop be assigned to gouerne any Church whatsoeuer, & goeth not thither, the fault being not in him selfe but either that the people repelled him, or some other necessary cause doe staye him: vnto him be it lawfull to enioy the honour & the priestly function, so that he be not troublesome vnto the Church whereof he is appointed Bishop, but approue whatsoeuer the prouinciall councell shall determine of the matter called in controuersie. These be the wordes of the Canon. But that it may appeare more euidently that many Bishops were translated from one citye vnto an other vpon necessary and vrgent causes, I will here lay downe the names of such as were remoued. *Perigenes* being chosen bishop of Patras in Achaia and refused by the citizens of that place, was by the commaundement of the Bishop of Rome placed in the Metropolitane seae of Corinth to succeede the late deceased, where he continewed all the rest of his life. *Gregorie Nazianzene* was first bishop of Sasimum a city in Cappadocia, next of Nazianzum, afterwards of Constantinople, last of all he went back againe to Nazianzum. *Meletius* was chosen Bishop of Sebastia in Armenia, but afterwardes remoued to Antioch. *Dositheus* Bishop of Seleucia was by *Alexander* Bishop of Antioch, translated vnto Tarsus in Cilicia. *Berentius* Bishop of Arcæ in Phænicia was brought thence into Tyrus. *Iohn* was sent from Gordus a city of Lydia to gouerne the bishoprick of Proconesus. *Palladius* was translated from Helenopolis to Aspunis: *Alexander* from Helenopolis vnto Adrian: *Theophilus* from Apamea in Asia to Eudoxopolis, which of old was called Salabria: *Polycarpus* from Sexantapristæ a city in Mysia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezupolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagamia in Phrygia, vnto Antioch in Pisidia: and *Siluanus* bishop of Philippopolis in Thracia was translated vnto Troas. but these many shall suffice in steede of many others who were translated from their proper seaes vnto other bishoprickes.

A canon of the Church.

Perigenes.

Gregorie Nazianzene.

Meletius.

Dositheus.

Berentius.

Iohn.

Palladius.

Alexander.

Theophilus.

Polycarpus.

Hierophilus.

Optimus.

Siluanus.

Cap. xxxvi.

Cap. 37. in the Greeke.

Of Siluanus who being Bishop of Philippopolis was remoued to Troas.

NOwe I thinke it not amisse to write a fewe lynes of *Siluanus* whome we sayd a litle before to haue bene translated from the bishoprick of Philippopolis in Thracia vnto Troas. This *Siluanus* first studied Rhetorick in the schoole of Troilus the Sophist: who though he was an earnest embracer of Christian religion and exercised the monasticall trade of liuing, yet wore he still the philosophicall habit. In processe of tyme *Atticus* the Bishop sent for him and made him Bishop of Philippopolis. who hauing continewed in Thracia the space of three yeares when he coulde no longer away with the pinching colde of that contrey (for he had a thinne and a weake bodye) he requested *Atticus* to substitute an other Bishop in his rowme, protestinge that he left Thracia for no other cause but onely to auoyde the extreame colde. *Siluanus* then hauing procured

an other biſhop to ſucceede him, remayned at Conſtantinople and exerciſed continewally the monaſticall trade and diſcipline. he was ſo farre from pryde and hautines of ſtomack that often times in the thick aſſemblies and ſolemne meetings of the citizens he wore ſcandals and buſkins of twiſted haye. Shortly after the Biſhop of Troas departed this life, and immediatly the people Troes came to Conſtantinople for to ſeeke a Biſhop. *Atticus* muzing with him ſelfe whome he might prefere to the rowme, *Siluanus* by chaunce came by: as ſoone as *Atticus* eſpied him, he ceaſſed to bethinke him ſelfe and turned vnto *Siluanus* with theſe wordes: thou mayſt no longer excuſe thy ſelfe but of neceſſity thou muſt take vpon thee the gouernment of the Church, for in Troas there is no chilling colde, beholde God hath prouided for the infirmitie of thy body a delectable and pleaſant ſoyle, make no more adoe brother but in haſt get thee to Troas. To be ſhort *Siluanus* went thither. Here I thinke very well to lay downe the miracle which he wrought. A greate ſhip or hulke (for the bredth thereof called plate) being fraighted and laden with great pillours & newely made vpon the ſhore or rode of Troas, could not be drawen from the land to take ſea, no, for all the Pilote together with a greate multitude of men drewe her with cable ropes ſhe woulde not moue. When they had the ſpace of many dayes aſſaid what they could doe and nothing preuayled, they thought verily that ſome deuill helde the hulke from mouing. Wherefore they went vnto *Siluanus* the Biſhop and requeſt him to pray in that place, for ſo they hoped it woulde come to paſſe that the ſhip might be drawen into ꝑ ſea. but he excuſed him ſelf very modeſtly, ſayd that he was a ſinner, & told them that he could not helpe them, that it was the office of a iuſt man. But ſeeing they were ſo importunate vpon him that they woulde not be anſwered, he came to the ſhore, there he prayed vnto God, tooke the rope by the ende and bad the reſt doe their endeuour. The ſhip being ſhaken with a litle violence was brought by a litle and a litle into the mayne ſeae. This miracle which *Siluanus* wrought allured many of that prouince to embrace with feruent zeale the chriſtian faith. *Siluanus* alſo expreſſed no leſſe in other acts and dealings of his the good motion of his godly mind. When he perceaued that the clergie reſpected nothing but gaine in deciding the controuerſies of their clients, he ſuffered thenceforth none of the clergie to be iudge, but tooke the ſupplications and requeſts of ſuters: appoynted one of the laytie whome for certainty he knewe to be a iuſt and a godly man: gaue him the hearing of their cauſes and ſo ended quietly all contentions and quarells. for the aforeſayd cauſes *Siluanus* became renowmed and famous among all men. Thus farre of *Siluanus*, & though we may ſeeme herein to haue digreſſed, yet haue we remembred ſuch things as may tende to the profitt & commoditie of the reader. But now let vs returne where we left. When *Maximianus* was choſen Biſhop of Conſtantinople in the Conſulſhip of *Baſſus* and *Antiochus*, the church enioyed peace and quietnes.

Cap. xxxvii.

Of the Iewes in Crete how they were deceaued, and in the ende perceauing their folly, embraced the Chriſtian faith.

About that time many Ievves inhabiting Crete, receaued the Chriſtian faith being brought thereunto by ſuch a calamitie as followeth. A certayne Iewe being a ſubtill knaue fayned him ſelf to be *Moſes* and ſaid that he came downe from heauen for to leade the Ievves which inhabited that Iſle through the ſeae into the firme and mayne lande: that he was the ſame who of olde did ſafeconduyte Iſrael through the redde ſeae. For the ſpace of one whole yeare he did nothinge elſe but wander from one cytye to the other throughout the Iſle, vſinge all meanes poſſible to perſwade the Ievves which dwelled there to credit him, and exhorting them to leaue all their wealthe and ſubſtance behynde them. for he promyſed to bringe them through the ſeae drye footed into the lande of promiſe. When that he had bewytched them with ſuche vayne and deceatefull hope, they left their worke and trade of life: they ſett nought by their wealthe and ſubſtance: and they gaue lycence to him that lyſted for to poſſeſſe them. When the daye appoynted of the falſe Ievve for the voyage was come, he led them the waye, all the reſt beganne to followe after together with women and children. he brought them to a certayne mountayne whiche laye as it were an elbowe into the ſeae warde and thence he bad them caſte them ſelues into the ſeae. Wherefore ſuch as firſte came vnto the fall did ſo, wherof ſome were cruſhed tumbling downe the hyll, ſome other were drowned in the ſeae and dyed immediatly, it woulde haue coſt many more theyr liues had not the prouydence of God prouyded better for them. For as God

woulde

would there were nigh them many Christians whereof some were fishermen, and some other marchants, they drewe vp some which were almost choked vp with water & saued their liues who being in this lamentable plight acknowledged their folly: they stayd others frō plunging thēselues in the waues of the seae, laying before their eyes ỳ death of the Iewes which leade them the daūce. They perceaued then the guyle, they blamed them selues for being so credulous, they went about to kill the counterfait *Moses*. But they could not catch him for he conueyed him selfe priuely from among thē. Whereupon diuerse men did coniecture that it was a deuell, which endeuored by droping the shape of man to destroy ỳ natiō, & vtterly to roote the Iewes from of the face of the earth. Wherefore ỳ calamity schooled the Iewes which inhabited Crete, made thē forsake Iudaisme, and cleaue vnto the Christian faith.

Cap. xxxviii.

Howe the Church of the Nouatians was set on fire.

Ca. 39. in the Greeke.

Shortly after *Paulus* the Nouatian bishop although aforetime counted a very godly man, yet then specially it fel out ỳ men conceaued a farre better opinion of his piety thē euer they did before. At Constātinople there happned such a fire ỳ like whereof was not remembred before. For the greater parte of the citie was consumed to asses, the famous graynard, the market house called Achilleus were quite burned. Last of all the fire crept into the Nouatian church which adioyned vnto the signe of the Storck. Wherefore *Paulus* as soone as he perceaued the churche to be in great daunger, fell prostrate before the Altare, referred vnto God in his prayer the preseruatiō of the church, neither ceassed he to inculcate as well the remembrance of the citie as of the church. God as it proued in the end gaue eare vnto his prayers. For all ỳ fire flashed into the church both by doze and by windowe, yet was there no harme done: nay though the buylding round about was on fire, though the church was inuironed w̄ burning flames by the power of God the church was preserued and ouercame the furie & rage of the fire. It was not quenched the space of two dayes & two night, sthe citie burned all thatwhile, In the end though many partes of the citie were vtterly come to nought, yet the church (as I sayde before) escaped that lamentable ouerthrowe. And that which was more to be wondred at, no signe of the smoke, no scorching of the flame, no parching of the heat could be seene vpon the timber, beames, or walls. This came to passe the seauenteenth of August in the fourteenth Consulship of *Theodosius* and the first of *Maximus*. The Nouatians since that time doe yearely keepe holyday the seauenteeneth of August in remembrance ỳ their church was then miraculously preserued from fire, at what time they render vnto God harty thankes: all men doe reuerence that church for the miracle, and not only the Christians but also ỳ Ethniks doe honor it as an holy place. So farre of that.

Anno Dom. 437.

Cap. xxxix.

Howe that Proclus succeeded Maximianus in the Bishoprick of Constantinople.

Cap. 40. in the Greeke.

When *Maximianus* had peaceably gouerned the church the space of two yeares and fiue moneths. He departed this life, in the Consulship of *Areobindus* & *Asparus*, the twelf of Aprill. It was the ember weeke next before Easter and on good fridaye. At what time *Theodosius* the Emperour plaid a very wise part. For lest that tumult & dissention should be raised againe in ỳ church, wout any further delay, while as yet ỳ corps of *Maximianus* was aboue ground he procured the bishops then present to stall *Proclus* in the Bishops seae. To this end the letters of *Celestinus* bishop of Rome were brought vnto *Cyrill* bishop of Alexandria, vnto *Iohn* bishop of Antioch & vnto *Ruffus* bishop of Thessalonica, certifieng them that there was no cause to the contrary but that one either alredy nominated bishop of some certaine citie, or stalled in some proper sea might be translated vnto an other bishoprick. As soone as *Proclus* then tooke possession of the bishoprick, he solemnized the funerall of *Maximianus* and interred his corps.

Cap. xl.

Of Proclus Bishop of Constantinople and what kinde of man he was.

Nowe fit opportunity is offred to say somewhat of *Proclus*. This *Proclus* from his youth vp was a reader, he frequented the schooles and was a great student of Rhetoricke. When he came to mans estate he had great familiarity with *Atticus*, for he was his scribe. *Atticus*

seeing his forewardnes in learning & good behauiour in life made him Deacon. But whē he was thought worthy the degree of a priest, *Sisinius* (as I sayd before) made him Bishop of Cyzicum. But these things were done a good while before. At that time as I saye he was chosen Bishoppe of Constantinople. A man he was of a maruelous good life, for being trained vp vnder *Atticus* he became an earnest follower of his vertuous steps. As for paciēt sufferāce he farr excelled *Atticus*. Euen as *Atticus* as time and place required could terrifie the heretickes: so he behaued him self tractable towardes all men & perswaded him selfe that it was farre easier for him by faire meanes to allure vnto the Churche then by force to compell them vnto the faythe. He determined to vexe no secte whatsoeuer: but reserued and restored vnto the Churche that renowmed vertue of meekenesse required in Clergie men. Wherein he imitated the Emperoure *Theodosius*. For euen as it pleased him not to execute the Emperiall sworde agaynste suche as committed haynous crimes and wrought treason: so *Proclus* made no accōmpt at all of suche as were of the contrary fayth and opinion.

Cap. 42. in the greeke.

Cap. xli.
Of the clemencie of Theodosius the Yonger.

Theodosius the Emperour did highely commende *Proclus* for the aforsayde vertues. For he counteruayled in pacience ẏ holy pryests of God: he could not away w̄ persecutors, yea to say the trueth he passed all the priestes of God in modesty and meekenes of spirite, euen as it is wrytten of *Moses* in the booke of Numbres: *Moses* was the mildest man vpon earth, so may it nowe be sayd of *Theodosius* that he is the mildest man in the world, for which cause God subdued his enemies vnto him without slaughter & bloodshed, euen as the victory he got of *Iohn* the tyrant and the ouerthrowe of the Barbarians did manifestly declare vnto the worlde. For God bestowed such benefittes vpon this most holy Emperour as he did of olde vpon the righteous and vertuous liuers. Neyther truely doe I wryte these thinges in the waye of flattery, but I will heareafter declare vnto the world more plainely that they are as true as I reporte them.

Numb. 12.

Cap. xlii.
VVhat calamity befell vnto the Barbarians which ayded the tyrante and rebell Iohn.

After the desease of the tyrante, the Barbarians whome he had gathered together to wage battaill with the Romaynes purposed to ouer runne certaine dominions that were subiecte vnto the Empire of Rome. The Emperour hearing of this referred vnto the wisedome of God after his wonted guise the wholl matter, he gaue him selfe altogether vnto prayer and in the end obtayned his desire. It shall not be amisse presentely to laye downe the miserable endes of the Barbarians. First of all theyr captayne *Rugas* was slaine with a thunderbolt. Next there ensued a plague which dispatched the greater parte of his souldiers. Neither seemed this a sufficiente punishment, but there came fire also from heauē & consumed many of them that remained, the which thing did greatly astonish ẏ Barbariās, not so much because they presumed to take armour against ẏ fierse & valiaunt Romaynes as when they saw ẏ Romaynes asisted by the mightie arme & inuincible power of God. At that time *Proclus* the Bishop repeated some parcell of *Ezechiels* prophecy, expounded it in the Churche and applied it with singuler commendation to haue bene foreshewed of God and then to haue taken place to the welth of ẏ Romayne Empire. The prophecy was as followeth: Thou sonne of man prophecy against Gog the prince of *Rhos*, *Misoch* & *Thobel*. I will visite him with pestilence and blood: I will cause stormy raine and halestones, fire and brimstone to fall vpon him and all his hostes, yea & vpon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and knowen in the eyes of many nations and they shall knowe that I am the Lorde. For this sermon, *Proclus* (as I sayd before) was highely commended.

Rugas slaine with a thunderbolt.
Pestilence.
Fire from heauen.

Ezech. 38.

Cap. xliii.
Howe the Emperour Valentinianus the yonger maried Eudoxia the daughter of Theodosius.

Theodosius

THeodosius the Emperour besids sundry other graces for his singuler modesty and mildnesse had this one benefitte which followeth bestowed vpon him by the goodnesse of God. He had a daughter on his wife *Eudocia*, whose name was *Eudoxia*. *Valentinianus* the ponger his cosin whome he had made Emperour of the West partes of ẏ world requested he might haue her to his wife: *Theodosius* the Emperour yelded vnto his request. And when as they deliberated with them selues and thought vpon a place that was situated iumpe in the midest betwene Rome and Constantinople where the mariadge mighte be solemnized and agreed that it shoulde be at Thessalonica: *Valentinianus* wrote vnto *Theodosius* requestinge him not to trouble him selfe any thing at all therein, that he would come to Constantinople. Wherefore after he had set all things in order in the West dominions he tooke his voyage towardes Constantinople for to be maried. When all the royall solemnitye was accomplished, in hast he returned together with his wife towardes the West. It was in the Consulship of *Isidorus* & *Sinator*. Thus had the affaires of *Theosius* happy and prosperous successes. Anno Dom. 440.

Cap. xliiii.

How Proclus Byshop of Constantinople perswaded the Emperour to translate the Corps of Iohn Chrysostome out of exile and burie it in the Apostles Church.

SHortly after *Proclus* the bishop reconciled vnto the Church such as had deuided them selues because of *Iohns* deposition, and with his graue wisedome, and pollicy he remoued out of their mindes the offence and displeasure they had conceaued. But howe he brought that to passe I will now declare. When he had first perswaded the Emperour, he caused the corps of *Iohn* buried at Comanum, to be translated to Constantinople fiue and thirty yeares after his deposition and solemnly with great pompe and reuerēce to be interred in the Apostles Church. By this meanes such as for the affection they bore vnto *Iohn*, raised priuate and seuerall conuenticles, were coopled vnto the congregatiō of the faithfull. This was done in the sixteenth Consulship of *Theodosius* the Emperour, the eight and twentieth of Ianuary. Yet I can not chuse but maruell greatly, what the occasion might be of so great a spite and hatred owed vnto *Origen* that was dead (for he was excōmunicated by *Theophilus* Bishoppe of Alexandria two hundred yeares after his desease) when as *Iohn* fiue and thirtye yeares after his departure was of *Proclus* receaued into the companye of the faythfull. But *Proclus* was a sayre conditioned man in respecte of *Theophilus*. Wise and discreete men doe perceaue well inough howe these thinges bothe haue fallen out in times past and nowe also daply doe come to passe. Origen was excommunicated two hundred yeares after his death.

Cap. xlv.

The death of Paulus the Nouatian Byshop and howe Marcianus was chosen to succeede him.

NOt long after they had interred the corps of *Iohn* in the Apostles church, *Paulus* the Nouatian departed this life, it was in the aforesayd Consulship ẏ one & twentieth of Iuly. His hearse reconciled in maner vnto ẏ church all the varieng sects & opinions. For all came together to his buriall & brought his corps to ẏ graue w̄ singinge of psalmes. He was the man that was greatly beloued throughout his life time for his sincere and vpright behauiour. And insomuch he did a worthye acte a litle before his departure I thoughte good to penne it in this our presente historie to the profitte of the studious reader in time to come. That he vsed his wonted dyete of the Monasticall discipline all the while he was sicke, without any chaunge or alteration thereof, that he ceassed not to praye continewallye I haue determined to runne ouer with silence, leaste while I linger aboute the recitall of these I maye seeme anye kinde of waye to deface the Acte of his bothe worthye (as I sayde) of memorye and the profitte of the Reader. It was as followeth. *Paulus* beinge ready to departe out of this life called the Priestes within this iurisdiction before him, and sayde thus vnto them: prouide you a Bishoppe while as yet there remayneth breath in my bodye lest after my departure the Churches be sette on tumultes and dissention. When they had answered, that the election of a Bishop was in no wise to be referred vnto them (for they sayd, one of vs is of this minde, an other of that mind, and therefore it is vnpossible we should agree vpō

one man,but we would haue thee to name him whome thy pleaſure is we ſhoulde chuſe) after the hearing of their reaſon he replied:why then deliuer me this your promiſe in writing,that you wil elect whome ſoeuer I ſhall nominate.When the bonde was made and ſubſcribed vnto with theyr hands,firſt he lifted him ſelfe a litle out of his bed, nexte he wrote ſecretelye within the bonde vnknowē vnto thē that were preſent the name of *Marcianus* who was a prieſt, and had bene trained vp vnder him in the Monaſticall diſcipline,but then as it fell out was not preſente. Laſte of all he ſealed it,he willed ẏ chiefe prieſts to doe the ſame,he deliuered it vnto *Marcus* the Nouatiā biſhop of Scythia who thēwas in the citie & ſayd vnto him as followeth.If it pleaſe God that I may recōner and lengthen my dayes yet a while longer in this worlde, deliuer me this bond which I geue thee to keping,but if his pleaſure ſo be that I muſt needes depart and finiſh the race of this frail & tranſitory life,thou ſhalt finde his name written in this bonde whome I haue nominated to be my ſucceſſor in the biſhoprick.Theſe words were no ſooner uttered but he gaue vp the Ghoſt. Three days after his departure out of this life the bond was opened in the preſence of a great multitude, when they found that *Marcianus* was therein nominated,all with one conſent lifted theyr voices & ſayd he was a fit man for the function, and immediatly they ſent to ſeeke him out.When they had happely met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence,in ẏ end he was placed in *Paulus* rowme ẏ one and twentieth day of the aforeſaid moneth.But of theſe things thus much ſhall ſuffice.

Cap. xlvi.

Howe Theodoſius the Emperour ſent Eudocia his wife to Ieruſalem.

FRom that time forth *Theodoſius* the Emperour beganne to offer praiſes and thankesgeuing for the benefits he receaued of God and to extoll w̄ diuine laudes the name of Chriſt. Moreouer he ſente *Eudocia* the Empreſſe to Ieruſalem, for he promiſed ẏ ſhe ſhould performe this vowe if he might ſee his daughter maried.But ſhe both at her going and at her returne bewtified with ſundry ornaments not onely the churches of Ieruſalem, but alſo throughout all the cities of the Eaſte.

Cap. xlvii.

Of Thalaſſius Byſhop of Cæſarea in Cappadocia.

PRoclus about that time in the ſeauenteenth Conſulſhip of *Theodoſius*,tooke in hand a marueilous enterpriſe ſuche a thinge as none of the biſhops of old haue at any time brought about. After the deceaſe of *Filmus* biſhop of Cæſarea in Cappadocia, the Cæſareans came to Conſtantinople for a biſhop.When *Proclus* muſed with himſelfe whome he ſhould aſſigne to be theyr biſhop,by chaunce on the ſabbaoth day as he ſought a fit mā for the rowme all the Senators came to the church for to ſee whome he woulde elect,of which number *Thalaſſius* was one,Liuetenant & gouernour of the nations and cities throughout Illyrium.Who as reporte goeth being commaūded of the Emperour to gouerne certen contreyes of the Eaſt,was conſecrated of *Proclus*, and in ſteede of a Liuetenant made biſhop of Cæſarea.And thus ẏ Eccleſiaſticall affayres of thoſe times enioyed peace and tranquility. But here I will cut of and make an end of my hiſtory prayinge for the continewance of peace and proſperous eſtate of all churches vnder heauen, for the wealth of all people,for the cōcord and vnity of all cities and contreyes.For when peace preuayleth there is no matter for an hiſtoriographer to occupie his pēne. for moſt holy *Theodorus* which haſt inioined me this taſke,nowe at length performed in theſe ſeauē bookes of the Eccleſiaſticall hiſtory:there would haue bene no matter miniſtred for my penne,if ſuch as ſet theyr minds on ſeditiō & diſcorde had bene at peace and vnity among them ſelues.This ſeauenth booke continueth the hiſtorye of two and thirty yeares,our wholl hiſtory being deuided into ſeauē bookes compriſeth the compaſſe of one hundreth and forty yeares,beginning at the firſt yeare of the two hundreth and firſt *Olympiad* when *Conſtantine* was proclaimed Emperour, & ending the ſecond yeare of the three hundreth & fift *Olympiade*,being the ſeauenteenth Conſulſhip of *Theodoſius* the Emperour.

Socrates endeth his hiſtory Anno Dom.440.

The ende of the ſeauenth booke of the Eccleſiaſticall hiſtorie of Socrates Scholaſticus.

The Ttanſlatour vnto the Reader.

Hitherto (Chriſtian reader) haue I tranſlated Euſebius *&* Socrates, *vvhich continevved their hiſtories from the birth of Chriſt vnto the raigne of* Theodoſius Iunior. *I vvould haue thee knovve that at one tyme vvith* Socrates *there vvrote tvvo other Grecians,* Sozomenus *and* Theodoret, *beginninge vvhere* Socrates *beganne, and endinge their hiſtories vvith him at* Theodoſius Iunior. *Their argument is one, to vvit:* The Eccleſiaſticall hiſtorie, *their language one, they vvrote all in Greeke, their yeares one, for they florished the ſame tyme. Little difference there is betvvene them in ſubſtance, ſauinge vvhere the one is longe the other short, vvhere the one is obſcure, the other playne, vvhere the one is tædious, the other pleaſaunt. To tranſlate them all three, vvoulde not in my opinion be ſo profitable as paynefull, the volume both vvoulde be toe huge, and the reader ſoone vvearyed vvith the oft repetition of one thinge.* Caſſiodorus *the Senatour and compiler of the Tripartite hiſtorie, preuentinge this inconuenience, and ſeeyng that theſe three vvriters agreed in ſubſtance, deuiſed vvith him ſelfe hovve to eaſe the reader of ſo greate a labour, and hovve to rydde him from ſo tædious a ſtudie. He made an* Epitome *or briefe collection of them all three, I meane* Socrates, Sozomenus, *and* Theodoret, *and called it the Tripartite hiſtorie. The creditt of the* Epitome *and collector doeth not counteruayle the authoritie of the author, Antiquitie vvith the trueth is to be preferred. Therefore in tranſlating, I thought farre better thou ſhouldeſt ſee, not the authors to auoyde repetition and vvearyſome reading, but the author him ſelfe, I meane* Socrates *alone, in ſteede of the tvvo other, vvhome I haue choſen as the ſoundeſt vvriter, the faithfulleſt hiſtoriographer, and the abſoluteſt delyuerer of the hiſtorie in all poyntes vnto the poſteritie.*

VVherefore if ought be vvell done, geue the prayſe vnto God, lette the paynes be myne, and the profit the Readers.

John Straughan his Book 1775

THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS

A NOBLE MAN OF ANTIOCH, AND ONE OF THE EMPEROVRS LIVETENANTS, COMprised in six bookes, beginning where Socrates left, and ending a hundreth and seuentie yeares after:

VVRITTEN in the Greeke tongue about nine hunderd yeares agoe, & translated by
M. H.

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1576.

TO THE RIGHT VVORSHIPFVL THE GODLY AND VERTVOVS GENTLEMAN, CHRISTOPHER KENNE ESQVIER, INCREASE OF VVORSHIP, CONTINEVVANCE OF GODLIE zeale and health in Christ Iesu.

VHē I cal to memorie (right vvorshipful) the saying of the holy Apostle S. Paul, *that God according vnto his vnsearcheable vvisedome chose not many vvise men according vnto the fleshe, not many mightie men, not many noble men to plant the principles of his Gospell amonge the nations vnder heauen: I can not chuse but honor studious nobilitie, and reuerence vertue vvhere I finde her for the rarenesse thereof. howe precious is a litle siluer amonge a great deale of drosse: one fruitfull tree in a vvide barren forest: one ruddye rose amonge manie pricking thornes: one pearle though founde in a puddle of mire: one tvvinkeling starre through manie thicke and mystie cloudes: one* Lotte *in* Sodome: *one* Helias *in* Israel: *one* Iob *in* Husse: *one* Tobias *in* Niniue: *one* Phœnix *in* Arabia: *and one* Euagrius *a noble gentleman, imploying his trauell to the furtherance of the Ecclesiasticall affayres?* Dionysius *by shopp of* Alexandria *vvritinge a booke of repentaunce sent it to* Conon *by shopp of* Hermopolis, *vvho by repentaunce had renounced the idolatrie of pagans, and zealously cleaued to the Christian profession, as a fit reader of so vvorthy a theame:* Origen *vvriting of martyrs sent his treatise vnto* Ambrose *and* Protoctetus *ministers of* Cæsarea, *such as had endured great affliction and grieuous crosses vnder* Decius *the emperour, vvhere they might haue a vievv of their valiant and inuincible courage: The philosophers of* Alexandria *&* ægypt, *such as in those dayes excelled in prophane literature, vvrote great volumes of their profound skill, and sent them vnto the famous philosopher and Christian doctor* Origen, *the great clarke of* Alexandria: *Of mine ovvne part (right vvorshipfull) not attributing vnto my selfe, such excellency of vvit, & singularitie of giftes as raigned in the aforesaide vvriters, vvhen I had finished the translation of the former histories, I meane* Eusebius *and* Socrates, *& dedicated them vvhere duety did binde me vnto the right honorable and my very good* Lady, *the Countesse of* Lyncolne, *I thought good to send this present translation of* Euagrius *vnto your vvorship, a noble Gentleman, vnto a vvorshipfull Esquier, a lieuetenant of* Antioch, *vnto the Shiriffe of* Sommerset, *a learned historiographer vnto on that is no lesse studious, of great fame vnto one that is of as good report, a furtherer of religion vnto a fauourer of such as professe the same. It is tolde me of trueth, nay I haue found my selfe sufficient triall of your curtesie and vertuous disposition. VVhen I trauelled nowe two yeares agoe at the request of a deare friende and kinsman of mine in your countye of* Sommerset, *and savve the good vvill you bare vnto your neighbours and tenauntes, the entire loue and affection they ovved vnto you againe, I called to remembraunce the sayinge of* Eberhardus *Duke of* VVittenberge *in the Parlament holde at* VVormes *of all the princes of* Germanie, *in the time of* Maximilian. *Euerie of the nobylitie commended his ovvne cuntreye, the Princes of* Saxonie *praysed their myne pittes and quarries, their precious mettalls: the Dukes of* Bauaria *sette foorth the maiesticall buyldinge and portly Cyties vvythin their dominions: the Duke* Palatine *extolled the fertylitie of his soyle, the plentifulnesse of his grape, and the pleasauntnesse of his vvyne: Duke* Eberhardus *holdinge*

his peace & harkning to the reſt, vvas requeſted of Friderick *Duke of* Saxonie *to ſay ſomevvhat for his ovvne cuntrey. I knovve not (ſaith he) vvhat commendation I ſhoulde geue my cuntrey, but ſure I am of this one thinge, that I may ſafely lay my heade and ſleepe in the lappe of any ſubiect vvithin my dominions, by day or by night, at home or abroade. as muche to ſay he gouerned his cuntrey ſo vertuouſly that the commonalty vvould liue and die vvith him, the vvhich ſaying of his by the cenſure and opinion of all the princes deſerued the greateſt prayſe. If I may ſpeake vnfainedly vvhat I thought, I tooke his caſe to be yours, the iudgment he gaue of his dominions to be the report you giue of your cuntrey, and novve I thinke the godly rule of his people thē, to be preſently the politick gouernment of your ſhiriffvvike, you remember I am ſure (naye I ſee it in you my ſelfe) I ovve the painter ſetteth forth the portracture of the emperours of* Germanie, *holding a booke in the right hand & a ſvvord in the left. the booke betokeneth knovvledge of the lavve, the ſvvorde execution of iuſtice. many there are novve a dayes vvhich ſue for ſuche offices, in mine opinion they are not the fitteſt men, they reſpect not the aforeſaide conditions but their ovvne lucre and the making vp of their bags for that yeare.* Iouianus *refuſed the empire of the vvhole vvorld vvhen it vvas offred him:* Ambroſe *vvoulde in no vviſe be made byshoppe of* Millaine: Euſebius *could not be perſvvaded to take the byshoprick of* Antioch, Conſtantinus magnus *vvrote of him that in ſo doing he vvas vvorthie to be byshop of the chiefeſt Churche vnder heauen: it vvas againſt your vvill that you tooke the office vpon you, I knovve it full vvell, therefore you deſerue the greater prayſe and commendation. Novve that you are in office hearken vvhat a learned* Poët *ſeeing his friende choſen magiſtrate, vvrote vnto him, it vvas in ſuch ſort as followeth:*

Da, capias, quæras, plurima, pauca, nihil.

By interpretation, geue much: take litle: ſeeke nothing, he meant by extortion. Ariſtotle *bad* Alexander *remember that gouernment vvas not inſolencie, oppreſſion and iniurie, but execution of iuſtice, helping vvith counſell and maintaining of right.* Erneſtus *Duke of* Luneburge *vvas mindefull of his calling, vvhen he cauſed a burning candle to be ſtamped in his coyne vvith theſe letters in compaſſe.* A.S.M. C. alijs ſeruiens meipſum contero. *vvhile I ſerue other mens turnes, I vvaſt my ſelfe avvay. I preſume that of your good nature you vvill take the premiſes in good part, conſidering they proceede of good vvill and frendly remembrance for the great curteſie I haue receaued. It is the part of a friende not onely to be thankefull for the benefits beſtovved vpon him, and to commend vertuous diſpoſition vvhere he findeth the ſame, but alſo exhorte his friende to goe on in vvell doing and vvish the continuance thereof. If that herein I haue diſcharged ſome part of my duetie, take it vvell in vvorth & accept it vvith as louing a minde as the Tranſlator vvas vvillinge to take penne in hand to commende it vnto you vvith a preface.*

Farevvell from London the
4. *of* September.
1576.

Yours in the Lorde
MEREDITH HANMER.

THE PREFACE OF THE TRANSLATOR VNTO THE READER, TOVTCHING EVAGRIVS AND HIS HISTORIE.

EVagrius a noble man of *Antioch* a learned writer and continewer of this Eccleſiaſticall hiſtorie may not lightly be ouerskipped with out commending of his prayſe and vertues to immortall memorie, and rehearſing of them to the encouragement of all ſtudious nobilitie, to the profite of the louing reader, and the furtherance of chriſtian profeſſion. his honor was nothing impaired, his blood nothing blemiſhed at all, in that he being a tẽporall man aequainted him ſelfe with eccleſiaſticall affaires. *Sabellicus* writeth that *Bartolomevve* the Apoſtle came of a noble race, forſoke the brauery of courtiers, and became the follower of Chriſt. *Peter*: *Dorotheus*, and *Gorgonius* being pages vnto the Emperour *Diocletian* in great creditte and of noble parentage bad court farewell, weyed litle their honor, made leſſe accompt of the Emperour, forſoke their owne liues rather then they woulde forſweare Chriſt. The treaſurer together with the lieuetenant of a certaine towne in *Phrygia*, choſe rather for the trueth in Chriſt, with fire to be conſumed to aſhes, then here to enioy all worldly treaſure. *Audactus* a noble man of *Italie*, preferred the garland of martyrdome before all the glorie and pompe of this tranſitorie life. A noble man of *Nicomedia* rent in pieces a wicked proclamation in the face of all the foure Emperours. *Aſtyrius* a Senator of *Rome*, thought it no ſtaining of his honor, to take vp on his ſhoulders the deade bodie of a bleſſed martyr, and prouide for it a funeral. *Iouianus*, *Valentinianus* and *Valens*, noble men and afterwards Emperours one after the other, threwe away their ſword girdles, left their offices, departed the court of *Iulian* the *Apoſtata*, rather then they woulde deny Chriſt. Yet *S. Paule* ſaith that not many wiſe men according vnto the fleſhe: not manie mightie, not manie noble men are called. true it is in reſpect of a greater number of the contrary, or rather we may ſay that theſe were not fleſhly minded, their diſpoſition was not carnall, their wiſedome was not worldly. how great a comfort is it vnto chriſtian profeſſion when princes become foſterers, when Queenes become nurces, and noble men become fauourers of the chriſtian faith? In ſome countreis we ſee that noble men moſt of all ſpend their time in ſtudie and learning. It is not decent in ſome countreis for the peſants ſonne, the farmour, the frankline, or howſoeuer ye terme him to forget his fathers ruſticall toile, & forthwith addict him ſelf to the gentlemans trade. The Pope moſt commonly calleth noble men to his colledge of Cardinals, Dukes and Earles yongeſt ſonnes, he vſed to make Cardinals ſometimes in their cradles. Biſhops and Archbiſhops in many countreis deſcende of noble houſes. *Oſorius* Biſhop of *Luſitania* in Portingall writing againſt *M. Haddon*, ſticked not to giue vs an inklinge of his parentage. Neyther doe I miſlike with this in the churche of Rome, *ſi cætera eſſent paria*, for I reade that *Nectarius* a noble man by office prætor of *Conſtantinople*, was choſen to be byſhop of that ſeae, of a hundred and fiftie byſhops which then aſſembled together at

Sabellicus.

Euſeb. eccle. hiſt. lib. 8. cap. 6.

Euſeb. ec. hiſt lib. 8. cap. 11.

Euſeb. eccle. hiſt. lib. 8. cap 11.

Euſeb. lib. 8. cap. 5.

Euſeb. eccle. hiſt. lib. 7. cap 15.

Socrat eccle. hiſt. lib. 3. cap 11.

1. Cor. 1.

Socrat. eccle. hiſt lib. 5. cap 8.

Constantinople, partly for that, and partly for other things. *Ambrose* also lieuetenant of a prouice was made byshop of *Millayne*. *Chrisostō* byshop of *Constantinople* descended of the senators of *Antioch*. *Thalassius* Senator of *Constantinople*, lieuetenant of *Illyrium* was made byshop of *Cæsarea* in *Cappadocia*. I see that *Euagrius* vvho in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was maister of the rolles, together with diuers others occupied themselues about Eccleasiasticall affaires, but I highly commend such as shewe forth tokens of their nobilitie by studie of vertue, politicke gouernement of their countrey, noble prowesse, valiauntnesse of courage, maintenance of the trueth, and furtheraunce of the Gospell. some thinke it is inough for them to bayte at the vniuersitie, there steale a degree and forthwith be counted gentlemen: or to be in commons in one of the Innes of court, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans seruice, and by vertue of the cognizance to be called a maister: or to purchase for a piece of money a coate armour: or to begge a farme, and by vertue of the valuation in the queenes bookes to become a gentleman. Euery one thinkes not I am sure, that these sorts of men are to be numbred among the auncient & noble houses, though in processe of time antiquitie seeme to preuaile very muche with suche kinde of men, long possession is a great matter in lawe and an olde deede though it be forged will further the matter very much. The *Arcadians* called them selues προσελήνους a progeny farre more auncient then the Moone. of them *Ouid* writeth thus.

Socrat. eccle. hist. lib. 5. cap. 8.
Socrat. lib. 4 cap. 25. lib. 6. cap. 3.
Socrat. lib. 7. cap. 47.
Euagri. lib. 6. cap. vlt.
Arcadians.
Ouid.

Ere Moone vvas set in skies aboue (if fame doe them not faile)
The soile vvas calld of Arcas *highe: vvhose creditt must auaile.*

But they contended for Antiquitie with the *AEgyptians* and to try out the trueth, *Psammitichus* King of *AEgypt* did as followeth. he shut vp in a certaine close lodging farre from cities and company of people, two newly borne babes, some say with nurces (charged not to speake a worde) some say amonge goates, and that for the space of three whole yeares, at the three years end to see what language the children would speake, he caused one of his familiars sodainely to goe in among the children whiche did so and tooke one of the children by the hand which saide vnto him, *Becos*, that is in the *Phrygian* tongue bread, the king hearing this confessed him selfe ouercome, and yelded vnto his aduersaries for antiquitie. thenceforth were they called βεκκεσελήνοι. but *Suidas* thinketh that the childrē being acquainted with the bleting of goats cried beck and so that it was nothing else but a iest and a deluding of the king. Yet *Iohn Goropius* a phisicion of *Antvverpe*, taketh the matter in earnest to thende he might currie fauour with the *Germanes*, he faith that the *Grecians* were herin fouly deceaued, & that beck or weck in the *Germane* tongue, signifieth bread: the *AEgyptians* being foyled turne them vnto the *Scythians* and of them likewise they were ouercome. here is much a do & all for gentry. The *AEthiopians* alleage reasons for themselues, and they must be heard. the *Brittaines* can tell you they come from *Troy*, and thence they can bring you the straighte way to *Adam*, next to God, and then a full point. *Poggius* writeth that a noble man of *Fraunce* espied on an *Italian* soldiers bucklar the oxe heade ingrauen, stomaked him therefore, tolde him it vvas his cognizance, that his house was farre more auncient and to the ende all quarells might be ended, chalenged him to the fielde. the *Italian* made litle adoe, tolde him he woulde meete him. on the daye appointed the noble man came with a great troupe. the souldier likewise mette and ioyninge together he asked of him whye his noble bloode vvas so muche out of temper: VVhen that the noble man aunsvvered that his auncetors had euer geuen

Suidas. Ægyptians.
Ioh. Goropius medic. Antwerpiens.
Scythians.
Ethiopians.
Brittaines.
Poggius.

the oxes head,and that he and his vvould thenceforth giue it or elſe knovv a cauſe to the contrary.why an pleaſe you ſyr(ſaith the ſoldier) this is no oxe head,it is the head of a cowe.It was about gentrie betweene *Phaëton* and *Epaphus* that moued *Phaëton*,as the Poëts faine,to craue licenſe for one day to ſitte in the chariot of *Sol*. for when he minded to roote out the poſteritie of his aduerſarie,almoſt he ſet the whole world on fire.*Maximinus* the emperour borne in a pelting village of *Thracia*,& miſliking with him ſelfe therfore,ſlew as many as knew his pedegree and had ſeene the raggs of his parents.*Herode* burned the *Genealogies* of the Iewes that he might affirme him ſelf as wel as they to haue deſcēded of a noble race.*Themiſtocles* a baſtard borne,for to cloke his birth & to remoue the il opinion conceaued that way,entiſed the yong nobility of *Athens* to frequent *Cynoſarges* a ſchole without the city where baſtards did onely frequent.many ſhifts are made, Iacke would be a gentleman if he could ſpeake frenche. *Amaſis* king of *AEgypt* being baſely borne,made his image of gold,ſet it vp to be worſhipped that the people might reuerence him the more. *Smerdes* a ſorcerer becauſe he was in perſon like *Smerdes* the brother of *Cambyſes* King of the *Aſſyrians* (whoſe death *Cambyſes* procured fearinge he woulde aſpire vnto the kingdome) made the worlde beleeue he was the man in deede,ouercame *Cambyſes* and was crowned King, but his wife and bedfellow with clipping and other wonted familiarity,felt his head, found that *Smerdes* had no eares, reuealed it abrode,and ſo was he betrayd and depoſed his kingdome.*Prompalus* fained himſelfe to be the ſonne of *Antiochus Epiphanes*.A certaine *AEgyptian* the ſonne of *Protarchus* the marchant called him ſelfe the ſonne of *Alexander Zebenna*, and the adopted ſonne of *Antiochus*,wept bitterly at the funerall of *Antiochus* as if he had bene his owne father. *Archelaus* made the worlde beleeue that he was the ſonne of *Mithridates*. when *Perſeus* the laſt king of the *Macedonians* had ended this lyfe, *Andriſtus* a cuntrey fellow woulde needes perſwade men that he was his ſonne.*Equitius* affirmed that without all doubt he was the ſonne of *Tiberius Gracchus*.*Citharœdus* endeuored to perſwade the *Romanes* that *Nero* had not diſpatched him ſelf but that he was *Nero*.many of the aforſaid cloked their gentry, fained thē ſelues noble mē,conquered kingdoms,deluded the world,& in the end deceaued thē ſelues.*Iulius Cæſar* eſpied a rude & an homely mā,aſpiring vnto the kingdome of *Cappadocia*,he reſēbled very much the fauour of *Ariarathes* whom al the vvorld knevv to haue bene diſpatched by *Marcus Antonius*,this counterfet *Ariarathes* had vvon al the cuntreis,the crovvne vvas going to his head, but ere the crovvne came *Iulius Cæſar* tooke his head frō of his ſhoulders.ſo dealt *Auguſtus* the Emperour vvith ſuch as had proclaimed a yong man to be king of the Iewes after the deſeaſe of *Herod*,becauſe he reſembled his ſonne *Alexander* vvhome in his life time he had put to death. When *Henry* the fourth had taken *Richard* the ſecond that vvas king of *England*,and impriſoned him,the Earle of *Saliſbury* vncle of the mother ſide vnto king *Richard*,either to redeeme the priſoner or to reuenge him of the king or peraduenture both,ſette vp a prieſt in princely atyre, one of king *Richardes* Muſicians, reſemblinge his perſon verie muche, and blazed that the Kinge had broken priſone and vvas gone: the people hearinge of this ranne after the counterfeite Kinge, but *Henry* came vvith povver and made the prieſt he coulde ſinge no more.What vvill not al theſe ſhiftes auayle vs? can vve not face out the matter?vvil Abbey gentry helpe at al?no doubt antiquity muſt take place.vvil you heare what *Lycurgus* the lavvgiuer of the *Lacedæmonians* ſaid ſomtime vpō like occaſion vnto the bragging nobility of *Lacedæmon*:O noble citizens (ſaith he) the vaunte and glory vve make of *Hercules* the auncient race and progenie

Phaëton. Epaphus. Maximinus. Herode. Themiſtocles. Amaſis. Smerdes. Prompalus. An Ægyptian. Andriſtus. Equitius. Citharœdus. A counterfet Ariarathes. A fained Alexander. A prieſt ſet vp for a king Lycurgus. Plutarche.

c deſcending of his loines vvil auaile vs not a iote: vnleſſe that with al care and induſtry
c vve practiſe in our liues ſuch vertuous acts as made him famous and renowmed: and
Ageſilaus. moreouer that we learne & exerciſe continually honeſt & noble behauiour. *Ageſilaus* king of the *Lacedæmoniãs* miſliked very much with the behauiour of his nobility, whẽ
c he vttered theſe words vnto thẽ. you ſee the force & ſtrength of the hoſt to be on the
c ſide of the *Spartane* ſoldier, & you your ſelues follow after as a ſhadow cõmonly goeth
Theod. c after the corporall ſubſtance. *Theodorus Zuinger* reporteth thus of the nobility of his
Zuinger. c cuntrey. They wil be coũted the beſt men, that take vpon thẽ to maintain & encreaſe
c the honor of their aunceſtors: they are the moſt ſluggish ſort of men, they giue them
c ſelues to hunting, to banqueting, to pouling & oppreſſing of the pore people, & they
c thinke that onely thing ſufficient for their honor that they either through an other
c mans vertue, or through an other mans vice, attained vnto the name of nobilitie, or
c vnto auncient armes: that thence forth they may without controlement together
c with ſuch like companions banquet day and night in their pauillions, haunt brothell
c houſes and frequent places of beaſtly pleaſure, & becauſe they are ſcarſe worthie the
c companie of men they conſume the reſt of their dayes in followving after dogges. I
c except them euer and in all places, vvhiche liuely expreſſe in vertuous life, the noble
c fame, and great renowme of their aunceſtors. ſo farre *Theodorus*. But (God be praiſed for it) we are able to report farre better of *England*, that there are of the nobilitie, valiant men, vertuous, godly, ſtudious, politicke, zealous, of auncient houſes, and blood neuer ſtayned. There is hope the dayes ſhall neuer be ſeene vvhen the propheſie of *Chaucer* ſhall take place vvhere he ſayth:

Chaucer.

VVhen fayth fayleth in prieſtes ſavves,
And Lordes heſtes are holden for lavves,
And robberie is holden purchaſe,
And lecherie is holden ſolace.
Than ſhall the land of Albion
Be brought to great confuſion.

And to the end our vviſhed deſire may take effect, let vs hearken vvhat exhortation he geueth vnto the chiefe magiſtrate, his vvordes are theſe:

Prince deſire to be honorable,
Cherishe thy folke and hate extortion,
Suffer nothing that may be reproueable,
To thine eſtate done in thy region.
Shevve forth the yarde of caſtigation.
Dreade God, doe lavve, loue trueth and vvorthineſſe.
And vvedde thy folke ayen to ſtedfaſtnes.

Novve that my penne hath ouer rulde me, and runne ſo far vvith the race of mine autors nobilitie, I vvill returne vnto *Euagrius* againe, that vve may be the better acquainted with ſo ſinguler a man that hath miniſtred the occaſion of ſo ſinguler a matter. He ſtudied a while at *Apamea*, for ſo he teſtifieth of him ſelf in the time of the Emperour *Iuſtinian* about the yeare of our Lorde 565. he vvas ſo carefull ouer the ſtudious reader, that he recited vnto him about the latter ende of his fift booke all the hiſtories both diuine and prophane, from the beginning of the vvorlde vnto his time. He vvas a great companion of *Gregorie* byſhop of *Antioche*, he bare him companie to *Conſtantinople*, vvhen he vvent to cleare him ſelf, he reporteth of himſelf that he vvas maryed in *Antioche*, vvith great pompe and royall ſolemnitie, vvhen the great earth-

Euagri. lib. 4. cap. 25.

quake

quake the night followving, shooke the vvhole citie. His state and condition I doe gather vvhere he writeth of the pestilent & contagious disease which raigned throughout the vvorlde, the space of two and fiftie yeares: the vvords he vvrote are these: The greatest mortalitie of all fell vpon mankinde the second yeare of the reuolution vvhich compriſed the terme of fiftene yeares, so that I my selfe vyhich vvrite this historie vvas then troubled vvith an impostume, or svvellinge about the priuie members, or secrete partes of the bodye: moreouer in processe of time, vvhen this sicknes vvaxed hot, and dispatched diuersly and sundry kinds of wayes it fell out to my great griefe and sorowe that God tooke from me many of my children, my wife also with diuers of my kinsfolkes, whereof some dwelled in the citie and some in the cuntrey. such were my aduentures, and such were the calamities which the course of those lamentable times distributed vnto me. When I wrote this, I was eight and fiftie yeare olde. two yeares before, this sickneſse had bene foure times in *Antioche*, and when as at length the fourth reuolution and compaſſe was paſt, beſides my aforesaide children God tooke away from me a daughter and a nephewe of mine. The iudgement that *Nicephorus* geueth of his historie is in this sort: *Euagrius* a noble man wrote his Eccleſiaſticall hiſtory the which he continued vnto the raygne of *Iuſtinus*, handling especially prophane matters. the substance whereof he gathered out of *Eustathius* the *Syrian*, *Sozimus*, *Priſcus*, *Iohannes*, *Procopius* of *Cæſarea*, and *Agathus*, all which were famous orators of that time. and out of sundrie other good autors: but the autor reuealeth him selfe in the plaineſt sort where he endeth his hiſtorie writing in this sort. Here doe I minde to cut of and make an ende of writinge, that is the twelfe yere of *Mauricius Tiberius* the emperour leauing such things as followe, for them that are diſpoſed to penne them for the poſteritie in time to come. I haue finiſhed an other worke, compriſing relations, epiſtles, decrees, orations, diſputations with sundrie other matters. The relations for the moſt part are in the perſon of *Gregorie* byshop of *Antioche*, for the which I was preferred vnto two honorable offices. *Tiberius Conſtantinus* made me Quæſtor, *Mauricius Tiberius* made me maiſter of the Rolles, where the noble men, and magiſtrates were regiſtred. The autor endeth his hiſtorie about the yeare of our Lord 595. wanting onely fiue yeares of ſixe hundred. There are many odde thinges in this hiſtorie whereby the reader may note the chaunge and diuerſitie of times how abuſes creepe in by a litle and a litle. who ſo euer he be that is ſo diſpoſed to ſettle his minde and reſt vpon the plaine trueth by peruſing of theſe hiſtories, he may haue great furtherance. In *Euſebius* he may behold the eſtate of the primitiue church from the Apoſtles vnto his time three hundred & odd years. In *Socrates* although it follow immediatly, he ſhal find great chaunge, his hiſtorie is of a hundred and forty years after, but in *Euagrius* being but a hundred & forty yeares after him ye ſhall ſee farre greater alteration. Laſt of all if ye weye the thinges which happened ſince the ſixte hundred yeares after Chriſte, then as it is written, *Qui legit intelligat*, then came in the Pope, then came in the Turke, and then came in the deuell for altogether. For after the raygne of this *Mauricius* came in *Phocas* to be Emperour which firſt graunted vnto the byſhoppe of Rome to be called vniuerſall byſhoppe. This *Phocas* murthered the Emperour *Mauricius*, obtayned the Empire through treaſon, a fitte man to be founder of ſo worthie an acte. Note I beſeeche you howe that in his time God ſeemed vtterly to withdrawe his bleſſing: *Fraunce*, *Spaine*, *Germanie*, *Lumbardie*, and the greateſt part of the eaſt fell from the Empire for euer, ſuch a wrecke to the ſtate as neuer had bene ſene before. Not onely this but there enſued in the tempo-

Euagrius. lib. 4 cap. 28.

Nicephor. eccl. hiſt. lib. 1 cap. 1.

Euagri. lib. 6. cap. 23.

Euſebius.

Socrates.

Euagrius.

Math. 24.

raltie no feare of God, no ſhame of the worlde, no loue towardes the brethren, no care of the Churche, no conſideration of cleargie men: in the ſpiritualtie, pryde of prelates, pampering of their panches, fleſhly pleaſure, they turned deuotion into ſuperſtition, fayth into fained workes, plaine dealing into hypocriſie, careful zeale into careleſſe ſecuritie, in ſtead of the Bible, they brought into the Church legendes of lyes, in ſteade of the true and pure ſeruice of God, they brought in peeuiſhe and pelting ceremonies, wherefore the ſeaſon requireth that we watche and pray and continewally wayte for the Lords comminge. All is nowe in the extreme: *Nullum violentum perpetuum.*

THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

CAP. I.

The proëme of Euagrius *to his historie.*

Vsebius surnamed *Pamphilus*, a man without all peraduenture as in other thinges profounde so in penninge excellent, is of such efficacie in his workes, ẏ although he can not make the readers perfect christians, yet can he so draw them by perswasion that with prompt and willing mindes they will embrace the Christian fayth. *Eusebius, Socrates, Sozomenus,* & *Theodoret* haue written most exquisitly of the incarnation of our most louing sauiour, of his ascention into the heauens, of the famous acts of the Apostles, of the combats and persecutions of ẏ holy martyrs, & what other thing so euer was thought worthy the noting, or otherwise vnto some part of *Theodosius iunior* his raigne: In so much therefore such thinges as ensued after seeme nothing inferior vnto the rest, and haue bene hitherto recorded in no perfect order, although also I my selfe seeme vnfitt by reason of my smale habilitie to take so great an enterprise in hand, yet I take it to be my duetie to implоy what labour and industrie lieth in me for the compyling of this worke, and to put my whole trust and confidence in him which indued the fishermen with heauenly wisedome, and filed the rough tongue for readie deliuerie and soundinge of euery syllable, to thend I may reuiue the famous actes which nowe doe slumber in the dusk of forgetfulnesse, so sturre them with my penne and print them to immortall memory, that not onely euerie man may know what hath happened vntill this our age, when, where, in what sort, against whome, by what men, but also that no worthie act through recheleſſe securitie, and languishinge slouthfulnesse the sifter of obliuion, be cleane put out of remembrance. Wherefore by the helpe of almightie God there will I beginne to write where the aforesaide writers made an end of their histories. when the outragious crueltie of *Iulian* had sucked his fill of the blessed sainctes and martyrs blood, when the mad furie of *Arius* false and counterfeit doctrine was bridled with the sounde canons of the *Nicene councell*, when both *Eunomius* and *Macedonius* were sore pricked at *Bosphorus* with the power of the holy Ghoste and vtterly foyled at the famous Cytye of *Constantinople*, when the holy Churche had purged her of her filthe and infection the whiche she lately receiued and now recouered her former glorie, being as it were all layde ouer with glistering golde, and gorgeously arayd for her louer and bridegrome: Satan the sworne aduersarie to all godlinesse, because he could not away with these graces and benefites bestowed from aboue, raised against vs a straunge battaile contrarie to the course of nature. And when he sawe the idolatrie of pagans was trode in the puddle of contempt, & that the seruile and abiect opinion of *Arius* was quite banished the Churche, although he staggered and staide openly from oppugninge the christian faith, specially seeing it was confirmed and fortified by so many auncient and godly fathers (for in besieging and assaulting of it, his power was very muche diminished) secretly and by stelth he wrought his feates, he deuised certaine obiections and resolutions and laboured to conueigh the errour after his newe founde inuention vnto the Iewishe superstition, forgetting like a wretche as he is, that in partaking with them he was lately foyled and ouerthrowen. Whereas a foretime he had one aduersarie, now craftely he seemed to reuerence and in maner to embrace the same: his deuise and endeuour was not to withdrawe the Church generally from the whole faith, but to see whether he might possibly corrupt one worde or syllable compрised therein. Wherefore being wrapped in his owne malice he craftely went about to alter, yea one letter which seemed to appertaine vnto the sense and vnderstanding of the sentence. but how in pronunciation he seuered the tongue from the trueth of the worde, so that the sounde and sense of the phrase might not iointly laude God and extoll him with diuine prayses, moreouer into what issue neither of them did

The pollicie of Satan in reuiuing the Iewish opinion.

growe and what ende they enioyed I will declare when I come to entreate of them, I will alſo adde there vnto what other thing ſo euer may be thought worthie of memorie, though therein I may ſeeme to digreſſe, and there will I ceaſſe to write where God of his goodneſſe will haue the hiſtorie ended.

Cap. II.

Howe Neſtorius through the procurement of Anaſtaſius his diſciple called the bleſſed mother of God, not the mother of God but the mother of Chriſt, and therefore was counted an hereticke.

Iohn.19. Mat.27.

IN ſo much that *Neſtorius* (who called together againſt Chriſt a ſeconde councell with *Caiphas*, who builded a ſlaughterhouſe of blaſphemies where Chriſt a newe is both ſlaine and ſolde, who ſeuered and deuided aſunder his natures that hong on the croſſe and had not as it is written no not one bone broken throughout all the members of his bodie, neither his vnſeamed coate parted of ſuch as put the Lorde to death) reiected the clauſe of the mother, or bearing of God, framed of the holy Ghoſt, by the meanes of many learned and godly fathers, ſet againſt it this ſaying the mother or bearing of Chriſt, leudly forged of his owne braine and filled the Churche of God with ſedition, ciuill warres and cruell bloodſhed: I thinke verily my penne can not wante matter to paint and orderly to continue the hiſtorie, and ſo to proceede vnto the ende, if that firſt of all through the helpe of Chriſt the ayder of all men, I beginne with the blaſphemie of *Neſtorius*, the ſchiſme which thē roſe in the church had ſuch a beginning as followeth. *Anaſtaſius* a certain prieſt of a corrupt and peruerſe opinion, an earneſt maintainer of the Iewiſhe doctrine of *Neſtorius*, and his companion in the voyage he tooke from *Antioch* to be byſhop of *Conſtantinople*, whē he heard the leude reaſons and conference which *Neſtorius* had with *Theodolus* at *Mopſoueſtia* in *Cicilia*, he fell from the right fayth, and as *Theodorus* writeth of that matter in a certaine epiſtle, he preſumed in the open audience of the Church of *Conſtantinople* in the hearing of ſuch people as ſerued God deuoutly to ſay theſe wordes: let no man call *Marie*, the mother of God, for *Marie* (ſaith he) was a woman, and it is vnpoſſible that God ſhoulde be borne of a woman. when the religious people miſliked with his reaſons and counted not without cauſe of his doctrine as of blaſphemie: *Neſtorius* the ringleader of his impietie not onely not forbad him, neither maintained the right opinion, but firſt of all confirmed his ſayings to be true, and was very earneſt in the defence of them. Wherefore after he had annexed and linked thereunto his owne opinion, and the deuiſe of his owne braine, when he had powred into the Church of God the venome of his poyſoned doctrine, he endeuoured to eſtabliſh a farre more blaſphemous ſentence to his owne deſtruction. he ſaid as followeth: I verily will not call him God who grewe to mans ſtate by two monethes, three moneths and ſo forth, euen as *Socrates Scholaſticus* and the former councell helde at *Epheſus* haue informed of him.

The fonde reaſon of Anaſtaſius.

The blaſphemie of Neſtorius.

Cap. III.

VVhat Cyrill the great wrote vnto Neſtorius the hereticke and of the thirde councell of Epheſus, whereunto Iohn byſhop of Antioch and Theodoritus came ſhorte.

Cyrill byſhop of Alexandria, a man of great fame and renowne confuted the leude opinion of *Neſtorius* in ſeuerall letters, yet for al that, *Neſtorius* ſtiffely withſtood his confutation, yelded not one iote, neither vnto *Cyrill*, neither vnto *Celeſtinus* byſhop of olde Rome, but vomited out the venome of his cankered ſtomacke vpon the Churche and made ſute vnto *Theodoſius* the younger who was Emperour of the Eaſt, that by his authoritie the firſt councell of *Epheſus* might be called together. Wherfore the Emperour wrote vnto *Cyrill* and to all ỳ other ouerſeers, and byſhops of the Churches throughout euerie citie geuinge them to vnderſtand that the day of *Pentecoſt* was preſcribed for their aſſemblie, on which day the liuing and ghoſtly ſpirit deſcending from heauen ſhined among vs. but *Neſtorius* by reaſon that *Epheſus* is not farre from *Conſtantinople* was there before them. *Cyrill* together with his company came thither alſo before the day appointed. *Iohn* byſhop of *Antioch* was abſent with his prouince not of ſet purpoſe according vn-

The councel of Epheſus Anno Dom. 435.

to

to their report which defend his doings, but because he coulde not in so short a space call together the bishops of his prounce, for many of their cities were distant from *Antioch* (of olde so called, but now *Theopolis*) unto a swift and stoute goer twelue dayes iourney, unto some others more, and *Ephesus* is from *Antioch* about thirtie dayes iourney. And when as *Iohn* aunswered plainely he was not able to meete them on the Sundaye appointed (for so was the day called) all his diocesse sturred not a foote from home.

Cap. iiii.

Howe Nestorius the heretick was deposed by the councell of Ephesus in the absence of Iohn byshoppe of Antioch,

When the day appointed for their meeting and fifteene dayes ouer were expired, the bishops which assembled at *Ephesus* thinking verily that the easterne bishops would not come, or if peraduenture they came it woulde be long ere they mette together, when as *Cyrill* also moderated the councell in steade of *Celestinus* who (as I said before) gouerned the seae of Rome, called *Nestorius* before them and willed him to aunswere unto the crimes that were laid to his charge. And when as the first day he promised to come if the case so required, and being afterwardes thrise cited to appeare, made light accompt of his promise, the bishops that were present called the matter into controuersie, and began to reason thereof. Wherefore after that *Memnon* byshop of *Ephesus* had numbred the dayes that were past since the prescribed time, to wit, seuenteene: after they had reade the epistles of the reuerende *Cyrill* unto *Nestorius*, and suche as he wrote unto *Cyrill* againe, together with the holy epistle of the renowmed *Celestinus* sent in like sort unto *Nestorius*: after that *Theodotus* byshop of *Ancyra*, and *Acacius* byshop of *Melitina*, had made relation of the blasphemous sentences whiche *Nestorius* bolted out at *Ephesus*: and after that many notable sayinges to the iustifying of the sincere fayth were uttered in that assembly of holy and learned fathers interlacing sometimes the vnadui sed and blasphemous phrases of *Nestorius*, the holy councell pronounced this sentence against *Nestorius* in maner as followeth: Omitting other hainous crimes of the reuerend *Nestorius*, in so much he was cited and would not appeare, neither entertaine the most holy and religious byshops which we had sent vnto him, vve were driuen of necessitie to sifte and examine his leude and wicked doctrine: And seeinge vve founde him to haue belieued impiously and to haue taught heretically, partly by perusing of his bookes and epistles, and partly also by the blasphemous sentences he vttered of late in this noble citie, we were moued both by the canons of the Church and the graue censure of the most holy father & our College *Celestinus* byshop of Rome (yet not without sheding of many teares) to pronounce against him this seuere and sharpe sentence. VVherefore our Lord Iesus Christ in derogation of whose maiesty *Nestorius* sticked not to pronounce such horrible blasphemie hath decreed and ordained by this sacred assembly that he shoulde both be deposed of his byshoppricke and banished the companie of clergie men.

The sentence of the councell of Ephesus pronounced against Nestorius the heretick.

Cap. v.

Howe Iohn byshop of Antioch came fifteene dayes after and deposed Cyrill byshop of Alexandria of his byshoppricke together with Memnon byshop of Ephesus: whome of the contrarie side the councell absolued remouing Iohn with his company and in the ende howe that Cyrill and Iohn by the meanes of the Emperour Theodosius letters became friends and ratified the depriuation of Nestorius.

When they had pronounced the aforesaid most iust sentence, *Iohn* byshop of *Antioch* fiue dayes after the depriuation of *Nestorius* came to *Ephesus* together with the priests and byshops of his diocesse, called together his clergie and deposed both *Cyrill* and *Memnon*. Afterwardes when *Cyrill* and *Memnon* had exhibited supplications unto the councell assembled with them (though *Socrates* peraduenture vnacquainted with the circumstance report it otherwise) *Iohn* was called of them to render an accompt why he deposed the byshops, and being cited thrise came not at all. Then *Cyrill* and *Memnon* were absolued, and *Iohn* with his clergie excom-

Variance betweene Cyrill b. of Alexandria, and Iohn b. of Antioch.

municated and depriued of al prieſtly autoritie. but when *Theodoſius* (who at the firſt miſliked with the depoſing of *Neſtorius*, yet afterwardes vnderſtanding fully of his blaſphemous opinion conſented therennto) had ſent his gracious and godly letters vnto *Cyrill* of Alexandria, and to *Iohn* of *Antioch*, they became friends and ratified the ſentence pronounced againſt *Neſtorius*.

Cap. vi.

The comming of Paulus byſhop of Emiſa into Alexandria and the commendation which Cyrill gaue vnto the epiſtle of Iohn.

The epiſtle of Cyrill b. of Alexandria vnto Iohn. b. of Antioch.

ABout the ſame time when *Paulus* byſhop of *Emiſa* came to Alexandria, and pronounced in the Churche the ſermon which at this day is extant in the worlde and beareth his name, *Cyrill* byſhop of Alexandria, extolled the epiſtle which *Iohn* had ſent vnto him and wrote back againe as followeth. Let the heauens reioyce, and let the earth be glad: the midwal of rankor is battered downe: the boylinge choler which bereaued the mindes of quietnes is purged from among vs, & al the occaſiō of diſcord & diſcention is banished away: for our ſauiour Ieſus Chriſt graunted peace vnto the Churches vnder heauen, and the moſt vertuous and holy emperours haue perſwaded yea and compelled vs thereunto: who by imitating with great zeale the godly ſteppes of their auncеſters doe firmely retaine in their mindes the true and ſyncere fayth, prouiding with ſinguler care for the profite and furtherance of the holy Churche, ſo that thereby they purchaſe vnto them ſelues an immortall fame, and ſet forth the glorie of their imperiall ſcepter, whome the Lorde of hoſtes doth ſo liberally reward and ſo bountifully recompence with diuine graces and benefites, that they are wont not onely to foyle the enemies but all wayes to winne of them the renowmed garland of victorie. Neither is it poſſible that God shoulde lye, which ſaith: As truely as I liue, I doe glorifie them which glorifie me. but when the Lorde our brother, and moſt godly fellovve byshop *Paulus* came to *Alexandria*, I was vvonderfull glad, for I coulde not otherwiſe chuſe: becauſe that he being a notable man became a meane, laboured in preaching beyond the reache of his ſtrength, to thende he might ouercome the enuie of Satan, couple together in loue the looſe and ſeuered members of the Churche, and reduce our Church in like ſort with yours vnto peace and vnitie. Immediately after he wrote as followeth: Now I am fully perſwaded that the quarrell which roſe in the Church was fond, and beganne vpon light occaſion, in ſo much my moſt vertuous Lord *Paulus* the byshopp brought letters vnto me, compriſing a ſound and ſyncere proteſtation of the faith, the which he auouтched to haue bene written of your holineſſe and of the moſt godly byshops whiche are of your prouince. The forme and phraſes of *Cyrills* epiſtle were as is aforeſayde, but touching the clauſe which ſignified the mother of God, there was written as followeth. VVhen we had peruſed the godly ſentences and clauſes within contained, and perceaued plainely that you were of one minde and opinion with vs (for there is but one Lorde, one fayth, one baptiſme) we rendered vnto God diuine prayſes who is the conſeruer of the whole worlde: and preſently we conceaue exceeding ioye, ſeeing that as well your Churches as ours being driuen thereunto partly by the force and power of the holy ſcriptures, and partly alſo by tradition deliuered vnto vs of our moſt holy fathers doe embrace one faith and opinion. Who ſo euer will diligently ſift out the true hiſtories of thoſe times will eaſily attaine vnto the knowledge of the aforeſaide.

Cap. vii.

Of many thinges whiche Neſtorius reported in writing of him ſelfe: and howe in the ende his tongue whiche vttered blaſphemie was eaten vp of wormes in the Iſle Oaſis, where he departed this life.

HOwe *Neſtorius* was exiled, what afterwardes became of him, the manner of his ende and the puniſhments he endured for his blaſphemous opiniō, are not laid downe in writing of ſuch as deliuered his life vnto the worlde: all whiche in proceſſe and continuance of time would quite haue bene forgotten and not once remembred had not I by meere chaunce lighted on a certen Pamphlet written by *Neſtorius* him ſelfe, where the aforeſaid are rehearſed at large. Wherefore

foꝛe *Neſtorius* the father of blaſphemy builded not vpon the ſure and ſetled fundation, but vpon the ſand, which accoꝛding vnto the parable of our ſauiour is ſubiect to ſpeedy ruine & ouerthꝛowe: beſides ſundꝛy other his ſhifts wherby he laboured to defend his blaſphemous ſentẽces, he wꝛote vnto ſuch as charged him with ẏ raiſing of raſh & vnaduiſed nouelties, with his fonde requeſt, foꝛ the ſummoning of ẏ coũcel at *Epheſus*, that he was dꝛiuen of neceſſity to do as he did, ſeing the church was deuided and ẏ the one ſide affirmed *Mary* was to be called the mother of man, ẏ other the mother of God. I (ſaid he) of my part do ſpeake vnfainedly to thend I might not erre in either ſide, by affirming either that he was not mortall & ſubiect to death, or of the other ſide by ſaying he was not immortal, haue deuiſed that *Mary* ſhould be called the mother of chriſt. furthermoꝛe in ẏ aforeſaid pamphlet of his, firſt of all he declareth how *Theodoſius* ratified not his depꝛiuation becauſe of ẏ entire loue & affection he bare towards him: againe after ẏ certain byſhops of either ſide were ſent in *Embaſſie* frõ *Epheſus* vnto *Theodoſius* ẏ emperour (foꝛ ſo ẏ emperour had willed) ẏ he had licence giuen him to returne vnto his monaſtery being befoꝛe ẏ gates of *Antioch* which now is called *Theopolis*, ẏ name whereof *Neſtorius* hath not laid downe, yet as I learne it was called *Euprepius* monaſtery, & ſure I am it ſtood befoꝛe ẏ gates of *Antioch* not two furlongs of. *Neſtorius* reꝛteth ẏ he made there his abode ẏ terme of foure yeres, ẏ he was highly reuerẽced, ẏ he receaued many pꝛeſẽts & afterwards ẏ by the cõmaundemẽt of *Theodoſius* he was baniſhed thence into *Oaſis*. but ẏ chiefeſt thing of all he quite ouerſkipped. neither foꝛſoke he his blaſphemy foꝛ all he liued there ſo ẏ *Iohn* byſhop of *Antioch* gaue of him this ſentence in ẏ open face of the woꝛld: to wit, that *Neſtorius* was to be banished for euer. moꝛeouer *Neſtorius* wꝛote ſubtely an other pamphlet vnto a certain *Ægyptian* where at large by occaſion of his baniſhment into *Oaſis* he diſcourſeth of the aforeſaid matters. but ẏ plagues & puniſhments which lighted vpõ him foꝛ ẏ blaſphemy he had conceaued (ſeing there is nothing ſo ſeeret but ẏ maieſty of god ſeeth it) we may eaſily gather out of ẏ letters which he wꝛote vnto ẏ gouernour of *Thebais*, foꝛ there we may ſee though he eſcaped ẏ hãd of man yet ẏ vengeance of God ouertoke him, led him like a bondſlaue & caſt him into a lamentable plight. whẽ as he deſerued far greater puniſhmẽt being ſet at liberty of the people *Blemmyes* in *Libya* & *Theodoſius* hauing oꝛdained by his edicts he ſhould returne, as he wãdꝛed frõ on place into an other about ẏ furtheſt parts of *Thebais*, bꝛoiſing & beating him ſelf to ẏ ground, he enioyed ſuch an end as was coꝛreſpondẽt to the life ẏ went befoꝛe, & ſhewed him ſelf at his end a ſecõd *Arius*, wherby it is euident & knowen foꝛ certen vnto ẏ whole woꝛld what recõpence is ſet foꝛth foꝛ ſuch as bolt out hoꝛrible blaſphemies to ẏ derogatiõ of ẏ diuinity of Chꝛiſt. foꝛ both *Arius* & *Neſtorius* blaſphemed him alike, ẏ one affirming he was a creature, the other taking him foꝛ man. wheras *Neſtorius* cõplaineth ẏ the acts of ẏ *Epheſine* councel were eſtabliſhed not as right & reaſon required but after ẏ ſubtle & iniurious fetches of *Cyrill* who went about to woꝛk him miſchief, I would gladly learne of him wherefoꝛe it came to paſſe ſeeing *Theodoſius* loued him ſo intirely (as he ſaid) ẏ he was conſtrained to go frõ one cuntrey to an other, without any cõpaſſion enioyned to endure ſuch grieuous baniſhment & happened vpõ ſo vnfoꝛtunate an end? Dꝛ what other thing was it thẽ ẏ diuine cenſure laid down by *Cyrill* together ẅ the pꝛieſts of his aſſẽbly, ſeing both of thẽ now are departed this life, (& as it pleaſed an heathẽ philoſopher to ſay: he is euer honoꝛed of al men ẅ hart & good wil where there is no iuſt cauſe to ẏ contrary) *Neſtorius* is adiudged ẏ autoꝛ of blaſphemy, & the ſwoꝛne enemy of god: but *Cyrill* is highly cõmended foꝛ one ẏ pꝛeached the woꝛd of god faithfully & foꝛ an earneſt maintainer of ẏ true & ſincere doctrine. but leſt we be charged with foꝛgery & faining of crimes let vs heare *Neſtorius* him ſelfe who can inſtruct vs further herein. Goe to *Neſtorius* let me heare thee repeat ſome part of ẏ epiſtle which thou wꝛoteſt of late vnto ẏ gouernour of *Thebais* touching ẏ ſacred canons of ẏ *Epheſine* coũcell. I was cõſtrained (ſaith he) by the emperours edict to depart into *Oaſis* otherwiſe called *Ibis*. againe after a few lines he ſaith: whẽ the aforeſaid *Oaſis* was takẽ of the *Barbarians* & al deſtroied with fire, ſword, & ſlaughter, of a ſodain, the *Barbarians* pitied my caſe, why & wherefore I knowe not, & ſet me at libertie, charging me with dreadfull threats that with al ſpede I ſhould get me out of that cuntrey. for they ſaid the people Mazici after my departure were like imediatly to take the city. I came therfore into *Thebais* together with certen captiues whõ the *Barbariãs* brought in my cõpany, what their meaning was I could not learne. laſt of al ſuch as came in my cõpany, got thẽ to their owne home, & I with ſpede wẽt me to *Panopolis*. I feared greatly leſt any quarelled with me or pickt occaſion to moleſt me, for that I was a captiue, or charged me that I was a fugitiue or otherwiſe howſoeuer (malicio⁹ mouths are neuer to ſeeke for ſclaũders) to thend through fraud & deceit they might bring me into trouble &

Math. 7.

Neſtorius the heretick excuſeth his blaſphemo⁹ opinion in theſe words:

God from aboue plagued the heretick Neſtorius.

Neſtorius the hereticke in his firſt epiſtle vnto the gouernour of Thebais.

vexation. wherefore I humbly requeſt your honor that as the laws haue prouided, you haue care ouer my captiuity & that you ſuffer no priſoner & banished man to fal into the hands of wicked varlets: leſt the poſterity in time to come wil cry vengeaunce & ſoũd out this lamentable ſaying: better it is to be led captiue of *Barbariãs* thẽ to flie for ſuccour vnto the empire of *Rome*. Againe with ſolempne proteſtations he requeſted as followeth: my ſute is that by your permiſſion it may be lawful for me heare to make mine abode where I came frõ *Oaſis*, when the *Barbarians* ſet me at liberty that now at length I may enioy what God hath appointed for me. In the ſecond epiſtle which *Neſtorius* wrote vnto ỹ aforeſaid gouernour there was written as followeth. Theſe letters which I write vnto your noble minde, if ye accept of them as a token of my loue & harty good will towards you, or as an admonition of a father ſent vnto his ſonne, I beſeche you wey the cõtents therof, matter there is great ſtore cõpriſed in as fewe words as poſſibly I could. *Oaſis* otherwiſe called *Ibis* was lately ouerrũne & deſtroied by a great multitude of *Nomades*. & a litle after, which things being thus brought to paſſe your honor gaue cõmaundement, I wotnot what moued you thereunto, that certen *Barbarian* ſoldiers ſhould bring me frõ *Panopolis* to *Elephantina* an Iſle ſituated in the furtheſt part of *Thebais*, & thither was I violently haled of them after a lamentable ſort. but as I was ouercome with the long iourney, & now altogether weried, againe I heard frõ you by word of mouth that I ſhould returne to *Panopolis*. wherefore being feeble and faint by reaſon of the great vexations which befel vnto me in that weriſome & tedious voyage, my body being waſted with ſickneſs & weakned with age & gray heare, the fleſh of my hands being ſhronke & the ribs broken in my ſides I came the ſecond time to *Panopolis* & there partly with misfortune & partly with the pains of the bruiſed woũds I was redy to yeld vp the ghoſt. After al this your lordſhip gaue forth a commaundement in writing, by vertue whereof I was faine to remoue from *Panopolis* vnto a certen cuntrey that bordered therupon. but whileſt that now at length I hoped the edicts published againſt me would haue an end & waited the pleaſure of the moſt vertuous & puiſant emperours touching my exile & miſery, vnlooked for there enſued (I ſpeake vnfainedly) a cruel cõmaundement that now I ſhould be banished the fourth time. Againe after a few lines. Be cõtent I beſeche you with theſe circumſtances: let it ſuffice for one body to haue endured ſuch chaũge of banishment: ceaſe now I humbly requeſt your honor frõ iniurying me any longer, refer the ſentence which is to be giuen of me vnto the moſt puiſant emperours, let me haue iuſtice, it apperraineth vnto thẽ to deale with me according vnto their pleaſure, take theſe mine aduiſes as proceeding from a fatherly affection vnto you as my louing ſonne. If you preſently take the matter in dugin as you haue heretofore, go on a gods name, if reaſon can not bridle your rage. Thus doubted not *Neſtorius* wt letters as with fiſt & foote to kick aſwel againſt ỹ emperours as their magiſtrates, & to reuile them all to nought: neither could he be brought to modeſt behauiour for all his woe & miſery, his ende & departure out of this life. I learned of a certẽ writer to haue bene as followeth, to wit: his tongue to haue bene eaten vp of wormes, and ſo by the iuſt iudgement of God to haue paſſed from theſe bodely to ghoſtly, from theſe temporall to eternall puniſhments.

Neſtorius the hereticke epiſt. 2. vnto the gouernour of Thebais.

Neſtorius the rayling hereticke had his tongue eaten vp of worms and ſo dyed.

Cap. viii.

How Maximianus ſucceeded Neſtorius in the ſeae of Conſtantinople, after him Proclus, and after Proclus, Flauianus.

Neſtorius. Maximianus. Proclus. Flauianus.

When wicked *Neſtorius* had departed this life, *Maximianus* ſucceeded him in the byſhoprick of the famous citie of *Conſtantinople*, in whoſe dayes the Church of God enioyed peace and tranquility. After his deceaſſe *Proclus* gouerned the ſeae, who when he had runne the race of his mortall lyfe, left the rowme vnto *Flauianus*.

Cap. ix.

Of Eutyches the infortunate hereticke how he was depoſed of Flauianus byſhop of Conſtantinople and of the councell which aſſembled there and depoſed him.

A prouincial councell holden at Conſtantinople.

In the dayes of *Flauianus* the poyſoned hereſie of *Eutyches* ſprang vp whiche cauſed a prouinciall councell to be ſummoned at *Conſtantinople* where *Euſebius* byſhop of *Dorylæum* being an eloquent Rhetorician called for the records, and firſt of all conuinced the blaſphemie of *Neſtorius*.

When

When *Eutyches* was sent for and come, he was founde in reasoninge to maintaine the aforesaide erroꝛ. for I confesse (saith he) that our Lorde consisted of two natures before the diuinitie was coopled with the humanitie, but after the vnitinge of them I affirme that he had but one nature. he sayd moreouer that the bodie of the Lord was not of the same substance with ours. Wherefore he was vnministred, yet at his humble sute vnto *Theodosius* (he reported that *Flauianus* had forged recoꝛds against him) the first councell of *Constantinople* was called together of the boꝛderinge byshopps to sitte vpon that matter, where not onely the councell, but also diuers other byshopps sifted out the doinges of *Flauianus*. there the recoꝛds beinge founde true were confirmed, and a seconde councell summoned to meete at *Ephesus*.

Eutyches the heretucke and his opinion condemned.

Cap. x.

How by the meanes of Dioscorus byshop of Alexandria and Chrysaphius, it came to passe that a wicked councell was called together at Ephesus, where Eutyches the hereticke was restored to his former degree.

Dioscorus who succeeded *Cyrill* in the byshoppricke of *Alexandria*, was appointed moderatoꝛ of this councell, *Chrysaphius* gouernour of the pallace, had craftely bꝛought this about to thende the hatred owed vnto *Flauianus* might be set on fire: thither also came *Iuuenalis* byshop of *Ierusalem*, who some time gouerned the seae of *Ephesus* together with many pꝛiests of his traine. *Domnus* who succeeded *Iohn* in the Churche of *Antioch* met them, *Iulius* also the substitute of *Leo* byshop of olde *Rome*, besides these *Flauianus* was pꝛesent together with his pꝛouince. *Theodosius* commaunded *Elpidius* as followeth: such as in times past gaue sentence of *Eutyches* the most vertuous Abbot, good leaue haue they to be pꝛesent at the councell, but let them be quiet, and their voyces suspended: my will is that they waite foꝛ the generall and common sentence of the most holy fathers, seeing that such things as were afoꝛe time decided by them are now called into controuersie. to be shoꝛt, *Dioscorus* together with such byshops as were of his opinion in this councell restoꝛed *Eutyches* into his foꝛmer dignitie as it appeareth moꝛe at large in the actes of the sayde councell. As foꝛ *Flauianus* & *Eusebius* byshop of *Dorylæum*, they were deposed of their byshoppricks: the same councell excommunicated also, and depꝛiued *Ibas* byshop of *Edessa*, *Daniel* byshop of *Carra*, *Irenæus* byshop of *Tyrus* and *Aquilinus* byshop of *Biblus*. They layde downe moꝛeouer certaine decrees against *Sophronius* byshop of *Constantinople*: they remoued *Theodoritus* byshop of *Cyrestes* and *Domnus* byshop of *Antioch*, of whom what became afterwards I doe not learne, and thus was the second councell of *Ephesus* bꝛoken vp.

An hereticall councell held at Ephesus, ergo a councell can and doth erre.

Cap. xi.

The Apologie of Euagrius touching the varietie of opinions among the Christians, and of the ridiculous vanitie of the heathen godds.

I Would haue none of al the ethniks which dote ouer their idolatricall seruice to deride vs chꝛistians because the latter byshops haue abꝛogated the sentence of their pꝛedeceſſoꝛs and seme alwayes to add some thing vnto the foꝛme of our faith. foꝛ we of our part though we sifte out with great care the long sufferance of God which may neither in woꝛde be expꝛessed, neither in deede be found out: yet are we so affectionated though we leane either to this side oꝛ to ẏ side, ẏ we alwayes honoꝛ it & extol it aboue al other things. Neither was there any one of al the heretickes among the chꝛistians that of set purpose at any time would vtter blasphemy & fal of his owne accoꝛd to reuile the maiesty of God, but rather perswaded him selfin auouching this oꝛ that opinion, that therein he was of a sounder doctrine then the fathers that went befoꝛe him. As touching the ground & pꝛinciples of Chꝛistian religion whiche alwayes ought vnviolably be retained we are all of one opinion. foꝛ the godhead which we adoꝛe is the trinitie & the persons whom we so highly pꝛaise are in vnity: the woꝛd of God also was begotten befoꝛe ẏ fundations of the woꝛld were laid, & we beleeue that in these latter dayes he tooke flesh because of the fauour and compassion he had on the woꝛke of his owne hand. If in case that any nouelty be founde out as touchinge other matters they come to passe freely of mans owne accoꝛde seeing it pleaseth God so to dispose of thē and to graunt them liberty to thinke as it pleaseth them best to the ende the holy, Catholicke, and Apostolicke Churche may refoꝛme what is found amisse, determine of both sides, guyd vnto the true godlines, and direct her selfe accoꝛding vnto the plaine character of sound and sincere doctrine. And therfoꝛe it was said of the Apostle: It must nedes be that heresies doe raigne among you, that they vvhich are perfect amonge you may be knovven. Herein verily we haue to wonder at the secret wisedome of God which sayth thus vnto S. Paule: My strength is made perfect in vveakenesse. Foꝛ looke what the

1. Corin. 11.
2. Corin. 12.

things be which deuide the members of the Churche of God, euen out of the ſame, ſound doctrine is culled out, void of al reprehenſion, poliſhed more curiouſly, & laid vp more ſafely: the Catholicke churche encreaſeth therby more & more euery day & is extolled in manner vnto ỳ ſkies. But the ethniks fauourers & fosterers of error which imploy no labour & induſterie for ỳ ſifting out of ỳ trueth in God, neyther to vnderſtande of his care and prouidence ouer mankinde: theſe men I ſaye doe abolithe both their olde decrees and their newefounde conſtitutions, ſometimes by inuentinge newe Gods one after the other, ſome other times by conſecratinge for Gods their vayne imaginations, and the fonde affections of their mindes attributinge vnto them the names of Gods, and to be ſhort by fatheringe vpon the Gods the practiſinge of ſuche thinges to thende their intemperate deſires may eſcape vnpuniſhed. And therefore truely it commeth to paſſe that he which is honored of them for their chiefe God the father, to witte, of God and man, beinge tranſformed into the ſhape of an Egle snatched away through wantonneſſe a *Phrygian* boye, deliuered him a cuppe in rewarde of the filthie and haynous offence, lycenſed him for loue ſake to beginne vnto him, to thende eyther of them ioyntly with the *Nectar* might ſucke ſhame and reproche. The ſame God folded himſelfe in other infinitt blemiſhes verye odious to the ſeeminge of the vulgar ſort of people. for by takinge vpon him the forme of euerye vnreaſonable creature, he became both male and female, and though his wombe bare no burthen, yet they ſaye he cauſed by the acte of venerie that ſuche a thinge ſeemed to haue bene done by him contrarye to nature. * They ſaye that *Bacchus* was his ſonne, and that he was alſo *Androgynus* both man and woman, a great ſclaunder to both ſexe, the ringleader of dronkenneſſe, quaffinge, ſurfettinge, vomitinge and all the miſchiefe that enſueth thereof. * They report of this *Ægiochus* and thunderinge *Ioue* an other haynous acte, that he murthered his father, whiche crime ought ſeuerely to be puniſhed of all the nations vnder heauen. * For *Saturne* whiche begate him to his owne deſtruction is ſaide, by him to haue bene thruſt out of his kingdome. What ſhall I ſpeake of the whoredome and leacherie that raigneth amonge the Gods where they appoint *Venus Cypria* begotten in the ſhell of a fiſhe to be the chiefe autor thereof, whiche deteſteth chaſtitie as an haynous and horrible offence, delighteth in all leacherous and beaſtly actes, and will be pacified with ſuche ſacrifices. with whome when *Mars* had committed adulterie, and *Vulcan* her huſband takinge him in his ſnares, *Mars* and *Venus* were brought forth doinge the deede to paſtime and recreate the gods. * Who is it that wil not contemne with laughter their *Phalli*, *Ithyphalli*, *Phallagogia*, the miſhapen and deformed * *Priapus*, the god * *Pan* honored for his filthie member & the myſteries celebrated in * *Eleuſis*, yet to be commended for this one thinge that the ſunne beholdeth not their ſhamefull actes, for they are done in the night ſeaſon. but leauinge theſe foule ſacrifices and ſacrificers, let vs returne where we lefte and painte forth vnto the poſteritie that whiche remaineth of *Theodoſius* raigne.

The wanton neſſe of Iuppiter.

This Phrygian boye was Ganymedes who Iuppiter made his cup bearer, in the bāquet which he made the gods.

Nectar the drinke of the gods.

* Bacchus the ſonne of Iuppiter was an Hermaphrodite.

* Iuppiter thruſt Saturnus his father out of heauen.

* Saturn⁹ the ſonne of Cælus (as the Poēts do fayne) fearinge leſt his father ſhoulde get more children to inherite, cutte of his fathers pryuie members and caſt them into the Sea, thereof roſe a froth and of the froth Venus was borne. * Phalli and Ithyphalli vvere the pryuie members of men offered vp in honor of the god Bacchus. * Priapus the ſonne of Venus gotten in adulterie by Iuppiter, and honored vvith beaſtly ſacrifice. * Pan was the ſonne of Penelope the vvife of vlyſſes. for vvhen as after the battell of Troie she looked ſtill for her husband to returne, many vvere ſuters vnto her and becauſe she delayed them from daye to daye they all abuſed her and got vpon her Pan. other doe ſaye that Mercurie tooke the forme of an he goat, made Penelope in loue with him and got the god Pan * In Eleuſis there vvere ſacrifices done in the honor of the goddeſſe Ceres ſo filthie that they may not be written.

Cap. xii.

How Theodoſius the Emperour condemned the hereſie of Neſtorius.

THeodoſius laide downe a godly decree which is founde in the Code of *Iuſtinian* the thirde law of the firſt title where he condemned *Neſtorius* for euer, and pronounced him to be held for accurſed, beinge moued thereunto no doubt by the inſtinct of the holy ghoſte, for all that *Neſtorius* him ſelfe bragged that the Emperour bare him entire and ſinguler good will. For thus he writeth: VVe decree moreouer, that vvhoſoeuer doe embrace the vvicked opinion of *Neſtorius* and geue eare vnto his leude doctrine, if they be byſhops that they be banished the holy Churches: if lay perſons that they be accurſed. There are other lawes of his made in the behalfe of our religion to be ſene extant whiche plainely ſet forth his feruent minde and earneſt zeale to the furtherance of the Chriſtian faith.

Cod. de ſum. trinit. et fid. cath. tit. 1. l. 3. ſancimus.

Cap. xiii.

Of Symeon a religious man whiche lyued in a pillour.

In

IN those dayes there was of greate fame and renowme one *Symeon*, a godly man and muche spoken of: he was the firste that taught to dwell in a pillour, and made therein his lodginge scarse two cubitts wyde. At that tyme *Domnus* was byshoppe of *Antioch*, who comminge vnto *Symeon* wondered at his mansion and trade of life, desired of him verye earnestly to vnderstande the secrecie and mysteries thereof. They went both in together, consecrated the immaculate bodye of Christ, and became partakers of the liuely communion. This *Symeon* beinge in the flesche imitated in lyfe the trade of the Angellicall powers, withdrewe him selfe from worldly affayres, forced nature whiche of her selfe leaneth downewardes and followed after lofty thinges: beinge placed as it were in the middest betweene heauen and earth, he sought conference with God, he prayed him together with the Angels, he lifted the prayers of men vp from the earth vnto heauen, and offered them to God, he brought the goodnesse of God from heauen to earth, and made the worlde partaker thereof. his life is written by one whiche sawe him with his eyes, also by *Theodoritus* byshoppe of *Cyres*, who amonge other thinges omitted this one historie which I haue founde recorded amonge the inhabitaunts of the holye desert, and learned of them for certayntie, when this *Symeon* who liued on earth as an Angell and in the flesche muche lyke a citizen of the heauenly *Ierusalem* had begonne this trade of life both straunge and suche as the worlde was not before acquainted withall, the religious men of the desert sent a messenger vnto him for to demaunde of him what he meant by that newefounde and vnknowen kinde of lyfe, and wherefore he forsooke the wonted trade, the steppes and traces of the sainctes whiche went before and deuised to him selfe a foraine and vnknowen waye: they exhorte him moreouer by their messenger to come downe from his lodging and to followe the holy fathers which were his predecessors. They had moreouer commaunded their Legate that if he sawe him yelde and come downe, he shoulde licence him to goe on still in his owne way (they perswaded them selues that his obedience woulde declare whether God had guyded him to leade suche a life, and to take vpon him in this worlde so weightie a combatt for to thaktise his carcasse) but if he stubburnely resisted, if he were froward and wilfull, not yeldinge with all speede vnto their counsell and aduise he shoulde pull him downe with a vengeance. When the messenger came to him, exhorted him as the fathers had willed, and sawe that immediatly he beganne to rise, yeldinge vnto their exhortation, he permitted him to proceede on and continewe as he beganne, sayinge vnto him as followeth: be of good cheare and behaue thy selfe manfully, thy mansion no doubt is ordayned of God. These thinges though other writers haue omitted them, yet haue I thought them worthie the penninge vnto the knowledge of the posteritie. The grace of God beinge resiant in the closset of his breste, was so feruent that he wrote freely vnto the Emperour *Theodosius*, who had made a lawe that the *Iewes* inhabitinge *Antioch* shoulde enioye againe suche synagogs as the Christians had taken from them, rebuking him sharply (for he feared only God who was his emperour) that *Theodosius* for to please the Christians called in his proclamations, deposed the magistrate which put in his head the restoringe of the synagogs, entreated this holy man and namely *Erius* the martyr to pray for him vnto God, & to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortal race six and fiftie years. for he liued nine years in the monasterie where he was trained vp in the diuine precepts of vertuous life: in *Mandria*, (so was the place called) seuen and forty yeares: tenne of these he spent in a very narrowe rowme: seuen in straicter pillours, and thirtie yeares in a pillour of forty cubits. After his decease his holy corps was brought to *Antioch* in the raigne of *Leo* the Emperour and *Martyrius* byshop of *Antioch*, vnto that time *Ardaburius* captaine of the Easterne garison remained in *Mandria*, together with his power, keepinge the corps of holye *Symeon* leste the borderinge cities shoulde by force carie it away. Wherefore the holye corps of *Symeon* is brought to *Antioch* after the workinge of manye miracles by the way: the whiche *Leo* the Emperour afterwardes requested of the people of *Antioch*, but the *Antiochians* of the other side made humble sute vnto the Emperour in suche sort as followeth: In so muche our citie is not inuironed vvith vvalles (the Emperours furious rage had ouerwhelmed them to the grounde) VVe haue transported hither (O Emperour) the holy corps of *Symeon* that it may be both vnto vs and to our citie in stede of a fortified wall. *Leo* being thus intreated of the yelded vnto their request, & graūted the their sute. many parts of his carcasse were reserued vnto these our days, I my selfe saw his skul, at what time *Gregorie* a man of great renowme bishop of ỳ church, and *Philippicus* required that the reliques of the saincts for the speedier

Symeon an anchor.

Domnus b. of Antioch.

The spirit of Symeon was tried by obedience.

It is not a dead corps but the liuing God that is protector of towns and cuntreis.

expedition of his martial affaires in the Eaſt ſhoulde be ſent vnto him. And that which was greatly to be marueiled at, the heare of his heade was not worne away but remained whole as if he had bene a liue, and conuerſaunt amonge men. the ſkinne of his foreheade beinge onely ſhronke into wrinkles and withered yet was not conſumed: many alſo of his teeth being not pulled out by the handes of the faythfull declared vnto the worlde, the ſhape and ſtature of holy *Symeon*. moreouer there was laid vp the iron chaine which hong about his neck and with it the corps ſo much ſpoken of, of all men for enduringe ſuche great hardneſſe and miſerie was honored with diuine prayſes. All which circumſtances both for mine owne profitt and the commoditie of the reader, I woulde rehearſe at large were it not that *Theodoritus* (as I ſayde before) had ſufficiently diſcourſed of them.

Cap. xiiii.

Of the ſtarre that was ſene in the porche of Symeons pillour the which Euagrius together with many others ſawe.

NOwe I am about to write a certaine thing whiche I ſawe with mine owne eyes. I was wonderfull deſirous to ſee the Churche of holy *Symeon*, it ſtandes at the furtheſt from *Theopolis* that is *Antioch*, three hundred furlongs, ſet vpon the top of a hill. the countreymen call that place *Mandria* borowinge the name as I ſuppoſe of the ſeuere diſcipline and auſtere trade of life exerciſed by *Symeon* therein, the hill riſeth in height to a twentie furlongs. the buildinge of the Church is after the manner of a croſſe notably ſet forth with porches of foure ſquare. The porches haue pillours annexed vnto them finely wrought of freeſtone which lift vp the roufe on high and that very artificially. The entrie that is to the middes of the temple is wide open very cunningly wrought where the aforeſaide pillour of forty cubites ſtandes, in the which the earthly and corporeal angel ledde an heauenly life. The porches haue as it were lattiſes on high the which they cal windowes, fallinge both towardes the entrie and porches them ſelues. At the left hand of the pillour in one of the lattiſes, I my ſelf together with many countrey men aſſembled together, and compaſſing the pillour, ſawe a ſtarre of a wonderfull bigneſſe running and wandringe hither and thither throughout the chinkes and cleſte lattiſes twinkelinge in the eyes of the beholders: neither that once, twiſe or thriſe, but oftener, and the ſame oftentimes fading and baniſhinge away, afterwardes immediatly appearinge againe, the whiche is commonly ſeene on this ſainctes holiday. There are which report (and verily we haue to belieue the myracle partly for their creditt which teſtifie the ſame, and partly alſo for that which we ſawe our ſelues) that they ſawe the very ſhape of his perſon, houering here and there, in a long berde with a *hatt on his heade after his wonted manner. ſuche men as trauell that way may eaſily goe in and ſee all, and ſome times they ride about the pillour. There is a porter which continually watcheth the porches of the Church that no woman enter in (the cauſe I doe not learne) but if any drawe nigh they ſtand without and beholde the miracle. for one of the porches ſtandeth ouer againſt the bright ſtarre.

*The greeke worde is Tiâra the attyre of Perſian wom̃. Ierom ad fabiol. calleth it Galerum a hatt. the worde is alſo taken for a Mitre or crowne.

Cap. xv.

Of Iſidorus the peluſian and Syneſius byſhop of Cyrene.

Iſidorus.

VNder the raigne of the ſame Emperour there floriſhed one *Iſidorus*, the fame of whoſe ſayings and doinges is ſpred farre and nigh, & rife in euery mans mouth, he ſo tamed the fleſh with continuall toyle & labour and ſo fedd the minde with miſticall and heauenly doctrine, that he led on earth the life of an Angell and commended vnto the worlde the liuely and expreſſe forme of the monaſticall and contemplatiue trade of liuinge. he wrote beſide many other notable workes of his great labour and ſtudie, one vnto *Cyrill* whereby we gather that he liued at one time with the renowmed *Cyrill*. Nowe that I haue runne ouer theſe thinges after my ſclender hability, let vs not forget *Syneſius* byſhop of *Cyrene*, that the excellencie of his vertues may ſet forth the ſimplicitie of our ſtile. This *Syneſius* was ſo eloquent a man and ſo profounde a philoſopher that he was had in great admiration of ſuche chriſtians as iudged of him without parcialitie, reſpectinge neither the venome of malice, neither the vaine flatterie of friendſhip. Wherefore they perſwade him to be baptized and to take vpon him the prieſtly function though he admitted not the article of the reſurrection, neither woulde be brought to belieue the ſame, hopinge of him very charitably

Syneſius.

that

that these things woulde followe after his other vertues, and that the grace of God woulde suffer nothing to want in him that appertained vnto his soules health & saluation. Which hope of theirs was not frustrate. for how excellently he proued, both the learned epistles he wrote after the receauing of priesthood, also the booke whiche he dedicated vnto *Theodosius* with other notable monuments of his industrie doe declare.

Cap. xvi.

Howe Ignatius was translated by Theodosius from Rome and buried at Antioch.

The bigger sort of bones which the beasts left vndeuoured vnto holy *Ignatius*, (after the blessed martyr as *Iohn* the *Rhetorician* with others doe recorde had accordyng vnto his desire enioyed the bowells of beastes in stede of his resting graue at *Rome* in the theatre and stage striuing of rauenous beasts) were translated into the Churchyard of *Antioch* in the raigne of *Theodosius* which was a long time after his martyrdome. for it was almightie God no doubt that inspired *Theodosius* with that good motion, highly for to reuerence that godly martyr, and to consecrate the temple whereof old deuells were honored, called ỳ temple of the goddesse of fortune, vnto *Ignatius* the holy martyr. That which of olde was dedicated vnto fortune is nowe become a sanctuarie and a famous temple to celebrate the memorie of *Ignatius*, whose holy bones were caried in a chariott with great solemnitie and buried within the temple. for whiche cause there is an holy day kept with great ioye euen at this day, the which *Gregorie* the bysshop hath set forth with greater royaltie. These thinges came there to passe in such sort as you heare, because God would haue there the memoriall of his saincts celebrated with honor and reuerence. for the impious and wicked tyrante *Iulian* the *Apostata* being emperour and requiringe an aunswere of the oracle of *Apollo* (who prophecied in *Daphnis* and spake by vertue of the fountaine *Castalia*) whiche had not the power to open his mouth (holy *Babylas* the martyr whose corps was hard by interred, had tyed his iawes together) *Iulian* I say against his will and as it were forced thereunto, translated verie honorablye the corps of *Babylas* and builded a goodly Churche which stands at this daye without the gates of *Antioch*: this he did to thende the deuells afterwarde might accomplishe their wonted treacheries euen as reporte goeth they promised before vnto *Iulian*. but this came to passe through the prouidence of God partly that the force and vertue of martyrs may be sene of all men, and partly also that the holy bones of this blessed martyr should be buried in hallowed ground and beautified with so gorgeous a building.

Cap. xvii.

Of Attilas king of Scythia howe he destroyed both the Easterne and westerne parts of the worlde: of the great earthquake and straunge wonders that were seene in the worlde.

In those dayes there was a battell raised by *Attilas* king of *Scythia*, which at this day is much spoken of: but *Priscus Rhetor* declareth at large with flowing stile howe he inuaded both east and west, howe many and what great cities he wonne, and howe nobly he behaued him selfe vnto the finall end of his fraple life. Furthermore in the time of the aforesaid *Theodosius* raigne there was a marueilous great earthquake, the straungenesse whereof exceeded all the wonderfull earthquakes that euer were before, which stretched it selfe in manner throughout the whole worlde: so that many turretts within the pallace were turned downe to the grounde: the longe wall of *Chersonesus* came to ruine: the earth opened and swallowed vp in her gulphes many villages: many woefull mischaunces befell vnto mankinde both by sea and by lande, many welsprynges were dried vp, againe where fountaines were neuer seene before it flowed out: manie trees were plucked vp by the rootes: the valleis became high mountaines: the sea threwe out fishes for dead: many Islands were drowned, the sea ouerrunning the bankes and ouerflowing the cuntreys: many shipps sulcating in the maine seas were seene on ground, the sea falling backe not yelding his wonted streames: many cuntreys throughout *Bithynia*, *Hellespontus*, and both *Phrygia* endured such calamities that they were vtterly vndone. This misery endured toe toe long, yet did it not proceede with such vehement anoyance as it beganne, for it fell and slaked by a litle and a litle vntill at length all was ended.

Anno Dom. 451. some other say 455.

Cap. xviii.

The buildinges of Antioch and the founders thereof.

Memnonius. Zoilus. Calixtus. Anatolius.

About the ſame time *Memnonius*, *Zoilus* and *Calixtus*, great patrons of the true pietie and Chriſtian profeſſion were ſent from *Theodoſius* the Emperour to gouerne the noble citie of *Antioch*. of which number *Memnonius* buylded from the grounde with gorgeous and goodly workemanſhip, the place which we cal *Pſephium*, leauing in the middeſt an hal open in height to the tempered aer vnder heauen. *Zoilus* erected the princely porche ſo called vnto this day, and curiouſly wrought which is towarde the South ſide of the pallace called *Ruffine*. moreouer *Calixtus* founded a goodly monument whiche both of olde and oflate dayes is called *Calixtus* porche, afore the ſhire hall and the iudgement ſeates ouer againſt the market and the princely houſe where the captaines of the garriſons are wont to lye. After all theſe *Anatolius* preſident of the Emperours power in the eaſt beinge ſent thither buylte the tower whiche beareth his name, and ſet it out with ſundrie kindes of buylding. Though theſe things ſeeme from the purpoſe yet in mine opinion the knowledge of them is profitable for the ſtudious reader.

Cap. xix.

Of ſundrie battailes that were fought both in Italie and in Perſia in the time of Theodoſius the Emperour.

While *Theodoſius* was Emperour there was great ſedition throughout *Europe*, yea whē *Valentinianus* gouerned the *Romane* dominions: all which *Theodoſius* with great power of horſemen and footemen by ſea and by land ſuppreſſed. And ſo quelled the hautines and furious race of the *Perſian* blood, whoſe king was *Iſdigerdes* the father of *Bararanes* or (as *Socrates* writeth) *Bararanes* him ſelfe, for when they had ſent Legates vnto him to entreate for peace he graunted it, the whiche continewed vnto the twelfe yeare of *Anaſtaſius* raigne. the whiche things are alſo remembred of other writers, partly compendiouſly gathered by *Euſtathius Syrus* of *Epiphania* otherwiſe called *Antioch* who layeth downe in like ſort howe *Amida* was taken. It is reported moreouer that then *Claudian* and *Cyrus* the famous Poets did flouriſhe: and that *Cyrus* was made chiefe preſident (which our auncetors doe tearme the heade officer of the hall) and then appointed generall captaine of the *Romane* power in the weſt dominions when *Carthage* was wonne of the *Vandalls* and *Genzerichus* captaine of the *Barbarian* hoſt.

Claudian the Poet. Cyrus the Poet and preſident.

Cap. xx.

Of Eudocia the Empreſſe and her daughter Eudoxia, of her voyage to Ieruſalem and the picture wherewith the people of Antioch did honor her.

Theodoſius through the procurement of *Pulcheria* the Empreſſe being his ſiſter, maried *Eudocia*, borne in *Athens* and of goodly beawtie, after ſhe had bene baptiſed in the Chriſtian faith, on whom he got a daughter by name *Eudoxia*. when ſhe came to ripeneſſe of yeares and mariageable *Valentinianus* the Emperour tooke her to wife: brought her from *Conſtantinople* to olde *Rome*. *Eudoxia* went afterwardes to the holy citie of Chriſt who is God, where, in the Oration ſhe made vnto the people about the latter ende ſhe rehearſed this verſe,

Socrat. lib. 7. cap. 43.

My birth I boaſt of you beganne, your blood in me doth bragge.

Where ſhe ſignified that the inhabitants of that citie came from *Greece*. but if any man be deſirous to know more exquiſitly the trueth of theſe thinges let him repaire vnto *Strabo* the Geographer, *Plegon*, *Diodorus Siculus*, *Arrianus*, *Piſander* the Poet, *Vlpianus*, *Libanius* and *Iulian* the renowmed Rhetoricians where they are diſcourſed of at large. Afterwardes when ſhe came to *Antioch* the people of that citie erected her picture of braſſe very artificially handled in honor of her which is as yet to be ſeene. It was through her procurement that *Theodoſius* became a benefactor of *Antioch*, that he enlarged their citie, and lengthened their wall vnto the gate whiche bringeth to *Daphnis* in the ſuburbes as it is of euerie man to be ſeene. for the fundations of the olde walles are at this day to be ſeene whereupon the newe buylding was laide and leade vs as it were by the hand vnto the gate. There be ſome which write that the walles were enlarged by the elder *Theodoſius*

dosius, and that he gaue two hundred pounde to repayre the bath of *Valens* whiche was burned of the one side.

Cap. xxi.

Howe Eudocia did many worthie actes at Ierusalem and of the diuers trade in lyfe, and dyet of the religious men in Palæstina.

Eudocia went twise from *Constantinople* to *Ierusalem*, and though I purpose to leaue for suche as haue written her life (who in mine opinion haue not reported the trueth) wherefore, vpon what occasion, and to what ende she did it: yet it is knowen well inough that during her abode in that holy citie of Christ she wrought many worthie actes to the settinge forth of the glory of God. for she founded religious houses and made the streete commonly called the great causey, in whiche religious houses though the manner of liuinge be diuerse, yet their trade and discipline tendes to one ende, and the same very godly. for some of them liue in a societie, enioyinge not one iote of the thinges whiche commonly allure and weye downe the mindes of mortall men after worldly affayres, as much to say, they haue no golde, but what haue I saide, golde? nay they haue not a ragge of their owne to couer the bare, neyther foode to satisfie nature. for the cloke or coate which the one nowe weareth, an other in a while after putts on the same, so that the garments of all seemed to be one mans, and ones clothing in common to all. moreouer they all had but one table, not furnished with daynties or other kinde of foode what soeuer, but onely with hearbs, roots, and pulse, and so muche onely as sufficed nature, and preserued life. furthermore in prayers onely which they poured iountly vnto God they spent day and night: they so wasted their bodyes and mortified them selues that they seemed as deade men lyinge vnburied vpon the face of the earth. some of them doe more then their decrees and statutes enioyne them, for they fast the space of two dayes, yea and three dayes also. there are of them which abstaine fiue dayes and ouer, and scarse then doe they take as muche foode as sufficeth nature. Other some followe an other trade and order of liuing farre otherwise then the former men, for they shutte vp them selues seuerally in litle cabanes which are of such heighth and breadth that they can not stand bolt vpright, neyther bowe themselues downewardes at their pleasure. Of which number some as the *Apostle* saith liue all the dayes of their liues in caues and dennes together with bruite beastes and praye vnto God in certaine secret and vnknowen buries of the earth. but some of them haue founde out an other kinde of life which exceedeth all patient sufferance. for men and women hyde them selues in the dyre desert which scaldeth with scorchinge heate coueringe onely suche members as of necessitie are constrained to serue nature, the other parts of the bodye they yeelde all bare both vnto the parchinge heat of sommer, and pinching colde of winter contemning either of them alike. These men moreouer layinge aside such nourishement as other men vsed, fedd vpon greene grasse and were called forragers or pasturers and liue onely vpon that, so that in processe of time they became like beasts and differed from men both in bodely shape and behauiour of minde. If peraduenture they see men immediatly they runne away, and if any pursue after them, eyther their feete with swiftnesse caries them away, or they poppe them selues into suche hollowe places of the earth where others can not come vnto them. An other thing yet I will rehearse which for all it seemeth to passe all the rest I had almost forgotten. Although there be not many in number of this sort, yet some there are who being voyde through vertuous disposition and free from all perturbations of the minde, come abrode into mens companies, mingle them selues with the thronging multitudes and faine they are madde and so they treade vayne glorie vnder foote, which the soule (accoyding vnto the saying of wise *Plato*) vseth to shake of as the last couer of shame and reproche. They take so litle delight in feeding of them selues and therein vse suche Austere discipline that if necessitie constraine them to host at a tippling house or in the stewes they neither reiect the place, neither couer their faces, neither thereat blushe at all. moreouer they bayne them selues very oft, and most commonly they are conuersant with women and bath together and so they seeme voyde of all carnall affections as if they had brought nature captiue vnto them: in so much they can not be led neyther with the wanton lookes, neyther with the toying and daliance, neither with the amorous clipping and embracing of a woman to the naturall motion of venerie, but with men they are as men and with women

It behoued then that these monks should be of one sise.

Hebr. 11.

The monkes of Palæstina became as beastes.

they liue like women, and for all they refuſe not the company of both ſex, yet know they onely the vſe of one. To be ſhort in this moſt holy and diuine kinde of life, vertue hath preſcribed lawes for nature, and made peculiar decrees for her ſelfe, to witt: that not one of them all haue their full of neceſſaries, for by their lawe they muſt hungre and thirſt, & thereafter to attyre them ſelues as neceſſitie conſtraineth. their trade is ſo meaſured with ſuch ſinguler commendation, and their diet ſo moderate that if they fall into the contrary part and farre different from the other, they feele in them ſelues no chaunge at all. contrarieties are ſo tempered in them, the grace of God maketh ſuch a commixtion of repugnancie, and againe diſſolueth the ſame, that life and death, two thinges in nature and effect farre ſet one againſt the other, ſeeme to ioyne hands together, & dwell in them: and looke wherein perturbations doe raigne in others, in them they are pluckt vp by the rootes and lye for dead: and where continual prayer is to be made, there they ſeeme of ripe yeares, ſtrong bodyes, and ſtrength inuincible. Theſe men liue both wayes, partly as it were by ſhaking of the fleſh they ſeeme to liue for euer, partly againe by companying with men, and applying medicines vnto their bodies, they call to God for mercie, & runne ouer ſuch deuout ſeruice as may fitly agree with ỹ former life. yet want they no neceſſaries, neither are they boũd to one place, for almay heare alike, & company alike, they vſe oftẽ, nay they kneele cõtinually, againe ỹ wearieſome ſtanding they make, refreſheth age, & the voluntary weakenes they brought them ſelues vnto. They are champions without fleſh on their backes, they are wraſtlers, yet haue they no blood in their faces, who though in ſteede of daynties and ſet dinners they vſe ſolemne faſting, yet had they leuer take nothing, if in ſo doing they could poſſibly liue, then cromme them ſelues with delicacies. And againe if it ſo fall out, that a ſtraunger come among them though it be very early in the morning, they entertaine him very curteouſly offring him both meat and drinke, ſo that they deuiſe an other kinde of faſting, that is to eate by compulſion, and in ſo doing men haue them in great admiration, who though they want many thinges to the ſuſtentation of nature, yet are they contented with litle, being enemies to their owne will, and to nature. they reſemble in their doings the will and pleaſure of their elders, in bridlinge the baytes of fleſhly luſt, the ſoule hath the maſtery, committeth ſuche thinges as are pleaſinge and acceptable vnto God with great diſcretion and diligence, but in the meane while, happie are they, and happier when they depart hence, for they bende thither all their might and haſten to enioy their wiſhed deſires.

Cap. xxii.

VVhat things Eudocia the Empreſſe repaired in Paleſtina, and the founding of S. Stephans Churche.

The wife of *Theodoſius* had conference with many of thoſe kindes of men we ſpake of before, and founded (as I haue likewiſe made mention) many ſuche religious houſes: ſhe repayred the walles of *Ieruſalem* and made them farre more beautifull then they were before. ſhe founded alſo a goodly Churche in remembrance of *Stephan* the firſte Deacon and Martyr, not a furlonge of from the Citye of *Ieruſalem*, where ſhe was buryed after her departure vnto immortal bliſſe. *Theodoſius* alſo as ſome thinke before the deceaſſe of *Eudocia* departed to reſt, when he had raigned here on earth thirtie eight yeares, in his rowme ſucceeded *Martianus*, a man renowmed in al things.

Theodoſius iunior dyed Anno Dom. 450.

whoſe famous actes while he gouerned in the Eaſte we will laye downe, by the helpe of God in the ſeconde booke followinge.

The ende of the firſte booke of Euagrius.

THE SECOND BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. 1.

Of Martianus the Emperour, and the signes which foreshewed his raigne.

IN the first booke goinge before we haue discoursed the Actes done in the raigne of *Theodosius* the Emperour of famous memorie: nowe it remaineth we take penne in hand and paint forth vnto the posteritie, the vertues of the renowmed *Martianus* the noble and puysant Emperour of *Rome*, his cuntrey, his linage, and howe he attayned vnto the *Romane* empire. In obseruing this methode we shalbe able the sooner to contriue euery his famous acts in their fit and conuenient place. *Patriscus Rhetor*, with many others hath written at large of the life of *Martianus*. By birth he was of *Thracia*, the sonne of a valiant captaine: who being wedded to his fathers trade of life, got him straight to *Philippopolis* & there was entertained in the nnmber of such as exercised them selues in the feats of armes. It fell out in his voyage as he tooke his iourneye thitherwardes that he sawe on the way a deade corps whom death had newely bereaued of his life. he stood still and was amazed thereat (for as he was vertuously enclined euery way, so was he prone to compassion) he continewed there so long vntill he had finished all thinges what so euer belonged vnto the hearse and funerall. but when suche as dwelled in compasse, had seene his doinges they made relation thereof vnto the magistrates of *Philippopolis*. They layd hands vpon *Martianus*, and charged him with ỹ murther. but when signes and coniectures preuayled more with the magistrates then the trueth or the protestation of *Martianus*, denyinge that euer he had murthered the man: and when *Martianus* was nowe readie to endure the penaltie of an homicide, vpon a suddaine vnlooked for (God no doubt of his goodnes prouidinge for him the best) the autor of that haynous acte was found, confessed the fact, was imediately executed and *Martianus* proued innocent. beinge thus wonderfully deliuered out of trouble he got him vnto a certen garrison not farre of, & requested they woulde entertaine him among them, and register his name in their catalogue. They had the man in admiration, and prognosticated of him by certen gesses that he would prone a worthy man: receaued him with willing mindes, matriculated his name in their booke: neyther placed they him in the lowest rowme as a late commer after their law and custome, but preferred him to an honorable office, the which one whose name was *Augustus*, enioyed before him, but then was lately deceassed, and entitled him *Martianus Augustus*, so that together with his preferment he receaued the Emperiall title (for the emperours are called *Augusti*) before be was proclaimed Emperour. Neither truely coulde the name rest in him without the dignity, neither againe did the Emperiall title require any other name to expresse the worthinesse thereof, so that the selfe same name was both proper and appellatiue, and beinge once founded it gaue forth the signification, both of the dignitie and the borowed name, An other thinge moreouer happened which foreshewed vnto *Martianus* the emperiall scepter. When together with *Aspar* he warred against ỹ *Vandalls*, *Aspar* being ouercome of thē, *Martianus* with many others was takē & brought w̄ other captiues into a plaine greene where *Genzerichus* would needs see thē aliue. being brought together *Gēzerichus* as he sate in an vpper rowme tooke great delight in beholding the nūber of captiues. The captiues as long as it pleased euery one continued in the greene, for *Gēzerichus* had cōmaunded their keepers to knock of their shackles. wherfore as they all spēt the time diuersly, *Martianus* laid him downe on the ground & toke a nap on a sunny bank, which burned more behemētly then ỹ seasō & time of ỹ yere did require. As he slept an Egle flew ouer him, set her selfe betwene him & ỹ sunne, spred abrode her wings, shadowed him as it had bene a cloud, & in so doing eased him greatly, so ỹ *Genzerichus* wondering at ỹ circumstance coniectured a right of the things that were to befal him, he called *Martianus* vnto him, restored him his liberty & bound him with an othe, if euer he came to be emperour ỹ he would ioyne in league with the *Vandalls*, and neuer take armour against them, the whiche (as *Procopius* writeth) *Martianus*

perfoꝛmed in deede. but omitting ſuch things as may ſeeme impertinēt, let vs returne vnto the hiſtoꝛie. This *Martianus* as he excelled in pietie towardes God, ſo he paſſed in iuſtice towardes his ſubiects. he deemed that to be richeſſe, not which conſiſted of treaſure and raiſing of tribute: but onely that whiche ſupplyed the want of the needy, and peelded a ſafe and a ſecure life vnto ſuche as enioyed great poſſeſſions. he was a terroꝛ vnto his people, not in puniſhing offēdoꝛs, but in threatening, leaſt at any time they ſhould offend: and thereforе the empire was vnto him no inheritance but the hire of vertue, the which he obtained with the generall conſent of all, both Senatours, ſubiectes, and all ſoꝛts of people, when as *Pulcheria* the Empreſſe perſwaded them to doe no leſſe, whom he entertained in his pallace as an Empreſſe, yet knewe her not as man knoweth his wife, foꝛ ſhe continewed a virgine vnto her laſt houre. Theſe things were done beforе that *Valentinianus* the *Romaine* Emperour ratified the election of *Martianus*, who afterwardes vnderſtanding of his vertuous diſpoſition condeſcended thereunto. *Martianus* laboured with al might poſſible that all men ioyntly ſhould laude God, and the lipps whoſe languages impietie had confounded, ſhoulde deuoutly nowe at length cloſe together, and ſounde out with harmonie and concent, the prayſe of the liuing God.

Cap. II.

Of the councell of Chalcedon and the occaſion why it was ſummoned.

When *Martianus* was of the diſpoſition mentioned beforе, there came vnto him Legats frō *Leo* byſhop of old *Rome*, ſignifyinge ꝑ *Dioſcorus* had made light of the decree which *Leo* had laid down in the councel of *Epheſus* agreeable with the true & rightfayth: there came others alſo repoꝛting what iniuries & contumelies *Dioſcorus* had done vnto thē, requeſting ꝑ a councell might be called together foꝛ the hearing of their cauſes. The which ſute as chiefe of all others, *Euſebius* byſhop of *Doriłæum* made vnto the emperour & followed hard, opening vnto him how that both he and *Flauianus* were depoſed of their byſhoꝛpricks through the fraude and wyles of *Chryſaphius* one ſometime of *Theodoſius* garde: ꝑ *Flauianus* (at what time *Chryſaphius* ſent vnto him requiring golde foꝛ his admiſſion into the byſhoꝛpricke) ſent vnto him the holy veſſell of the Church foꝛ to make him throughly aſhamed of his demaunde: and that *Chriſaphius* wallowed alike in the hereticall puddle and blaſphemous impietie of *Eutyches*. he certified him moꝛeouer that *Flauianus* was piteouſly put to death by the pꝛocurement of *Dioſcorus*, thruſt by him violently out of the Church, and diſdainfully pounced with his feete. The councel of *Chalcedon* was ſummoned foꝛ the hearinge of the afoꝛeſaide accuſations. Legats and poſts were ſent into euery pꝛouince, the holy clergie were called together by letters, containing graue and godly matter, firſt of all to meet at *Nice*, ſo that *Leo* byſhop of *Rome* wꝛote vnto them by *Paſcaſianus*, *Lucentius* and others whome he ſent thither to ſupply his rowme in ſuch ſoꝛt as followeth: Vnto the byſhopps aſſembled at *Nice*, *Leo* ſendeth greeting: afterwardes at *Chalcedon* a citie in *Bithynia*, where *Neſtorius* was cited to appeare, as *Zacharie Rhetor* doth fauourably repoꝛt of him. But it is plaine it could not be ſo, foꝛ *Neſtorius* was commaunded vnder paine of an accurſe not to ſhewe his face in the councell. The which thing alſo *Euſtathius* byſhop of *Berytum* wꝛiteth plainely in the letters which he ſent to *Iohn* the byſhop & to another *Iohn* the pꝛieſt, of the canons laid downe by that councel. his wꝛoꝛds are theſe. There came to this councell ſuch as diligently ſearched out for the reliques of *Neſtorius* and with open mouthes they exclaimed vpon the councell: what reaſon and conſcience is there that holy men ſhoulde be accurſed? So that the Emperour was greatly incenſed againſt them and commaunded his gard they ſhould ſend them packing with a vengeance. Wherefoꝛe I can not ſee how *Neſtorius* after his deceaſſe ſhould be called to the councell.

Euſtathius epiſt. ad Ioh.

Cap. III.

The deſcription of the Temple of the holy martyr Euphemia within the citie of Chalcedon and the miracles wrought therein.

The byſhops from euerie where mette in the holy Temple of *Euphemia* the martyꝛ, whiche ſtandes in *Chalcedon* a citie of *Bithynia*. this Temple lyeth from *Boſphorus* litle moꝛe then two furlonges, ſituated in a very pleaſaunt ſoyle, riſing vpwarde ſteepe wiſe, ſo that ſuch as frequent

frequent this Martyrs temple may easily mount vp by a litle and a litle without werynesse, and in they come vnwares, yea into the body of the Church. being there & looking downewardes, as out of a kenninge towre they see all the fields vnderneath them as euen grounde and plaine valleyes, flourishing with greene grasse, loden with corne and couered with goodly woodes of all sortes very delectable to behold: moreouer they see high hills and craggie rocks rising gayely by degrees vp into the skies: diuerse sortes of seacs, some yeldinge a blewish and skie colour by reason of the cleere wether playing as it were calmely and gently with the shores while the adioyning regions are voyd of tempest, some other tossed with blustering blastes of winde and raginge stormes, hurling vp pimple stones, foming out filth and paultry weedes, casting shelfish vpon the bankes with whyrling waues. Furthermore this temple stands right ouer against Constantinople so that the beholdinge of so worthie and so noble a citie bringes vnto it great maiestie, this temple is of three sortes of goodly and large buylding: the first lieng wide open with a long porch receauing the tempered aer of the skie sett vp with goodly pillours on euery side. The second in length and breadth like vnto ỳ former adioynedlikewise with litle pillours differing only in height, & ỳ lifted ridge. Of the North side of which second building there is a rownd Ile & the great windowe vnto the East, the pillours within are cunningly wrought bowewise, of the same stuff and one biggenes after the forme of a circle. Underneath these there is a loft ouercast with the like rouffe where it is lawefull for euery one to pray vnto the Martyr & to be present at the holy mysteries. Within the Ile Eastwards there is a vestry artificiallie builded where the reliques of the holie martyr are chested in a longe coffer cunninglie made of siluer, the which some men for the length thereof doe call Longe as if the proper name were so. The miracles wrought at certen times by this blessed Martyr are knowen I am sure of euerye Christian. For oftentimes either she appeareth vnto the Bishops in their sleepe which orderlye succeede in the gouernemente of that Church, or sheweth her selfe vnto some other that are of great fame for their vertuous life and godlines charging them to celebrate a feast in that Church of daynty & delicate foode. The which thing being signified vnto the Emperours, vnto the chiefe Priests and wholl citie, all ranne thither both Prince, Priest, and people to become partakers of the mysteries. After all this in the sight of the wholl assembly, the Bishop of Constantinople accompanied with his clergie gott him into the vestry where the corps of this holy Martyr (aboue named) was interred. There is on the left hande of this coffin and chested corps as it were a litle wicket very strongly made of litle latises through the which they vse to let down a longe iron with a sponge tyed about the end, they dipp and soke it round about in the dead corps afterwardes pull vp the sponge all embrued with congeled drops of blood. The people seeing this, worship God immediatly and magnifie his holy name. There are so many drops of cõgeled blood drawen vp that they suffice the religious Emperours, the wholl assembly of priests gathered ther together, & all the flocking multitude not onely to participate thereof them selues, but also to send vnto the other faithfull throughout the world, that full fayne would be partakers with them. But the congeled drops continew still the same, neither doth the holy blood chaunge the hewe or colour thereof at all. All which things are not to be seene at any certaine, speciall, or appointed time but thereafter as the Bishop of that place is in life and as it agreeth with his vertues. For they report when any singular man of godly disposition is chosen Bishop of that Church, that then most commonly this miracle is to be seene: but when a leude person is crept to enioy the rowme that these things very seldome come to passe. An other thing yet I will rehearse which is staied and hindred neither by time neither by occasion, neither maketh any difference betwene faithfull and infidell but sheweth it selfe alike vnto all men. When any cometh into the vestry where the corps of this holy martyr is chested he is so rauished with such fragrant odours that all other perfumes in comparison of that seeme worth nothinge. For it is like neither the sweete smelling flowres culled in the greene medowes, neither any other redolẽt sauor whatsoeuer neither such as is made of pleasant oyles: but it is a straunge and passing all the rest breathing out of the Martyrs dead body.

What iniury was this vnto the deade corps?

It is better for the faithfull Christian to become partaker of the blood of Christ which redeemed him from death and damnation.

Cap. iiii.

Of the things handeled & decided by the councell of Chalcedon, howe after they had deposed Dioscorus b. of Alexandria they restored Theodoritus and Ibas to theyr Bishopricks.

IN the aforesayde place described of vs at large the Councell of Bishoppes mette together where *Pascasianus* and *Lucentius* Bishopps, and *Boniface* a Priest, legats (as I sayd before) of *Leo* Bishoppe of olde Rome: *Anatolius* Bishopp of Constantinople, *Dioscorus*

byſhopp of *Alexandria*, *Maximus* byſhopp of *Antioch*, and *Iuuenalis* byſhopp of *Ieruſalem*, with the prieſtes of their ſeuerall prouinces were preſent. There ſate with them the chiefe ſenators vnto whome the ſubſtitutes of *Leo* ſayde that *Dioſcorus* ought not to ſitt with them in the councell, that *Leo* their byſhopp had charged them no leſſe, and if they woulde not yeelde vnto it, that they woulde leaue the Churche and bidd them farewell. When the Senators demaunded what crimes *Dioſcorus* was to be charged withall, their aunſwere was, that he who contrarye to all right and honeſtie playde the part of a Iudge, was to abide the ſentence of iudgement himſelfe for the cenſure he had pronounced of others. Theſe thinges beinge ſpoken, and *Dioſcorus* alſo beinge appointed to ſtande in the middeſt, *Euſebius* byſhopp of *Dorylæum* requeſted that the ſupplication he had ſent vnto the Emperour might be openly reade in their hearing, and withall he added theſe wordes. I proteſt vnto you that *Dioſcorus* hath iniuried me not a litle, he hath alſo brought our religion into great infamye, he procured the death of *Flauianus* the byshopp, and wrongfully depoſed him together with me. cauſe I beſeeche you my ſupplication to be reade. When he had made an ende of ſpeakinge his ſupplication was reade, contayninge ſuche a forme as followeth.

The humble ſupplication of Euſebius byſhop of Dorylæum exhibited vnto the moſt vertuous Emperours, requeſtinge he may be heard pleadinge both for him ſelfe and in the behalfe of the catholicke faith.

The ſupplication of Euſebius byſhop of Dorylæum exhibited vnto valentinian and Martianus the emperours.

IT behoueth your maieſties (moſt noble and puiſant emperours) to prouide carefully for the quietneſſe of all your louing ſubiects, yet when all others ſuſtaine iniuries euer to vphold and aſſiſt the ſacred ſenate of prieſthood. and herein verily the diuine godheade which graunted vnto you the rule & domination of the whole world is truely honored: wherfore ſeing the chriſtian faith, & we our ſelues alſo haue bene oppreſſed & diuerſly moleſted with extreme wrōg by *Dioſcorus* the moſt reuerēd byshop of the moſt noble city of Alexandria, we are come vnto your wonted clemēcy moſt humbly to craue iuſtice at your hands. The occaſion of our cōplaint is as followeth. In the councel lately held at the famous city of *Epheſus* (I would to God it had neuer bene called together, then had it not brought into the whole world ſuch horrible miſchiefe and hurliburly) the aforeſaid *Dioſcorus* who trode right & reaſō vnder foot, who ſet the fear of God farre out of his ſight, who maintained one abſurd opinion with *Eutyches* that vaine & hereticall varlett, who of a longe whyle reuealed not vnto many the venome of his cankred ſtomacke, yet bewrayed him ſelfe in proceſſe of time partly by occaſion of the crimes we laide to *Eutyches* his charge, & partly alſo by occaſion of the ſentence which *Flauianus* the byshop of worthy memorie pronounced againſt him: gathered together a great multitude of ſeditious perſons, raiſed with his money no ſmall power, laboured as muche as laye in him to ouerthrowe the catholicke religion and godly fayth of the auncient fathers, and to eſtablishe the blaſphemous opinion of *Eutyches* the monk whoſe opinion was euer condēned of the holy fathers from the Apoſtles time vnto this day. wherfore ſeing the haynous offences he commitred both impudently to the derogation of the Chriſtian faith & vncharitably againſt vs, be of no ſmal importāce, we are moſt humbly to craue vpon our bare knees of your graces, and to requeſt that by vertue of your autority the moſt reuerēd byshop *Dioſcorus* may be inioyned to aunſwere vnto ſuche crimes as we haue laid to his charge, to wit, vnto ſuch practiſes of his, & records as he brought forth againſt vs in the holy councell, wherby we shalbe able plainly to proue that he is eſtraunged from the catholicke faith: that he maintaineth an opinion which is nothing elſe but blaſphemy it ſelfe: that he both depoſed vs vniuſtly & iniuried vs diuerſly beſides. we beſeeche you moreouer to vouchſafe the ſending of your gracious letters vnto the holy & general councel of the moſt godly byshops, to thend both our doings & his may indifferently be heard, & that your highnes may be certified againe of al that is handled by the councel, hoping that therein we shall pleaſe our immortal head Chriſt Ieſus. If we may obtaine (moſt holy emperours) this our humble ſute at your maieſties hāds, we will not ceaſſe day & night to pray for the proſperous ſtate of your empire, & the cōtinnāce of your raigne. After theſe things ꝑ acts of ꝑ ſecōd coūcel of *Epheſus* were openly read at ꝑ requeſt both of *Dioſcorus* & *Euſebius*: ꝑ ſubtle diſputation & exquiſit diſcourſe of both written of many others & alſo laid down among ꝑ acts of ꝑ councel of *Chalcedō*, if I ſhould here pen for ꝑ reader (who peraduēture wilbe deſirous to vnderſtād ꝑ finall end of al their doings)

with

without doubt I should seeme to post him ouer with delayes, I will therefore referre it to the ende of this booke, where as many as will haue all things (after their common saying) at their fingers endes, may both reade all, and carefully committ the whole to memorie. But nowe let vs proceede on in the things which we haue chiefely purposed to handle, that is to saye, howe *Dioscorus* bewrayed him selfe, partly by reiecting the Epistle of *Leo* byshopp of old *Rome*, and partly also by deposing *Flauianus* byshop of newe *Rome*, all which he did in one day, and craftely deuised that the byshops whiche assembled together should subscribe vnto a blancke, where afterwards he caused the deprination of *Flauianus* to be written. When these thinges were done, the senators decreed as followeth. The next day after when the councell aduised them selues somewhat better, we doe perceiue that they reasoned more exquisitly of the true and catholicke fayth. VVherefore seeinge that *Flauianus* the byshopp of worthie memory and *Eusebius* the most reuerende byshopp of *Dorilæum* were founde not to haue erred in the fayth after we had searched the actes and decrees of the councell, and also by the report of suche as were chiefe in the councell, and therefore vniustly to haue beene deposed (for they confessed them selues fowly deceaued and wrongfully to haue depriued *Flauianus* and *Eusebius*) It seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend byshop of *Alexandria* (if it so please our Lorde the Emperour) *Iuuenalis* the most reuerend byshop of *Ierusalem*, *Thalassius* the most reuerend byshop of *Cæsarea* in *Cappodocia*, *Eusebius* the most reuerende byshop of *Armenia*, *Eustathius* the most reuerend byshop of *Berytus*, & *Basilius* the most reuerende byshop of *Seleucia* in *Isauria* (who were then of autority and chief of the councell) should be punished alike, deposed of their byshopricks, by the censure & iudgemēt of the councell, as the canons of the church doe require, & be at the emperours pleasure. Immediatly there were other bils exhibited against *Dioscorus* both of the crimes he committed, and the money he had receaued: but when *Dioscorus* being called ỳ second & the third time of ỳ councel, sent fained excuses for him self & came not, ỳ Legats of *Leo* byshop of old *Rome*, stood vp in ỳ councel, & said as followeth, The hainous offēces which *Dioscorus* late byshop of the noble city of *Alexandria*, cōmitted against the canons of the councells, & the ecclesiastical discipline are throughly knowē of vs al, partly by sifting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne autority cōtrary to the canon of the church receaued *Eutyches* into the cōmunion, an heretick of the same opinion with him, & one that was iustly deposed by his owne proper byshop, to wit, the most holy father, and our byshop *Flauianus*: & this he did before he shewed his face in the councel which he held with the most holy byshops at *Ephesus*. but the Apostolicke seae pardoned the byshops because they were constrained against their wills to doe that whiche they did: who yeelded them selues vnto this present houre both to *Leo* the most holy byshop, & to the whole sacred & general assembly of byshops, & therefore as men of one opinion with him, he receaued thē into the cōmunion. As for this *Dioscorus* he cesseth not as yet to glory of the things for the which he ought to mourne, lament & lie groueling vpon the ground in sackcloth & ashes, not onely this but also he forbad the reading of holy Pope *Leo* his epistle written vnto *Flauianus* of godly memory, yea being oft intreated of the Legats, naye when he him selfe had promised with an othe he woulde procure it to be read. the default in not reading of which epistle, hath bene both an offence & hindrance vnto the holy churches vnder heauen. Although he was priuey to such lewde practises, yet haue we assēbled together, to thend we might deale somewhat fauourably both vvith him for all his former leudnes, and also in like sort with the other godly byshops which were not of equall autority with him in iudgment. but seing that his later misdemenure exceeded his former impiety, for he sticked not to excōmunicate *Leo* the most holy and most religious archebyshop of *Rome*, moreouer whē shameful bills were exhibited against him, & he him selfe being cited once, twise, & the thirde time as the canon of the church hath cōmaunded by the godly byshops to appeare before the councel, yet would he not come, for his owne cōscience accused him, but entertained cōtrary vnto law such as were iustly deposed by diuers councells & set at naught sundry cōstitutions of the church condemning as it were him selfe with his owne doings: once againe seeinge these are found to be his later practises, *Leo* the most holy archebyshop of great & olde *Rome*, by vs and this sacred assembly together with the most blessed Apostle *S. Peter*, who is the rocke, the grounde of the Catholicke Churche, and the fundation of the true fayth bereaued him of all dignitie that belongeth to a byshop, and depriued him of the priestly function. wherefore let

The censure of the senators in the councell of Chalcedon.

The sentēce which Pasca sianus, Lucentius and Boniface (substitutes of Leo b. of Rome) gaue of Dioscorus.

this holy councell geue the ſentence of *Dioſcorus* (of whom we haue hitherto ſpoken) according vnto the canons of the Church. When theſe things were ratified by the councell, and certen other things decided, ꝑ byſhops that were depoſed with *Dioſcorus* at ꝑ requeſt of the councell, & the conſent of ꝑ emperour were reſtored to their byſhopricks: againe when they had annexed certē things vnto their former conſtitutions ꝑ councell pronounced ſuch a ſentence as followeth. Our Lord and ſauiour Ieſus Chriſte going about to confirme his diſciples in the knowledge of the fayth, ſaide vnto them: my peace I geue you, my peace I bequeath vnto you, to thende none ſhould vary frō his neighbour in ſacred religion, but that all with one mouth & minde ſhould acknowledg the word of trueth. (Immediately after when they had read ꝑ creed eſtabliſhed by the councell of *Nice*, with ꝑ forme of faith agreed vpon by a hundred & fiftye godly fathers aſſembled at *Conſtantinople*, they proceede on in theſe words) that diuine & holy creed containing the abundance of the grace & ſpirit of god is ſufficient both to bring men vnto a perfect knowledg of the faith, & alſo vnto a ſure cōfirmation of the ſame. for it inſtructeth vs moſt exquiſitly in ſuch things as we muſt neceſſarily know of the father, of the ſonne, & of the holy ghoſt, and ſetteth forth after the plaineſt maner the incarnation of our Lord Ieſus for them that with faith wil embrace it. but ſeeing that certen leud & godles perſons endeuoring with their erronious opinions, to root out true religiō haue brought into the world many vaine fantaſies of their idle braines; of which number ſome were not affraid to corrupt the true vnderſtanding & the miſtery of the manhood, our Lord Ieſus toke for our ſakes & to deny *the mother* or *bearing of God* which is attributed vnto the virgine Mary, other ſome fained very fondly that the diuinity & the humanity conſiſted of one nature, confoūding both with a certē imaginatiue cōmixitō of natures, & affirming with horrible blaſphemy that in the ſaid confuſion the diuine nature of the onely begotten was patible. therefore this great & general coūcel preſētly aſſēbled together being deſirous with al might to ſtop enery gapp, & to cutt of all occaſion of deuelishe deuices wrought to the ouerthrowe of the trueth, decreeth that the faith which we receiued of the fathers is inuiolably to be retained: and therefore commaunderh aboue all other formes of fayth, that the creede deliuered vnto vs of three hundred and eighteene godly fathers is firmely to be beleeued. moreouer to thende the enemies of the holy Ghoſte may vtterly be foyled, it ratifieth the doctrine aftervvardes eſtabliſhed touching the ſubſtance of the holy Ghoſt by a hundred and fifty godly byshopps whiche mett at the princely citye of *Conſtantinople*: the which eſſence thoſe fathers made manifeſte vnto the whole world, not by adding any thing of their owne, as if the canons of the *Nicene* coūcell were vnperfect, but that they might declare by manifeſt teſtimonies of holy ſcripture what their owne opinion was of the holy ghoſt againſt ſuch as denied the godhead thereof. furthermore to the confutation of ſuche as doubted not to peruert the myſterie of our Lords incarnation, affirming both impiouſly and blaſphemouſly that he which was borne of the holy virgine was but onely man, this holy councell approueth the ſynodicall Epiſtles of holy *Cyrill* byshopp of *Alexandria*, written vnto *Neſtorius* and to the byshops of the Eaſt churches, partly to refell the mad and franticke opinion of *Neſtorius*, and partly alſo for to inſtruct ſuch as are godly diſpoſed, and labour to attaine vnto the true vnderſtandinge of the holye creede. Againe this councell annexeth thereunto not without good conſideration the Epiſtle of *Leo* the moſt holy archebyshop of old *Rome*, which he wrote vnto *Flauianus* the moſt holy archebyshopp for the remouinge and rooting out of the Churche of God the fanaticall opinion of *Eutyches*, as a worthie tract agreeing with the confeſſion of *Peter* that great Apoſtle, and as it were a ſtronge pillour and fortreſſe to vpholde the true and ſincere doctrine againſt all erronious opinions. for he valiantly encountreth with ſuch as endeuored to deuide the myſtery of the incarnation into two ſonnes: he excommunicateth ſuche as dare preſume to ſaye that the diuinitie of the onely begotten is patible: he manfully withſtandeth ſuche as confounde or make a commixtion of both the natures in Chriſte: he ratleth ſickebraines and frentike fooles, who affirme that the ſhape of a ſeruant which he tooke of vs, was of a celeſtiall or ſome other kinde of ſubſtance: laſt of all he accurſeth ſuche as vaynely haue fayned that before the couplinge of the natures there vvere tvvo, but after the vnitynge of them that there vvas but one onely nature in the Lorde. VVherefore treadinge one trace, and immitatinge the fayth of the holy Fathers vvhiche vvent before vs, vve confeſſe one, and the ſame ſonne our Lorde Ieſus Chriſte, and vvith one generall conſent vve ſaye that he is perfecte God and perfecte man, true God and true man of a reaſonable ſoule and humane fleshe ſubſiſtinge: of one ſubſtance vvyth the father

The actes & decrees of the councell held at Chalcedon.

Againſt Neſtorius.

Againſt Eutyches.

The Nicene creed is confirmed.

Againſt Macedonius opinion the creede of the councel held at Conſtantinople is ratified.

The ſynodicall epiſtles of Cyrill approued.

The epiſtle of Leo vnto Flauianus allowed.

The creede of the councel helde at Chalcedon.

father according vnto his diuinitye, but of one substance with vs according vnto his humanitye: like vnto vs in all things, sinne onely excepted: begotten of the father before all worlds, according vnto his godhead, but borne in these later dayes for our sakes, and for our saluation of the virgine mary, & the mother of God according vnto his manhood: one & the same Iesus Christ, the sonne, the Lord, the onely begotten: of two natures, knowen without confounding of the, without mutation, without diuision without separation: the distinctiō of natures not remoued for all the vniting of them, but the proprietie of both natures vvholly retayned and coupled together in one person, or as the *Grecians* say, in one ὑπόστασις not seuered & parted into tvvo persons, but one and the selfe same onely begotten sonne, God the vvorde, and the Lorde Iesus Christe, euen as the Prophetts of olde, and Christe him selfe aftervvardes haue instructed vs of him and the same hath the faith of the fathers deliuered vnto vs. Seeinge we haue sifted out the trueth of these thinges with great care and diligence, the sacred and generall councell hath decreed that it shall be lavvfull for no man, eyther to alleage or to vvrite, or to frame, or to beleeue, or to teache any other fayth. Moreouer this councell commaundeth suche as presume to deuise any other fayth, or to bringe forth, or to teache, or to publishe any other creede vnto suche as turne eyther from paganisme, or from Iudaisme, or from any other secte whatsoeuer, vnto the knowledge of the trueth, if they be byshops, that they be deposed of their byshoplike dignities: if priests, that they be vnministred: if monks and lay people, that they shoulde be accursed. After the reading of these decrees, *Martianus* the Emperour, who was present at the councell of *Chalcedon*, who made there also an Oration, returned to *Constantinople*. *Iuuenalis* and *Maximus*, *Theodoritus* and *Ibas*, who had bene deposed, were restored to their byshoprycks. other thinges there were handled by the councell, the whiche shall be layde downe (as I saide before) in the ende of this booke. They decreed besides all the aforesaide that the byshopps seae of *New Rome*, that is of *Constantinople*, because she enioyed the second honor after *Olde Rome*, shoulde be chiefe and in honor aboue all other cities.

Constantinople the second patriarchship

Cap. v.

Of the sedition raysed at Alexandria about the election of Proterius and in like sort at Ierusalem.

After that *Dioscorus* was exiled into *Gangrena*, a citie of *Paphlagonia*, *Proterius* by the generall consent of the councell was chosen byshopp of *Alexandria*. Beinge stalled in the seae, there rose amonge the people through heate of contention a wonderfull great tumult & vproare. for as it falleth out in such hurliburlies, some would needs cal home *Dioscorus*, some others very earnestly cleaued vnto *Proterius*, so that there ensued thereof great slaughter and bloodshed. for *Priscus* the Rhetorician writeth howe the lieuetenant of *Thebais* came then to *Alexandria*, saw al the people on an vproare, & set vpon the magistrates, how they threwe stones at the garrison which endeuoured to keepe ỳ peace, how of force they made ỳ soldiers flie vnto ỳ temple, of old called *Serapis*, how the people ranne thither, ransacked ỳ temple & burned ỳ soldiers quick. the emperour vnderstanding hereof to haue sent thither imediatly two thousand chose soldiers: who hauing winde & wether at will, arriued at *Alexandria* ỳ sixt day after. Againe when ỳ soldiers rauished the wiues, & defloured the daughters of ỳ citizens inhabiting *Alexandria*, ỳ the latter skirmish & combat exceded the former in cruelty. After al this how the people assembled together at *Circus* where their spectacles were solemnized, & there to haue requested *Florus* who was captaine of the garriso & gouernout of their city in ciuill affaires, ỳ he would restore vnto them ỳ priueledged corne which he had depriued them of, their bathes, their spectacles, & other things whatsoeuer were take from them beeause of their insurrection & tumults. The aforesaide autor reporteth that *Florus* appeased their wrath with his presence & gentle exhortation, & restored peace for a while. but in the meane space the monks which inhabited ỳ deserts adioyning vnto *Ierusalem* could not setle quietnes within their brests. for some of them which had bene at the councell & dissented from the decrees, came to *Palestina*, cōplayned of the forme of fayth deliuered by ỳ councell, & laboured to set other monks on fire sedition. but whē *Iuuenalis* returned frō ỳ councell to his byshoprick & was cōpelled by such aduersaries as laboured to bring him into ỳ contrary opinion to cōfute & detest his owne religion & had fled vnto the city where ỳ emperour made his abode: they ỳ impugned & reuiled the councell of *Chalcedon* (as I said before) gathered thē selues together, made an election vpon *Easter* day, chose

Proterius b. of Alexandria.

A lamentable sedition at Alexandria about the election of a byshop.

The Monks inhabitinge the deserts bordering vpon Ierusalem were heretick & condemned the councell of Chalcedon.

Theodosius to their bysshopp, who was the ringleader of the whole mischiefe raised in the councell, and the first that certified them of the canons and decrees thereof: concerning whome not long after the Monks of *Palæstina* wrote vnto *Alcison*, how that he was conuicted of haynous crimes by his owne bysshopp, and expulsed the monastery, and how that continewing a while at *Alexandria* he cleaued to *Dioscorus*, was whipped for sedition, set vpon a Camell as malefactors are vsed, and carted throughout the citie. vnto this *Theodosius* there came many out of the cities of *Palæstina*, requesting him to appoint them bysshops, of which number *Petrus* the *Iberian* was made bysshop of *Maiuma* hard by *Gaza*. when the trueth of these treacheries came to light *Martianus* the Emperour commaunded first of all that *Theodosius* should be brought vnto him with power of armed soldiers, secondly he sent thither *Iuuenalis*, to thende he shoulde reforme the disordered state of the Church, and reduce all to peace and quietnes, moreouer he commaunded him to depose as many as *Theodosius* had preferred to ỹ priestly functiõ. After the returne of *Iuuenalis* into *Ierusalẽ*, many grieuous calamities & mischieuous deuices, such as most cõmonly (through the instigation of the enuious deuell, and satan the sworne enemy to God and man) are wont to raigne in the mindes of mortall men, ensued by the meanes of ỹ contrary factions. for the deuell by chaunging of one letter and lewde interpreting thereof, brought to passe that it should be pronounced either way for to establish a contrary opinion, the which sentence as diuers doe thinke is so repugnant, and inferreth such contradictorie sense and meaning, that the one seemeth vtterly to subuert and ouerthrowe the other. for he that confesseth Christ to be IN two natures, saith no lesse but that he consisteth OF two natures, for by graunting that Christ is both IN diuinitie and humanitie, is to confesse that he consisteth OF diuinitie and humanitie. he againe that saith that Christ consisteth OF two natures affirmeth plainly that he is IN two natures, for by auouching that he consisteth of diuinitie and humanitie, he testifieth him to be in diuinitie and humanitie: yet not by conuersion of the flesh into the godhead (whose vniting is inexplicable) neither of ỹ godhead into flesh: so that whẽ we say OF TVVO, we vnderstand withall IN TVVO, & by saying IN TVVO, we meane OF TVVO, not parting ỹ one frõ the other. for it is toe plaine that the whole, not onely consisteth of the parts, but ỹ the whole is vnderstood in the parts, yet for al ỹ some men be of the opinion ỹ they are farre seuered a sunder, because their mindes and heads are so occupied before, or else because they maintaine some sullne opinion of God or selfe will, that they had leuer endure any kinde of death, then yeelde vnto the plaine and manifest trueth. by occasion of this subtlety of satan the aforesaid mischieues ensued. but so much of these things in this sort.

The behauiour of Theodosius a roging monke.

The Æquiuocall fallacy of the deuell lay in those two sylables ἐκ & ἐν.

CAP. VI.

Of the great necessitie of rayne, famine and pestilence, and howe that in certaine places (hardly to be beleued) the earth brought forth of her owne accorde.

ABout that time there was suche scarsitie of rayne in both *Phrygia*, *Galatia*, *Cappadocia* and *Cilicia*, that men wanting necessaries receiued poysoned nurishment, and deadly food: vpon this there rose a great pestilence, and men after chaunge and alteration of diet beganne to sickenne, their bodies swelled, the inflammation was so great that it made them starke blinde, they had withall such a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this pestilence, yet by the prouidence of almighty God the famine relented for suche as were left aliue: for it is reported that in that deare and barren yeare there came downe foode from the aer no otherwise then *Manna* of olde vnto the *Israelites*, and the yeare following the earth of her owne accorde brought forth fruite. Neither was onely this miserie rife throughout *Palæstina*, but also sundry calamities raigned in many and infinit other regions.

Scarsitie of raine. Famine. Pestilence. Swelling. Inflammatiõ A coughe.

CAP. VII.

How Valentinianus the Emperour was slaine, Rome taken and ransacked.

WHile the aforesaide calamities raigned in the East, *Aëtius* was lamentably put to death at olde *Rome*, *Valentinianus* also Emperour of the West parts of the worlde was slaine together with *Heraclius* by certen soldiers of *Aëtius*, through the treason of *Maximus*, who

Valentinianꝰ Emperour of Rome was slaine.

who aspired vnto the Empire, and therefore wrought their destruction because the wife of *Maximus* had bene deflowred by *Valentinianus* and forced to commit adulterie. This *Maximus* maried *Eudoxia* the wife of *Valentinianus* against her will. she (neyther without good cause) tooke this as a great contumelie and reproche, deuised euerie way howe to reuenge her husbandes death (for she is a woman, exceedinge outragious for staynинge the puritie of her vessell, of an intractable minde, when her honesty is oppressed, specially by suche a one whose crueltie bereaued her husband of his life) she sendes to *Libya* vnto *Genzerichus*, makes him faire promises, puttes him in good hope of prosperous successes, requests him that vnlooked for he would inuade the Empire of *Rome*, and promised to yeelde all into his handes. This being compassed *Rome* is taken. *Genzerichus* being a *Barbarian*, of behauiour vnconstant, and of litle trust, gaue no credit vnto her wordes, set the citye on fire, caryed away the spoyle, tooke *Eudoxia* with her two daughters, returned, got him to *Libya* and maried *Eudoxia* the elder daughter to his sonne *Honorichus*. but he sent *Placidia* the yonger daughter together with *Eudoxia* her mother, accompanied with a princely traine vnto *Martianus*, hopinge thereby to mitigate his wrath and displeasure. for he was offended not a litle at the burning of *Rome*, and the abusing of *Valentinianus* the Emperours daughters. *Martianus* afterwards gaue *Placidia* to wife vnto *Olybrius* a noble man and a senator of *Rome*, who when the citie was taken fledd to *Constantinople*. After the death of *Maximus*, *Auitus* was Emperour of *Rome* the space of eight moneths: when the plague had dispatched him, *Maiorinus* the yeare following tooke the gouernement of the Empire: againe when *Rhecimerus* a *Romaine* captaine had procured through treason the death of *Maiorinus*, *Seuerus* became Emperour of *Rome* the space of three yeares.

Rome was taken by Genzerichus king of the Vandalls.

Maximus.
Auitus.
Maiorinus.
Seuerus.
Anno.458.

Cap. viii.

The death of Martianus the Emperour, and the raigne of Leo: and how the hereticall faction within Alexandria, slew Proterius their byshopp, and chose in his rowme Timotheus Ælurus.

While *Seuerus* continued his raigne in the Empire of *Rome*, *Martianus* hauing gouerned onely seuen yeares chaunged his kingdome, got him to a farre more excellent habitation, and left vnto his successors a princely example of rule. The people of *Alexandria* vnderstanding of his death, renued their spite with a farre greater rage and furie against *Proterius*. The people are wont vpon light and trifling occasions to raise tumults and sedition, but specially at *Alexandria*: who boldening them selues with often brawlinge, beinge in very deede but raskalls and abiectes, take vpon them like blinde bayardes great enterprises. And therefore they say that euery Jack straw if it so please him may geue the onsett, set the citie all on an vprore, drawe the people here and there at his pleasure, in so much they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight diuers times with their shadowes and for matters of no importance at all. In such things this is their disposition, but in other matters not so. The people of *Alexandria* watchinge the absence of *Dionysius* captaine of the garrison, and his abode in the vpper parts of *Ægypt* consented together, and chose *Timotheus* surnamed *Ælurus* to be their byshopp, who lately had bene a monk, yet then one of the priests of *Alexandria*: and after they had brought him into the great Church called *Cæsar*, they proclaime him their byshop, for all *Proterius* as yet liued and executed the priestly function. *Eusebius* byshop of *Pelusium*, and *Peter* the *Iberian*, byshopp of *Maiuma* were present at the election of *Timothee*, the which thinges are remembred of the historiographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a soldier. for when *Dionysius* being driuen with the rumor of the horrible practises committed there, came in post haste to *Alexandria*, for to quenche the firie flame of sedition: certen citizens (as it was credibly enformed vnto *Leo* the Emperour) through the perswasion of *Timothee*, ranne *Proterius* through with a naked swoorde as he passed by, & fled towardes the holy font, tyed him with a rope, and trailed him to the foure square porche, for all men to gaze at him, & there with shouting and laughter they reueale the murthering of *Proterius*. Afterwardes they drew his carkasse throughout the citie, and burned it to ashes, neither abstained they like sauadge and bruite beastes (as they were) from taskinge of his bowells euen as it is manifest vnto the whole worlde by the complaint which the byshopps throughout *Ægypt*, with all the clergie of *Alexandria* beholding the circumstances with their eyes made (as I said before) vnto *Leo* the successor of *Mar-*

Martianus the Emperour dyed Anno Dom. 458.

Timotheus Ælurus b. of Alexandria.

The lamentable death of Proterius the godly archbyshop of Alexandria.

tianus in the Empire of *Rome*, written in maner as followeth.

Vnto Leo, the vertuous, religious, victorius by the teſtimony of God him ſelfe, and triumphant Emperour: the complaint made by all the byſhops throughout your prouince of Ægypt, and by the clergie of your chiefeſt and moſt holy Church of Alexandria.

SEinge the diuine and celeſtiall grace of God (moſt holy emperour) hath ordained your highneſſe as a leuvell and treaſure for mortall men: you ceaſſe not (we ſpeake vnfainedly) imediately and next after God continually to prouide for the ſafety and profit of the common vveale. In a while after they ſay. when the peace which raigned among the godly people, both here with vs and with in the citie of *Alexandria*, was remoued out of the Churche of God, *Timotheus* then beinge a prieſt, gott him imediately after the councell of *Chalcedon* vvas diſſolued onely with foure or fiue byſhopps, together with a fevve monks, fell from the fayth, and deuided him ſelfe from the Catholicke Churche. Theſe his companions were infected with the pernicious doctrine of *Apollinarius*, & the peſtilent error of *Timothee* him ſelfe: al they were then depoſed of their prieſtly dignities according vnto the canon of the Churche both by *Proterius* of worthie memorie, and the councell of byſhops helde in *Ægypt*, and alſo exiled by the Emperours, whoſe diſpleaſure they had procured. Againe after a fewe lines. The ſame *Timothee*, at what time *Martianus* the Emperour of famous memorie chaunged this fraile life for blisfull reſt in the celeſtiall paradiſe, ſticked not moſt impudently to reuile him with raylinge and opprobrious languages, as if he had bene ſubiect to no lawe: he ſtaggered not like a ſhameleſſe caytiffe at accurſing the ſacred and generall aſſembly of byſhopps which mett at *Chalcedon*: he ledde after him a multitude of chaungelings and ſeditious people: he ſet vp him ſelfe againſt the holy canons, the decrees of the Churche, the common weale and lawes: he intruded him ſelfe into the holy Churche of God, which had both a paſtor and a teacher, to witt, our moſt holy father and archbyshopp *Proterius*, as he celebrated the wonted myſteries, and offered vp the ſacrifice of prayer vnto Chriſt Ieſus the ſauiour of vs all for your holy Empire, and for your chriſtian and religious pallace. Againe they ſay. The next day after, as *Proterius* the moſt holy father executed (as the manner is) the function of a byshop, *Timotheus* tooke vnto him two byshopps depoſed of their dignities with ſome banished prieſts, as we ſaide before, and was conſecrated byshopp by two of them, when as none of all the Catholicke byshops throughout the prouince of *Ægypt* (as the vſe is in conſecrating the byshopp of *Alexandria*) was preſent: and ſo tooke poſſeſſion as he perſwaded him ſelfe of the archebyshopps chaire, but verily it was nothing els ſaue plaine whoredome againſt the ſpouſe of Chriſt, and the Churche of God whiche had an huſband of her owne, that celebrated therein the holy myſteries, and gouerned the ſame according vnto the canons of the Churche. When they had enterlaced a fewe lines, they went on as
Rom. 12. followeth. Bleſſed *Proterius* could doe no other then (as it is written) geeue place vnto wrath: & to thende he might eſcape the furie of ſuch as ranne headlong to diſpatche him out of the way, he made his refuge vnto the reuerend fonte: the whiche place of all others, yea the *Barbarians* and bruitish people being altogether ignorant of the vertue and grace which ishueth thence are loth to prophane. yet theſe men purpoſing to performe in deede that which from the beginning they had deuiſed for *Timothee*, ſaued not the life of *Proterius*, no not in thoſe priueledged places of the temple: reuerenced not the religious place: honored not the time (for it was on the high feaſte of *Eaſter*) ſtoode in no awe of holy prieſthood, which is a mediation betweene God and man: ſlew him being innocent and diſpatched with him ſix others for company. They brought with them the wounded carcaſſe, they lugged it throughout the citie, they ſet it out piteouſly to be ſkorned at, they cruelly rent with the lash of the whipp the ſenſeleſſe corps, they vnioynted the members throughout the body, neither refrayned they after the manner of bruite beaſtes to taſt of his bowells whome they lately tooke for a mediator betweene God and man. laſt of all that which remained they burned to ashes ſcattering and hurlinge into the aer the ashes thereof exceeding therein the ſauadgneſſe and crueltie of bruite beaſtes, the autor and ringleader of all theſe miſchiefes was *Timotheus*. *Zacharie* who diſcourſed in like ſort of theſe thinges, being perſwaded as it is like with the letters of *Timothee* which he wrote vnto *Leo*, repoꝛteth many other thinges to haue happened, and that thꝛough the miſdemenure of *Proterius*, who made much adoe

(as

(as he saith) and great sturre in *Alexandria*: that the people wrought not all those mischiefs, but certaine desperate soldiers, and that the Emperour *Leo* sent thither *Stelas* to chastice them for their lewdnesse.

Cap. ix.

How Leo the Emperour wrote letters throughout the worlde for to vnderstand what was best for him to doe touching the election of Timotheus Ælurus & the councell of Chalcedon.

Leo the Emperour when he demaunded the aduise of the byshopps throughout the *Romaine* common weale, & other godly men likewise that were renowmed for monasticall discipline, concerning the councell of *Chalcedon*, and the consecration of *Timotheus* surnamed *Ælurus*, he wrote generally vnto all men, and sent with all coppies of the supplications exhibited vnto him both by the fauorers of *Proterius* and the faction of *Timothee*. the letters he sent euery where contayned such a forme as followeth.

The coppie of the godly letters of Leo the most vertuous Emperour, vnto Anatolius byshopp of Constantinople with all other archebyshopps and byshopps whersoeuer.

Leo Emperour, and *Cæsar*, vertuous, victorious, triumphant, chiefe Lord, all noble *Augustus* vnto *Anatolius* the byshop sendeth greetinge. It was euer our desire, that both all the most holy & Catholicke churches, and moreouer the cities subiecte vnto the *Romaine* dominions should enioy peace and tranquillitie, and that nothing should befall them, whiche might molest their quiet estate. what sturre there was of late risen at *Alexandria*, we are sure thy holines knoweth full well, but to thende thou mayst vnderstand the whole, and the occasion of so great a tumult and hurliburly, we haue sent vnto thy fatherhood the coppies of the complaints and supplications exhibited vnto our highnesse, against *Timothee*, both by the most holy byshopps and priests of the aforesaide citie and prouince of *Ægypt*, after their comming vnto the princely citie of *Constantinople*, as also suche supplications as certaine citizens sent from *Timothee* out of *Alexandria* vnto our campe, haue deliuered vnto vs: to this ende and purpose, that thou maist perfectly knowe what *Timotheus* hath practised, whome the people of *Alexandria*, the worthiest personages, the citizens & shipmasters requested to be their byshop, and what other things were contained in the supplications, and moreouer touching the councel of *Chalcedon* a corize vnto diuers mens consciences, as the complaints here within inclosed doe declare. VVherefore our will is that thy holinesse doe assemble all the religious and catholicke byshopps which presently remaine in this princely citie, and with them, all the sacred senate of clergie men (for our principall care is to deliuer *Alexandria* from tumults and sedition to peace and quietnes) that after the sifting and exquisite handling of all controuersies, we may learne what your opinion is of the aforesaide *Timothee* and the councell helde at *Chalcedon*, laying aside all feare of man, all spite and fauour, hauinge onely the feare of almightie God fixed before your eyes (you remember I am sure that for these thinges you shall render an accompt before the maiestie of God) that we beinge certified by your letters of all the premises, may publishe suche an edict as shalbe agreeable vnto the same. These were his letters vnto *Anatolius*. The Emperour wrote other letters differing very litle in style from the aforesaide, both vnto other byshopps, and vnto other famous men, who then (as I said before) led a poore lyfe, and had not wherewithall to maintaine them selues, of which number was *Symeon* (aboue mentioned) the first that euer made his nest in a pillour, and founde out that kinde of mansion, the rest were *Baradatus* and *Iames*, learned men of *Syria*, Symeon. Baradatus. Iames.

Cap. x.

The censures and answers of diuers byshopps, and of holy Symeon vnto the aforesaide letters of the Emperour.

First of all *Leo* byshopp of olde *Rome*, wrote in defence of the councell of *Chalcedon*, and disallowed the election of *Timothee*, as an act contrarie to the canon of the Churche: the whiche epistle of *Leo*, the Emperour sent by one of his trustie messengers vnto *Timothee* byshop of Leo b. of Rome.

Timotheus Ælurus the bereticall byshopp of Alexandria.

Alexandria, to whome *Timothee* wrote backe againe, reprehending both the councell of *Chalcedon*, and the epiſtle of *Leo*. The coppie of theſe epiſtles is to be ſeene in the letters which *Leo* the Emperour wrote generally vnto all men, but I omitted them, leſt I ſhoulde wery the reader with interlacing toe many of ſuche kinde of workes. Moreouer other byſhopps in like ſort maintained very earneſtly the canons of the councell of *Chalcedon*, and condemned with one voyce the conſecration of *Timothee*, but *Amphilochius* byſhopp of *Sida* alone of all the other byſhopps wrote an epiſtle vnto the Emperour, where he inueyed bitterly at the election of *Timothee*, yet approued not the councell of *Chalcedon*, the which things are layde downe in writinge by *Zacharie Rhetor*, together with the Epiſtle of *Amphilochius*. *Symeon* alſo a man of worthie memorie, wrote touchinge the aforeſayde controuerſies two Epiſtles, one vnto *Leo* the Emperour, an other vnto *Baſilius* byſhopp of *Antioch*, of both whiche the Epiſtle vnto *Baſilius* beinge but very briefe, I thinke beſt to lay downe for the louinge reader, it was as followeth. Vnto the moſt religious, moſt holy and dearly beloued of God, my lord *Baſil*, the archebyshop, *Symeon* an humble ſinner ſendeth greeting in the Lorde. Now we may very well ſay, bleſſed be God, which hath not turned away our petition, neyther withdrawen his mercie from vs miſerable ſinners. VVhen I had peruſed the letters which your holineſſe ſent vnto me, I fell into an admiration of the ſinguler care and pietie of our moſt holy Emperour reuealed and made manifeſt vnto the worlde by the affection he bare not onely vnto the holy fathers, but alſo by the zeale he ſhewed vnto the fayth confirmed by them. but this commeth not of our ſelues, it is, as the holy Apoſtle writeth, the giſte of God, who by the meanes of your prayers graunted vnto him ſo prompt and willing a minde. Againe after a fewe lines he ſaith. VVherefore I beinge an abiecte and vile creature, as it were the vntimely birth of the monkes ſignified vnto the Emperour what I my ſelfe thought of the creede layde downe by the ſixe hundred and thirtie holy fathers, whiche aſſembled at *Chalcedon*, affirming that I helde with that fayth published no doubt by the inſtinct & motiō of the holy ghoſt. for if our ſauiour be in the middeſt of two or three gathered together in his name, howe can he chuſe but be preſent at the aſſembly of ſo many holy fathers, ſeing the holy ghoſt hath bene with them from the beginning? After this againe. VVherefore be of good cheere and defende ſtoutly the true fayth, in ſuch ſort as Ieſus the ſonne of Naue ſeruant of the Lorde of hoſtes, gouerned and defended the people of Iſraell. I beſeeche you ſalute from me all the clergie of your prouince, with the holy and faythfull people.

Amphilochius b. of Sida.

The epiſtle of Symeon that dwelled in a pillour vnto Baſilius Archbyſhop of Antioch.

Cap. xi.

The baniſhment of Timotheus Ælurus byſhopp of Alexandria, and the election of Timotheus Salofaciolus: of Gennadius and Acacius byſhopps of Conſtantinople.

Timotheus Ælurus. Timotheus Salofaciolus. Anatolius. Gennadius. Acacius.

After the aforeſaide ſturre *Timotheus* ſyrnamed *Ælurus* was baniſhed *Alexandria*, and enioyned to make his abode at *Gangrena*: wherefore the people of *Alexandria* choſe *Timotheus* (whome ſome called *Baſilicus*, ſome other *Salofaciolus*) to ſucceede *Proterius* in the byſhoprycke. When *Anatolius* had departed this life *Gennadius* gouerned the byſhoprycke of the princelie citye of *Conſtantinople*, after him ſucceeded *Acacius* maiſter of the hoſpitall or College of Orphans.

Cap. xii.

Of the earthquake whiche happened at Antioch three hundred forty ſeuen yeares after that whiche was in the time of Traian.

Anno Dom. 459.

In the ſeconde yeare of *Leo* the Emperours raigne, there was ſuche a marueylous great earthquake & ſhaking of the fundations at *Antioch*, that it can not ſufficiently be deſcribed. before it beganne certaine people that were borne within the citie waxed mad, raued aboue meaſure, and ſeemed vnto vs farre to exceede all furious rage of brutiſhe fierceneſſe and crueltie, as a preamble forerunninge ſo great a calamitie. This grieuous earthquake happened the fiue hundred and ſixth yeare after the citie was called *Antioch*, the fourteenth day of the moneth *Gorpiæus*, after the *Romaines*, *September*, about the fourth houre of the night, the Sunday goinge before, the eleuenth

courſe

course of the reuolution, three hundred forty seuen yeares after the earthquake vnder *Traian*. That earthquake was a hundred fifty and nine yeares after the grauntinge of the charter and incorporation of the citie: but this fell in the raigne of *Leo*, the fiue hundred and sixth yeare, as the historiographers who diligently described the circumstances thereof haue left vs in writinge: It turned vpside downe, in manner all the buyldinge of this newe citie, beinge well peopled, without a wast corner, or ruinous peece of buyldinge, but all adorned and gorgeously sett forth by the bountifulnesse of the Emperours, contendinge amonge themselues successiuely who shoulde passe other. Moreouer as ye goe in, the first and seconde lodginge of the pallace were ouerthrowen, the rest standinge vp with the bath adioyninge thereunto, which bath aforetime serued to no vse, yet then of necessitie by reason the other bathes wente to ruyne, supplyed their wante, and stoode the citie in good steede. the portly gates of the pallace, the place called the foure square porche, the vtter turretts and galleries nighe the gates where their stage playes were kept, and some porches that came out thence, some part of the bathes of *Traian*, *Seuerus*, & *Adrian*, the adioyning *Ostracina*, together with the porches & *Nymphæum* were turned downe to the grounde, all whiche *Iohn Rhetor* hath largely discoursed of. he sayth further that in consideratiō of the premises, the Emperour forgaue the citie a thousand talents of gold of the tribute which they payd him & released such citizens as sustained losse, of their rente, last of all, that he tooke vpon him to repayre the publique edifices.

Cap. xiii.

Of the fire that raged at Constantinople.

There fell moreouer at Constātinople a calamity not much vnlike the former nay farr more grieuous, it beganne in that part of the city which lay to the sea & is called the Oxe Causei The reporte goeth that a despitefull and wicked deuell in the forme of a woman or a poore woman through the instigation of the deuell (both is reported) went about candel light with a candell in her hand vnto the market for to buy some saltfish, left her candell vpon the stall and went away. When the candell had wasted to the ende of the wike, it rose into a great flame and stroke immediatly in the buylding ouer heade which burned at the first, it tooke hold also of the houses that were next not onely such as easily might be set on fire, but also the stony buylding and burned them to ashes. They say this fire lasted the space of foure dayes, no man was able to quenche it, it flashed throughout the middes of the citie, consumed from the north part to the south end all houses, fiue furlungs in length and fourteene in breadth, left no buylding either publique or priuate, no pillours, no stony arches or vaultes in all that tyme and in all that compasse vnburned to the fundation, but to haue perced the flinte stone and harde mettall as if it had bene stuble or strawe. Of the north part of the citie where the hauen lieth this lamentable destruction reached frō the Oxe-Causei (so is the place called) vnto the old temple of *Apollo*: in the south side frō the hauen of *Iulian* vnto the temple of *Concorde*: in the middest of the citie frō *Constantines* market vnto the market of *Taurus*, a pitiefull shewe and dreadfull to behold. The goodly places & gorgeous high buyldings that had bene within the citie, the costly carued tymber yelding heretofore great maiesty vnto the eye of man, both publique and priuate were then become like craggy hills and rocks that no man could passe through, confused heapes of filth and all kind of stuff full of deformity, that the owners of them themselues could not discerne the bounds of their possessiō neither say this or that place stoode thus before the fire consumed them.

Cap. xiiii.

Of sundry calamities that raigned in diuerse contreyes.

About the same time whē the Scythian battaill waged w̄ the Romaines which inhabited the Easterne partes of the Empire waxed hotte, Thracia, Hellespontus, and Ionia were wonderfully shaken with earthquakes: no lesse were the fiftie Iles called Cyclades in the seae Ægeū, Cnidos in Caria & Coo, so that many of their buildings were turned downe to the ground. *Priscus* moreouer writeth, there fell at Constantinople and in Bithynia such stormes of raine and water that for the space of three or foure dayes it poured downe like wholl streames and floodes, beate downe the hills and mountaynes with the violence thereof and made them playne valleyes: that the villages were all on flote and in daunger of drowning: that in the lake Boan not farre frō

Nicomedia by reaſon of the filth and all kinde of baggage which the water brought thither, there were ſeene Ilands, but theſe things came to paſſe in a while after.

Cap. xv.

The mariage of Zeno and Ariadne.

LEo the Emperour gaue *Ariadne* his daughter to *Zeno*, made him his ſonne in lawe, who of a chylde was called *Aricmeſius*, yet being maried, he gott that name of a noble man of *Iſauria*, that had beene of greate honor and renowme. Howe this *Zeno* attayned vnto greate eſtimation, & vpon what occaſion *Leo* preferred him before all other, *Euſtathius Syrus* hath left vs in writinge.

Cap. xvi.

Of Anthemius that became Emperour of Rome, and alſo of ſuch as ſucceeded him.

Anthemius.

ANthemius at the requeſt of the *Romane* embaſſadors inhabiting the weſt, which were ſent in embaſſie vnto *Leo* ỹ emperour, abiding at *Conſtantinople*, was ſent to be emperour of *Rome*, to whome *Martianus* the emperour had geuen his daughter in mariage, *Baſiliſcus* alſo the brother of *Berina* the wife of *Leo* was made captaine ouer a great armye of choſen ſoldiers, & ſent againſt *Genzerichus*, al which circumſtances *Priſcus Rhetor* hath exquiſitly handled, neither onely theſe things, but alſo how *Leo* conſpired the death of *Aſpar*, whom he him ſelfe had made Emperour, as the reward of honor he aduaunced him vnto, and ſlew with him alſo his ſonnes, *Ardaburius* whom he had made *Cæſar* & *Patricius*, to thend he might ſhoone at the inſolency & ignorance of *Aſpar* their father. when *Anthemius* who gouerned the empire of *Rome* fiue yeare, was ſlaine, *Olymbrius* was by *Rhecimerus* proclaimed emperour: after the diſpatching of him *Glycerius* was created emperour, he raigned fiue yeares & was depoſed by *Nepos*, who ſtept in his rowme, & made *Glycerius* a *Romane* byſhop of *Salone* a city in *Dalmatia*, *Oreſtes* put *Nepos* beſide the empire: after *Oreſtes* his ſonne *Romulus* ſyrnamed *Auguſtulus* was the laſt emperour of *Rome*, of the thouſand three hundred yeares after the raigne of *Romulus*, when he departed this lyfe *Odoacer* gouerned the *Romane* common weale, who refuſed the name of an emperour, & would haue him ſelfe called a king.

Olymbrius.
Glycerius.
Nepos.
Oreſtes.
Romulus Auguſtulus.
Odoacer.

Cap. xvii.

The death of Leo the Emperour, of yong Leo that came after him, likewiſe of Zeno his father and ſucceſſor.

Anno Dom. 475.

ABout that time *Leo* the emperour hauing raigned ſeuentene yeares depoſed him ſelf of the imperial ſcepter at *Conſtantinople* & placed *Leo* that was of tender yeares, the ſonne of *Ariadne* his daughter, & of *Zeno*, in the empire. After him came *Zeno* ỹ father of *Leo* the ponger to be emperour, the ſonne in law of *Leo* the elder, & this he obtained through the procurement of *Berina* the wife of *Leo* ỹ elder: in a while after when yong *Leo* had departed this life *Zeno* raigned alone. but al what ſo euer he did during his raigne, or what other men did againſt him & what thinges happened in his dayes we purpoſe by the help of God to diſcourſe in the next booke following.

Cap. xviii.

The tranſlator vnto the reader.

A ſummarie recitall of all the acts of the councell held at Chalcedon briefely handled before by Euagrius in the 4. chapter of this 2. booke where he promiſed to refer the reader for further knowledge vnto the end of this 2. booke, & now he performeth it with a large & ample diſcourſe. marueil not at all gentle reader though he repeat here certen things which he laid downe before. As I finde them in the greeke, ſo thou haſt them in Engliſhe, he beginneth thus:

PAſcaſianus and *Lucentius* the byſhopps, and *Boniface* the prieſt ſupplyed in this councell the abſence of *Leo* byſhopp of olde *Rome*: *Anatolius* alſo byſhopp of *Conſtantinople*, *Dioſcorus* byſhopp of *Alexandria*, *Maximus* byſhopp of *Antioch*, *Iuuenalis* byſhopp of *Ieruſalem* with their ſeuerall clergie, were preſent at the councell. There ſate with them the chiefe ſenators

natoꝛs vnto whome the substitutes of *Leo* sayde that *Dioscorus* ought not to sitt in the councell with them, that *Leo* their byshop had charged them no lesse, and if they woulde not yeelde vnto it, that they woulde leaue the Churche and bidd them farewell. Then the Senatoꝛs demaunded what crimes *Dioscorus* was to be charged withall, their aunswere was, that he who contrarye to all right and honestie playde the part of a Iudge, was to abide the sentence of iudgement him selfe foꝛ the censure he had pꝛonounced of others. These thinges beinge spoken, and *Dioscorus* also beinge appointed to standc in the middest, *Eusebius* byshop of *Dorilæum* requested that the supplication he had sent vnto the Emperour might be openly reade in their hearing, and withall he added these woꝛdes. I protest vnto you that *Dioscorus* hath iniuried me not a litle, he hath also brought our religion into great infamye, he procured the death of *Flauianus* the byshop, and wrongfully deposed him together with me. cause, I beseeche you, my supplication to be reade. When he had made an ende of speakinge his supplication was reade, contayninge suche a foꝛme as followeth.

The humble supplication of Eusebius byshop of Dorilæum exhibited vnto the most vertuous Emperours, requestinge he may be heard pleadinge both for him selfe, for the catholike faith, and for Flauianus byshop of Constantinople.

The supplication of Eusebius byshop of Dorilæum exhibited vnto valentinian and Martianus the emperours.

IT behoueth your maiesties (most noble and puisant emperours) to pꝛouide carefully for the quietnesse of all your louing subiects, yet when all others sustaine iniuries euer to vphold and assist the sacred senate of priesthood. and herein verily the diuine godheade which graunted vnto you the rule & domination of the whole world is truely honored. wherfore seing the christian faith, & we our selues also haue bene oppressed & diuersly molested with extreme wrōg by *Dioscorus* the most reuerēd byshop of the most noble city of Alexandria, we are come vnto your wonted clemēcy most humbly to craue iustice at your hands. The occasion of our cōplaint is as followeth. In the councel lately held at the famous city of *Ephesus* (I would to God it had neuer bene called together, then had it not brought into the whole world such horrible mischiefe and hurliburly) the aforesaid *Dioscorus* who trode right & reasō vnder foot, who set the fear of God farre out of his sight, who maintained one absurd opinion with *Eutyches* that vaine & hereticall varlett, who of a longe whyle reuealed not vnto many the venome of his cankred stomacke, yet bewrayed him selfe in processe of time partly by occasion of the crimes we laide to *Eutyches* his charge, & partly also by occasion of the sentence which *Flauianus* the byshop of worthy memorie pronounced against him: gathered together a great multitude of seditious persons, raised with his money no small power, laboured as muche as laye in him to ouerthrowe the catholicke religion and godly fayth of the auncient fathers, and to establishe the blasphemous opinion of *Eutyches* the monk whose opinion was euer condēned of the holy fathers from the Apostles time vnto this day. wherfore seing the haynous offences he committed both impudently to the derogation of the Christian faith & vncharitably against vs, be of no smal importāce, we are most humbly to craue vpon our bare knees of your graces, and to request that by vertue of your autority the most reuerēd byshop *Dioscorus* may be inioyned to aunswere vnto suche crimes as we haue laid to his charge, to wit, vnto such practises of his, & records as he brought forth against vs in the holy councell, wherby we shalbe able plainly to proue that he is estraunged from the catholicke faith: that he maintaineth an opinion which is nothing else but blasphemy it selfe: that he both deposed vs vniustly & iniuried vs diuersly besides. we beseeche you moreouer to vouchsafe the sending of your gracious letters vnto the holy & general councel of the most godly byshops, to thend both our doings & his may indifferently be heard, & that your highnes may be certified againe of al that is handled by the councel, hoping that therein we shall please our immortal head Christ Iesus. If we may obtaine (most holy emperours) this our humble sute at your maiesties hāds, we will not ceasse day & night to pray for the prosperous state of your empire, and the continuaunce of your raigne. The canons concluded vpon by the byshops in the second councell of *Ephesus* were openly read at the request as wel of *Dioscorus* as of *Eusebius*, where it appeared that the epistle of *Leo* was not read at all, yea though some had spoken of it againe, & againe. *Dioscorus* being demaunded why it was not read, aunswered foꝛ him selfe, that he had moued the byshops and that oftentimes to doe it: *Iuuenalis* byshop of Ieruſalem, and *Thalassius* byshop of Cæsarea in Cappadocia, who together with *Dioscorus* challenged vnto them selues autoꝛity in

the councell of *Chalcedon*, required that all ſhould be read & reuealed. *Iuuenalis* auouched and ſaid plainely that the emperour admoniſhed *Dioſcorus* by his letters to read the epiſtle of *Leo*, yet afterwards that there was not a word ſpoken of it. *Thalaſſius* pleaded in like ſort for him ſelfe, ỹ he hindred not the reading of it, & that he had not ſo much autority of him ſelf as to cõmaund the reading of it. wherfore the acts of the councell being read, ſome of the byſhops eſpied therein certaine fayned and counterfeit handes, and among the reſt *Stephan* byſhop of Epheſus was demaunded of the councell who they were that ſubſcribed with exceptions, he made aunſwere that *Iulian* (who afterwards was made byſhop of Lebidum) and *Criſpinus* had done ſo: for all that ſuch as ſubſcribed at the requeſt of *Dioſcorus*, not to haue ſuffred it ſo to ſtande, but to haue wrung the fingers of ſuch as wrote & directed their pens to their great ſhame & infamy. In the end *Stephan* cõfeſſed that the depriuation of *Flauianus* was ratified with ſubſcriptions the ſame day. for *Acacius* byſhop of Ariarathia compelled all the byſhops by force, & made them of neceſſity to ſubſcribe vnto a blanke, moleſting thẽ infinitly with ſoldiers, who ſtood by with naked ſwords redy to diſpatch them if they yelded not. Againe they reade an other accuſation whereunto *Theodorus* byſhop of Claudinopolis made aunſwere ỹ there was no ſuch thing ſpokẽ. As they proceded on ſtil in reading the acts of the councel where any thing was motioned which concerned *Eutyches* & ſuch as affirmed ỹ the fleſh of God our lord & ſauiour *Ieſus* chriſt came downe from heauen, they brought forth the records of the councell, where *Euſebius* had aunſwered, ỹ *Eutyches* had ſaid in deed from heauen, but not to haue added whence he toke it: ỹ *Diogenes* byſhop of Cyzicum urged him at ỹ time, in this ſort, tel vs thẽ whẽce toke he fleſh? and ỹ they were not ſuffred to reaſõ further therof. After al this they brought forth the records. then *Baſilius* byſhop of Seleucia in Iſauria ſaid: I adore our one lord *Ieſus* Chriſt the ſonne of God, ỹ only God ỹ word, who after his incarnation & the uniting together of ỹ diuinity & humanity is thought to conſiſt in two natures. ỹ byſhops of Ægypt cried out againſt this in ſuch ſort as followeth: Let no man deuide him into parts that can not be parted. we muſt ſay there is one ſonne, not two ſonnes. then ỹ byſhops of ỹ eaſt cried: curſed be he that parteth chriſt, curſed be he that deuideth him. the ſame records did teſtifie ỹ *Eutyches* being aſked whether he thought ỹ chriſt had two natures, made aunſwere ỹ according vnto his knowledge before ỹ cõiunction of his diuinity & humanity together, chriſt conſiſted of two natures, but after ỹ uniting of thẽ to haue had in him but one nature. And ỹ *Baſil* ſaid then: if he confeſſe not ỹ there were two natures after ỹ coniunction of ỹ natures which can neither be ſeparated, neither confounded, then bringeth he in both a confuſion & a cõmixtion: but if he ſay that the diuinity being incarnate put on humanity, & ſo underſtand ỹ incarnation in ſuch ſort as *Cyrill* doth: then ſaith he no other then we doe. for the diuinity which was with the father is one thing, & the humanity which he tooke of his mother is an other thing. when ỹ councell demaunded of them why they had ſubſcribed to depoſe *Flauianus*, ỹ records doe declare ỹ the byſhops of the Eaſt cried out: we haue all done amiſſe, & therefore we all craue pardon. Againe going forwardes in peruſing of ỹ records, it appeared ỹ byſhops were aſked why they admitted not *Euſebius* into their company & conference, when he requeſted it of them, whereunto *Dioſcorus* aunſwered that *Elpidius* brought letters to warne them, & that he proued vnto them how *Theodoſius* the emperour charged them they ſhould not permit him to come into the councell, the acts doe witneſſe ỹ *Iuuenalis* made the ſame aunſwere. *Thalaſſius* ſaid ỹ ſuch things as the emperours had cõdemned, were of no force & autority after the condemnation, yet ỹ he ſaid not ſo as in defence of the faith. whereupon the records doe declare ỹ *Dioſcorus* reprehended their doings with theſe & ſuch other like words: I pray you what maner of canons are now obſerued? when *Theodoritus* came in amonge them, it is reported the Senate ſhoulde ſay that he came in for an accuſer: and that *Dioſcorus* aunſwered, he was to take the rowme of a byſhop. The Senate then replyed that both *Euſebius* and *Theodoritus* were to ſtande in the rowme of accuſers, no otherwiſe then *Dioſcorus* was to ſtande at the barre and to be arrayned. All the actes of the ſeconde councell holde at *Epheſus* were reade and the ſentence whiche they had pronounced againſt *Flauianus* and *Euſebius*, vntill they came to a certayne clauſe, at the hearinge whereof, *Hilarius* the byſhop beganne to ſpeake. The byſhops of the Eaſt and ſuche as were of their ſide, cryed: Let *Dioſcorus* be accurſed. In the verye ſame houre Chriſte depriued *Dioſcorus*, when *Dioſcorus* depoſed *Flauianus*. O holye Lorde we beſeeche the chaſtiſe thou him, and thou O Catholicke Emperour, be reuenged on him, God graunt *Leo* may liue manye yeares, God ſende the Patriarche a longe lyfe. Laſte of all when the actes were reade, whiche declared that all the byſhops aſſembled at *Epheſus* had ſubſcribed vnto the depriuation of *Flauianus* and *Euſebius*, the moſt ſage and worthie Senators

The hereſie of Eutyches.

The byſhops of the Eaſt cryed thus againſt Dioſcorus.

Senatoꝛs sayde as followeth. The nexte daye after when the councell aduised them selues somewhat better, we doe perceaue that they reasoned more exquisitly of the true and Catholicke sayth. VVherefore seeinge that *Flauianus* the byshop of worthye memorye, and *Eusebius* the most reuerende byshop of Dorilæum, were founde not to haue erred in the sayth after we had searched the actes and decrees of the councell, and also by the report of suche as were chiefe in the councell, and therefore vniustly to haue beene deposed (for they confessed them selues fowlye deceaued, and wrongfully to haue depriued *Flauianus* and *Eusebius*) It seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend byshop of Alexandria (if it so please our Lorde the Emperour) *Iuuenalis* the most reuerend byshop of Ieruſalem, *Thalassius* the most reuerend byshop of Cæsarea in Cappadocia, *Eusebius* the most reuerend byshop of Armenia, *Eustathius* the most reuerend byshop of *Berytus*, & *Basilius* the most reuerende byshop of Seleucia in Isauria, (who were then of autoritye and chiefe of the councell) shoulde be punished alyke, deposed of their byshoprickes, by the censure and iudgement of the councell as the canons of the Church doe require & be at the Emperours pleasure. When their sentence was reade the byshops of the East cryed: That iudgement is iust. Then the byshopes of Illyrium sayde wyth lowde voyces: VVe haue all done amisse, and therefore we all craue pardon. When the byshops of the Eaſte cryed agayne: That sentence is iust, Christ deposed the murtherer, Christ reuenged the martyrs, The Senatoꝛs commaunded that euerye one of the byshopes then present shoulde wryte his sayth seuerallye: perswadinge them selues of a suretye that the moste holye Emperour beleeued accoꝛdinge vnto the foꝛme of sayth publyshed at *Nice* by thꝛee hundꝛed and eyghteene fathers, and agreeable vnto the creede framed at Constantinople, by a hundꝛed and fiftye byshops, and no otherwise then the Epistles of the holye fathers: *Gregorie*, *Basil*, *Hillarie*, *Athanasius*, *Ambrosius*, and the two Epistles of *Cyrill* reade in the first councell of *Ephesus* haue directed him: and that *Leo* the most reuerende byshop of olde Rome, deposed *Eutyches* foꝛ the contrarye. After the bꝛeakinge vp of this session in suche soꝛt as you heere, when the holy byshops had mette agayne and sate together, *Eusebius* byshop of Dorilæum exhibited vnto them bils of complaynt, both in his owne name and in the person of *Flauianus*, where he charged *Dioscorus* that he maintayned one heresie and opinion wyth *Eutyches*, and that he had deposed them of their pꝛiesthood. He added moꝛeouer that *Dioscorus* had falsified the recoꝛdes by layinge downe certaine woꝛdes which were not at all vttered in the councell then assembled together: that thꝛough wiles and craft he had pꝛocured blanks foꝛ them to subscribe vnto. he made sute vnto them againe that all the actes and canons of the seconde councell helde at *Ephesus* by their sentence and autoꝛity might be abꝛogated: that they would reſtoꝛe them vnto their pꝛiestly function: that they would accurse the detestable doctrine of *Eutyches*, and last of all he requested that after the reading of the recoꝛds, his aduersary might be bꝛought befoꝛe the councell. when this was graunted, *Aëtius* the head notary stood vp and said that he had bene with *Dioscorus* as with the rest, and that *Dioscorus* had aunswered him, that his keepers would not licence him to come vnto the councell. It was saide moꝛeouer that *Dioscorus* was sought foꝛ befoꝛe the councell sate and could not be found, & that *Anatolius* byshop of Constantinople should aunswere he should both be warned, and come vnto the councell. This being done such as were sent vnto him returned saying from *Dioscorus*: My keepers wil not let me come, if they will licence me, let them speak. but when ẏ messengers replied ẏ they were sent not vnto the maisters of ẏ ward, but vnto him, ẏ repoꝛt goeth he aunswered thus: I am redy to come vnto the holy & generall councel, but I am staid. *Himerius* added vnto these sayings, howe at their returne frō *Dioscorus*, *Boëtius* met by ẏ way the maister of ẏ holy offices, & that byshops accōpanied him againe as he went vnto *Dioscorus*, and ẏ they had bꝛought with thē in paper some part of their conference, ẏ which notes being read declared ẏ *Dioscorus* made thē this aunswere: when that I ponder this matter with my selfe and perceaue how auaileable it is for me, take this aunswere: seeinge the most reuerende byshops which sit in the coūcell haue decreed many things after the often cōferences they had with seueral mē & that I now am called to the secōd sitting for to reuoke such things as were spokē of before, my requeſt is, that the most reuerend byshops & holy Senate which were present at the first session be now also at the second, that the same things may now the secōd time be exquisitly handled. The recoꝛds doe declare ẏ *Acacius* replied vnto him againe in this soꝛt. The holy & worthy councell hath not therefore commaunded your holines to come vnto them, to thend such thinges as were decided in the presence of the most reuerend byshops and holy senate, should be called in

The senators gaue their sentence in these words. where it appeareth that laye men were of great autoritie in the councels.

The sleeueleſſe aunswer of Dioscorus

Acacius.

agayne, but ſent vs purpoſely vnto you that you ſhoulde come vnto the councell, and that
Dioſcorus. your holyneſſe ſhoulde not be abſent from them. *Dioſcorus* ſayde vnto him agayne as it is recorded: You tolde me alreadye that *Euſebius* gaue vp vnto the councell bills of complaynte, well I requeſte you once agayne, that my cauſe may throughly be knowen and examined in preſence of the preſidents and ſenate. After the recitall of other thinges toe and froe, wyth other circumſtances they ſent againe vnto *Dioſcorus*, requeſtinge him to be preſent at the councell, who wrote his aunſwere in paper, afterwardes they returned and reade it thus before the councell. I ſignified of late vnto your holineſſe that I was ſicke, therefore I craue that the moſt worthye preſidents and holy ſenate will be preſent at the handlinge and decidinge of cauſes. and becauſe my ſickeneſſe increaſeth, therefore I differre my comminge. The recordes doe declare that *Cecropius* hearinge that aunſwere, ſayde thus vnto *Dioſcorus*: Why ſyr hitherto ye made no mention of ſickeneſſe, and will ye nowe be ſicke, ye ſhoulde haue ſatiſfied the canons of the Churche. *Dioſcorus* turned vnto him, I tolde you (ſayth he) once alreadye that the preſidents ſhall be there for me. With this *Ruffinus* byſhop of Samoſata ſayde vnto *Dioſcorus*: looke what ſo euer is called into controuerſie, it is decided accordinge vnto the canons of the Churche, and therefore he that commeth vnto the councell may ſpeake freely what pleaſeth him. *Dioſcorus* beingetherein perſwaded, *Iuuenalis*, and *Thalaſſius* came thither. *Euſtathius* bolted out ſuche thinges as were to no purpoſe, whereunto as it is recorded, *Dioſcorus* made aunſwere, and requeſted of the moſt religious Emperour that the preſidents and ſuche as had geuen iudgement with him in the councell, ſhoulde be ſent for thither. The meſſengers that were ſent vnto him aunſwered him againe, that *Euſebius* complayned vpon him alone, and that it needed not accordinge vnto his motion, to cite all to appeare. *Dioſcorus* replyed that by right as many as were Iudges with him in the councell ſhoulde be preſent, that *Euſebius* had no priuate action againſt him, but onely an accuſation againſt ſuche thinges as they all had decided and iudged. When the Legats vrged him with the ſame, *Dioſcorus* aunſwered: I tolde ye once what ye may truſt toe, I knowe not what I ſhoulde tell you agayne. After the relation of the aforeſayde, *Euſebius* byſhop of *Dorylæum* proteſted that he charged no man with ought ſaue *Dioſcorus* alone, and requeſted that *Dioſcorus* might be called the thirde time. *Aëtius* interrupted him and ſayde: that there came of late vnto the councell certaine men of Alexandria (as they named them ſelues) of the clergie, together with ſome of the laytie, and preferred bills of complaynt againſt *Dioſcorus*, and as they ſtoode at the Churche doores where the councell ſate, there to haue made an exclamation: that firſt of all *Theodorus* Deacon of Alexandria, gaue vp vnto the councell a bill of inditement, after him *Iſchyrianus* Deacon of the ſame churche, there followed him *Athanaſius* the prieſt, *Cyrills* brothers ſonne, and that laſt of all *Sophronius* charged him with blaſphemy, bribery,
The conditions of Dioſcorus. and extortion. *Dioſcorus* was called the thirde time, and came not, the Legats brought the councell his aunſwere in theſe wordes. I haue aunſwered your holines ſo ſufficiently already that I haue now no more to ſay vnto you. When the Legats dealt earneſtly with him for to come, he would geue them no other aunſwere. Then *Paſcaſianus* ſaid: *Dioſcorus* is now the thirde time cited to appeare & comes not, no doubt his owne conſcience doth accuſe him, what deſerueth he I praye you? all the byſhops made aunſwere that he incurred the daunger of the canons of the church. *Proterius* byſhop of Smyrna ſaide: when holy *Flauianus* was ſlaine through his procurement, he was not
The ſubſtitutes of Leo b. of Rome gaue this ſentence againſt Dioſcorus in the councell of Chalcedon. punyſhed accordinge to his deſerts. Laſt of all the Legats of *Leo* Archebyſhop of Rome, ſpake in the councell as followeth. The haynous offences whiche *Dioſcorus* late byſhop of the noble citye of Alexandria, committed againſt the canons of councells, and the Eccleſiaſticall Diſcipline are throughly knowen of vs all, partly by ſiftinge out ſuche thinges as were hearde in the former ſeſſion, and partly alſo by examininge ſuche thynges as we decyded this daye. And that we may omitt manye other thinges, this man of his owne autoritye contrarye to the canon of the Churche receaued *Eutyches* into the communion, an hereticke of the ſame opinion wyth him, and one that was iuſtly depoſed by his owne proper byſhop, to witt, the moſt holy father and our byſhop *Flauianus*: and this he did before he ſhewed his face in the councell, whiche he helde with the moſt holy byſhops at *Epheſus*. but the Apoſtolicke ſeae pardoned the byſhops, becauſe they were conſtrained againſt their wills to doe that whiche they did: who yeelded them ſelues vnto this preſent houre both to *Leo* the moſt holy byſhop, and to the whole ſacred and generall aſſembly of byſhops, and therefore as men of one opinion wyth him he receaued them into the communion. As for this *Dioſcorus* he

ceaſſeth

ceasseth not as yet to glorye of the thinges for the vvhiche he ought to mourne, lament and lye grouelinge vpon the grounde in sackcloth and ashes. Not onely this but also he forbadd the readinge of holy Pope *Leo* his Epistle written vnto *Flauianus* of godly memorye, yea beinge oft intreated of the Legats, nay when he him selfe had promised with an othe that he woulde procure it to be reade. The defaulte in not readinge of whiche Epistle hath beene both an offence and hindrance vnto the holye Churches vnder heauen. Although he was priueye to suche levvde practises, yet haue vve assembled together to thende vve might deale somewhat fauourably both with him for all his former levvdenesse, and also in lyke sort with the other godly byshopps whiche were not of equall autoritye with him in iudgement. But seeinge that his later misdemenure exceeded his former impietie, for he sticked not to excommunicate *Leo* the most holye, and most religious Archebyshop of Rome, Moreouer when shamefull bills were exhibited againste him, and he him selfe beinge cyted once, twise, and the thirde tyme as the canon of the Churche hath commaunded by the godly byshops to appeare before the councel, yet would he not come, for his owne conscience accused him, but entertayned contrarye vnto lawe suche as were iustly deposed by diuers councells, and sett at naught sundrye constitutions of the Churche, condemninge as it were him selfe with his owne doinges: Once againe seeinge these are founde to be his later practises, *Leo* the moste holye Archebyshop of greate and olde Rome, by vs, and this sacred assemblye together with the moste blessed Apostle *Sainct Peter*, who is the rocke, the grounde of the Catholicke Churche and the fundation of the true fayth, bereaued him of all dignitye that belongeth to a byshop, and depriued him of the priestly function. VVherefore let this holye councell geue the sentence of *Dioscorus* (of whome we haue hytherto spoken) accordinge vnto the canons of the Churche. When *Anatolius*, *Maximus*, with the rest of the byshops (those onely excepted whome the Senators had deposed wyth *Dioscorus*) had confirmed the aforesayde sentence, the councell certified *Martianus* the Emperour of their decrees, and sent a depriuation vnto *Dioscorus* in suche sort as followeth. Because thou hast despised the holye canons of the Churche: Because thou haste not obeyed this holye and generall councell: Because thou art moreouer conuinced of manye other haynous ctimes: Because thou beinge thrise called of this famous assemblye to aunswere vnto suche thinges as were layde vnto thy charge, camest not, knowe that for all the aforesayde, thou art deposed by this holye and generall councell the thirteenth daye of this present *October*, of thy byshopricke, and bereaued of all Ecclesiasticall right and title. These thynges beinge registred and sent also vnto the godlye byshops of the moste holye Churche of *Alexandria*, and the decree agaynste *Dioscorus* openly proclaimed, that session brake vp and so ended. But afterwards they sate againe, and first they aunswered the senators who had desired to be satisfied as touchinge the true and right faith: next they affirmed that there was nothinge to be done concerninge *Eutyches*, for the byshop of *Rome* had made a finall end and conclusion thereof, and therein they were all agreed. moreouer when all the byshops seemed very willing, and the senators exhorted euery patriarch, that one or other of euery their seuerall prouinces shoulde stande vp to thende the opinions of them all might throughly be knowen, *Florentius* byshop of *Sardis* craued their fauour that with aduise, and after deliberation taken, they might attaine vnto the trueth, and *Cecropius* byshop of *Sebastopolis* saide. The faith is both notablye sett forth by three hundred and eyghteene holye fathers, confirmed afterwardes by the godlye fathers, *Athanasius*, *Cyrill*, *Celestinus*, *Hilarius*, *Basil* and *Gregory*, and nowe againe approued by moste holye *Leo*. VVherefore our requeste is, that the creede of the three hundred holye fathers and of the moste holye *Leo* may be reade. Beinge reade all the councell cryed: This is the fayth of the true professors, we are all of this fayth. This is the fayth of Pope *Leo*, this is the fayth of *Cyrill*, thus hath the Pope interpreted. Againe when they had reasoned amonge them selues for the readinge of the fayth which the hundred and fifty holye fathers published in the councell helde at *Constantinople*, it was also reade. Then the whole councell cryed agayne. This is the fayth of the true professors, thus we doe all beleeue. After the finishinge of all the premises *Aetius* the Archedeacon sayde, I haue here at hande the Epistle of holye *Cyrill*, written vnto *Nestorius*, the whiche all the byshopes in the councell helde at *Ephesus* confyrmed wyth their seuerall subscriptions: I haue here also another Epistle of the same *Cyrill*, written vnto *John* byshope of *Antioche*, and confirmed lykewyse, will it please you to geeue them the hearinge. When euerye one had spoken his pleasure

S. Paul sayth that Christ is the rocke & fundation to buylde vpon. 1. Cor. 3. & 10.

The depriuation of Dioscorus archebyshopp of Alexandria.

Cecropius.

of them, they were both reade. we haue thought good preſently to laye downe here ſome portion of the former, it was reade as followeth.

Vnto Neſtorius the moſt reuerend and his moſt holy collegue Cyrill ſendeth greetinge.

Cyrill archebyshop of Alexandria vnto Neſtorius archebyſhop of Conſtantinople and an hereticke.

THere are as I am geuen to vnderſtande certaine men whiche labour and that verye often altogether to diſcreditt me with your holineſſe, this they doe ſpecially when they ſee worthye men and magiſtrates oftentimes meetinge together, ſuppoſinge peraduenture that you will be pleaſed with the heating of ſuch thinges. **Againe after a fewe lines he ſaith.** The holy and famous councel affirmeth that he which is naturally begotten of God the father, is the onely begotten ſonne, true God of true God, light of light, by whom the father made all things: that he came downe from heauen, that he was incarnate and made man: that he ſuffred, roſe againe the third day & aſcended into the heauens. It behoueth vs to yeelde and condeſcend vnto theſe articles, vnto this doctrine, and to ſeatch out with al the gifts we haue, what is ment by being incarnate, & what is vnderſtood by ſaying that the worde of God became flesh. for we doe not ſay that the worde of God by chaunginge the nature theteof became flesh, neither by conuerſion into wholl man which conſiſteth of body & ſoule: but this rather, that the worde according vnto the ſubſiſtēcy, or being therof, coupling vnto it ſelfe liuing flesh endued with a reaſonable ſoule, became man: in ſuch ſort as may neither be expreſſed in worde, neither conceaued by thought: & that he was called the ſōne of man, not according vnto will onely, or in that it ſo pleaſed his goodnes, neither onely by taking vpon him the perſon, or becauſe contrarie natures were coupled together in true vnitye: but that one Chriſt and one ſonne conſiſted of two natures: not that the difference of the natures was taken away by reaſon of the vnity, but that the diuinitye and humanitye after an vnſpeakeable and ſecret couplinge and meetinge together made one Lorde, Chriſte, and the ſonne. **After the enterlacinge of certayne other thinges he annexed thereunto as followeth.** Becauſe he came of a woman and coupled mans nature vnto him ſelfe according vnto his ſubſiſtencie, and that for out ſake, and for our ſaluation, therefore is he ſaid to haue bene borne after the fleshe. for he was not firſt of all (after the common generation) borne of the virgine Mary, & then the worde of God entred into him: but was coupled with the flesh in the matrix, and is ſaid to haue bene borne after the flesh, as one that made the birth of his flesh proper to him ſelfe. In like ſort we ſay that he ſuffred, roſe againe, not that God the word ſuffred in his owne natute either ſtripes, or the print of nayles, or other vexations, (for the godhead being without body is impatible) but that the body being made proper vnto him ſuffred, and ſo is he ſaide to haue ſuffred theſe thinges for our ſakes. for there was in the bodye which ſuffred, that which coulde not ſuffer. **But ſo muche out of the firſt epiſtle. touchinge the ſecond we laide downe a good part thereof in the firſt booke of our Eccleſiaſticall hiſtorie which went before in the epiſtle of *Iohn* byſhopp of *Antioch*. there is ſuche a proteſtation layde downe as followeth, and confirmed with the teſtimonie of *Cyrill*.** VVe confeſſe that the holy virgine is the mother of God, becauſe God the worde tooke fleshe and manhood of her, and coupled vnto him ſelfe by the conception, the temple which he tooke of het. Neyther are we ignorant that godly men inſpired from aboue haue partly affirmed that the phraſes which cōcerned the Lord and were laid downe by the Euangeliſts and Apoſtles were vttered of one perſon. and partly deuided them into ſeuerall portions, as written of two natures: and partly alſo confeſſed that they were diuine, and ſpoken onely of the diuinitye of Chriſte. **Vnto this of *Iohn*, *Cyrill* addeth of his owne.** VVhen we had peruſed theſe your godly ſentences and clauſes within contained and perceaued plainely that you were of one minde and opinion with vs (for there is but one Lord, one fayth, one baptiſme) we rēdred vnto god diuine praiſes, who is the cōſeruer of the whol world: and preſently we conceaue exceedinge ioy, ſeeinge that as well your Churches as ours beinge driuen thereunto, partly by the force and power of the holy ſcriptures, and partly alſo by tradition deliuered vnto vs of out moſt holy fathers doe embrace one fayth and opinion. **After the readinge of theſe Epiſtles, they that were in the councell cried in this ſorte:** we are all of that fayth: *Leo* the Pope beleeueth ſo: curſed be he that deuydeth Chriſte, that confoundeth his natures: this is the fayth of Archebyshoppe *Leo*: thus beleeueth *Leo*, *Leo* and *Anatolius* are of this fayth. VVe are all of this fayth: *Cyrill* is of this fayth. Let *Cyrill* neuer be forgotten.

The wordes of Iohn b. of Antioch.

Cyrill vnto Iohn b. of Antioch.

Let

Let the epistles of *Cyrill* be euer had in memory. This is our opinion, thus we both haue beleued and doe beleue. Thus doth Archbishop *Leo* beleue, thus hath he wrytte. They reasoned a while whether the epistle of *Leo* should be read, in the ende they read it with the interpretation annexed thereunto, which is extant among the actes of the councell. When the reading was ended and the Bysshops had cried, this is the faith of the fathers, this is the faith of the Apostles, we are all of this faith, the true professors are of this faith, cursed be he which beleueth not thus, *Peter* in the person of *Leo* sayde thus: thus haue the Apostles taught, *Leo* hath godly and truely taughte these things, *Cyrill* hath taught thus, *Leo* and *Cyrill* haue taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the fathers. why were not these things read in the councell of Ephesus, what meant *Dioscorus* to conceale these things. Whe the bishops had made an end of crieng in this sorte, ỹ records of ỹ councel do declare ỹ when this parcel of *Leo* his epistle was read: It was to pay the ransome of our nature that the godheade was ioyned with the patible nature, to the end, one and the same mediator of God & man, the mā Christ Iesus (the which thing was fitly applied vnto our sores & maladies) might dye of the one nature & not of the other, whē this I say was read & the bishops of Illyriū & Palæstina had doubted of the sense and meaning of the words, *Aetius* Archdeacon of the most holy church of Cōstantinople alleadged openly ỹ opinion of *Cyrill* out of his owne words as followeth. Because his proper body through the goodnes of God as Saynct *Paul* wryteth tasted of death for vs all, therefore is he sayd to haue dyed for vs: not that he suffered death as toutching his nature (for to say or thinke so is meere madnes) but that in such sorte as I sayd before his flesh tasted of death. Againe out of the Epistle of *Leo* they read thus. Both natures accompanied together doth that which is proper to either of them: the word bringeth to passe such things as belonge vnto the vvorde, the body vvorketh such thinges as appertaineth vnto the body, the one vvorketh miracles the other sustayneth reproches. Againe when the Bysshops of Illyrium & Palæstina doubted also of this sentence the same *Aetius* reade the words of *Cyrill* as followeth. Some phrases of holye Scripture whiche concerne the Lorde doe beste agree vvith his diuine nature, some other vvith his humane nature, and some other the middle betvvene both, affirming that the sonne of God is together both God and man. After all this when they doubted againe of an other parte of the aforesayd epistle of *Leo* the Bysshop, which was read in this sorte, Although in very deede there is one person of God and man in the Lord Iesus Christ: yet there is one thinge vvherein either of them doth participate in contumely and an other thinge vvherein they both communicate in glory, It is of vs that his humanity, is inferiour to the father, & of the father it is that his diuinity is equall vvith the father, *Theodoritus* remēbred him selfe that *Cyrill* had wrytten the same thing almost in ỹ same wordes. when he was made man, he laid not a side his propriety but continevved as he vvas: and the one nature dvvelled in the other that is the diuine nature in the humane. These things being expounded, when the worthy Senators had demaunded if any among them doubted any further, all made answere that they were fully resolued. After this *Atticus* Bysshop of Nicopolis requested they might all haue a day geuen them to deliberate, to the end they might with firme and settled mindes establishe such things as were pleasing vnto God and agreable with the doctrine of the fathers: he craued moreouer the epistle whiche *Cyrill* wrote vnto *Nestorius* wherein he had exhorted hym to yelde vnto the twelue poincts of the fayth that were cōfirmed of all the Bishops. The Presidents conferred of this matter among thē selues & graunted them fiue dayes to deliberate, that then they should come togither with *Anatolus* bishop of Constantinople, this being done they all agreed and sayd with one voice: vve beleue thus, vve all beleue thus, as *Leo* beleueth so beleue vve, there is not one of vs that doubteth, we haue all subscribed. Unto these things they replied againe in this sorte. It is not needefull that all should come togither, but in somuch it seemeth very expedient that such as wauer & are not as yet resolued may be confirmed, let the most reuerende Bysshop *Anatolius* appoint whome he shall thinke good of thē that haue already subscribed to satisfie and confirme the rest. After this the councell sayd: we craue of the Fathers that the Presidents and chiefe of this councell doe entreate the Emperour and the Empresse for vs, we haue all done amisse, let vs be pardoned. The clergie of the Church of Constantinople cried: fewe doe crie we heare not the wholl councell speake. Then the Bysshops of the East lifted their voyces saying: let the Ægyptian be deposed. And when the Bishops of Illyrium requested the same, the clergy of Constantinople cried: let *Dioscorus* be banished, let the Ægyptian be exiled, let the hereticke be sent avvay, Christ hath depriued *Dioscorus*. Againe the By-

The wordes of Leo b. of Rome.

The wordes of Cyrill. Heb.2. Leo.

Cyrill.

Leo.

Cyrill.

ſhops of Illyrium and ſuch as were of theyr ſide, cried: vve haue all offended, we beſech you pardō vs. Rid the councell of *Dioſcorus*, avvay vvith *Dioſcorus* out of the Churches. After they had toſſed theſe and other ſuch like things to and fro, they roſe vp. The next ſeſſion followinge when the Senate had reaſoned among them ſelues about the publiſhing of theyr actes and decrees, *Conſtātinus* the ſecretary read out of a ſchrole as followeth. The next day after when the councell aduiſed them ſelues ſomwhat better, we doe perceaue that they reaſoned more exquiſitly of the true and Catholicke faith. VVherefore ſeeing that *Flauianus* the Byshop of worthy memory & *Euſebius* the moſt reuerend Bishop of Dorilæum were founde not to haue erred in the fayth after we had ſearched the acts and decrees of the councel, & alſo by the reporte of ſuch as were chief in the councell, and therefore vniuſtly to haue bene depoſed (for they confeſſed them ſelues fouly deceaued, & wrongfully to haue depriued *Flauianus* and *Euſebius*) It ſeemeth good vnto vs & no doubt God approueth the ſame, that *Dioſcorus* the moſt reuerend Bishop of Alexādria (if it ſo pleaſe our Lord the Emperour) *Iuuenalis* the moſt reuerend Bishop of Ieruſalē, *Thalaſſius* the moſt reuerend Bishop of Cæſarea in Cappadocia, *Euſebius* the moſt reuerend Bishop of Armenia, *Euſtathius* the moſt reuerēd Bishop of Berytus and *Baſilius* the moſt reuerend Bishop of Seleucia in Iſauria (who were then of autority and chiefe of the councel) ſhould be punished alike, depoſed of their Bishopricks by the cenſure & iudgement of the councel, as the canons of the church do require & be at the Emperours pleaſure. After other things were read the byſhops then preſent beinge demaunded whether the Epiſtles of *Leo* were agreable with the fayth of the three hundred & eighteene holy Fathers aſſembled of old at Nice in Bithynia, and with the Creed of the hundred and fifty fathers in the councell held at Conſtantinople? *Anatolius* Byſhop of Cōſtantinople with all the aſſembly made anſwere that the Epiſtle of *Leo* was no other thē the faith of the afore ſayd Fathers and ſubſcribed vnto it. Immediatly the councell cried: we are all content, we doe all allowe the ſame, we are all of one faith, we are all of one opinion, we doe all beleue ſo. Thus haue the Fathers which are preſent in the councell beleued, thus haue they ſubſcribed. God graunt the Emperour a long life, God graunt the Empreſſe a long life, God graūt the Fathers of the councell many yeres, God preſerue the liues of ſuch as are of one faith & opinion with the councell. VVe wish the Emperour many yeares, we wish them that hold with the coūcell many yeres, God ſend the Emperour to ſee many yeares. we haue ſubſcribed vnto the faith, this is the opinió of *Leo*, this is our opinion. Laſt of all they ſayd. Cōcerning thoſe things we haue ſent vnto ỹ moſt holy, & our moſt religious Lord the Emperour & nowe we wayt for his highnes anſwere. Againe when ſome told them in this ſorte: your reuerence and wiſedomes haue to render an accompt vnto God for *Dioſcorus*, whome you haue depoſed vnknowen vnto ỹ Emperours moſt excellent maieſty, vnknowen vnto vs in like ſorte, and for all the things you haue complayned of, & for the actes of this councell, they cried: God hath depriued *Dioſcorus*, *Dioſcorus* is iuſtly depoſed, Chriſt hath depriued *Dioſcorus*. After all this when the preſidēts had brought forth *Martianus* the Emperours anſwere where he had ſignified vnto them his pleaſure touching the biſhops that were depoſed, the Biſhops requeſted and ſayde: we pray you as many as be of one opinion, as many as hold with the councell, as many as ſubſcribed in the councell vnto the Epiſtle of *Leo*, come into the councell, immediatly in they came, and downe they ſate. The ſupplicatiōs which the Biſhops of Ægypt had exhibited vnto *Martianus* the Emperour were read which beſides ſundry other things contayned in them as followeth. VVe beleue as the three hundred & eighteene Biſhops which met at the coūcel of Nice haue deliuered vnto vs, & we hold with the faith of holy *Athanaſius* and holy *Cyrill* accurſing euery hereſie both of *Arius*, *Eunomius*, *Manes*, *Neſtorius*, & of them which ſay that the flesh of our Lord came downe from heauen, & was not taken of the virgine *Marie* & mother of God which cōtinewed alwayes a virgine, & that the ſame is like vnto our flesh in all things, ſinne only excepted. Then all ỹ were in the councell cried: why haue not theſe men accurſed the opinion of *Eutyches*? let them ſubſcribe vnto the Epiſtle of *Leo*, and let thē accurſe *Eutyches* with his hereſie, let them condeſcend vnto the Epiſtle of *Leo*: peraduenture they goe about to deceaue & beguile vs. The Biſhops of Ægypt made anſwere that theyr prouince had many Biſhops, and that they would not take vpon them to anſwere for ſuch as were abſent: they requeſted of the councell to ſtay for theyr Archbiſhop, that according vnto theyr maner & cuſtome they may vphold his cenſure and opinion. They ſayd moreouer that if they would decide ought afore theyr Metropolitane were elected, the biſhops of Ægypt would make an inſurrection againſt them. When they had oft intreated and the councell withſtoode them, motion was made that the

Biſhops

The ſentēce of the Senators is layde downe by Euagrius nowe the thirde time.

The Epiſtle of Leo is cōfirmed.

The Biſhops of Ægypt.

Bishops of Ægypt should haue time vntill their Archbishop were chosen. Next the supplications of certaine Monks were brought forth, the summe whereof was þ not one of thē would take penne in hand to subscribe before the generall assembly met which the Emperour had determined to call together, and before they vnderstoode their decrees. With the reading thereof *Diogenes* bishop of Cyzicum remembred that *Barsumas* was one of them which made an insurrection and murthered *Flauianus* & that he had cried, kill him. And nowe not hauing his name in the supplicatiō contrary to order, to haue presumed to come vnto the councell. All the Bishops cried at this, *Barsumas* hath peruered all Syria & raised against vs a thousand Monkes. When it was moued that as many as were there should waite the councells pleasure and decree, the Monkes required that their supplications might be read. The effect of them was that *Dioscorus* & the Bishops of his opinion might be present at the councell. All the councel was moued with this and cried: Let *Dioscorus* be accursed, Christ hath deposed *Dioscorus*, out with these Monkes, remoue shame frō the councel, take away force and iniurie, let not these impious and lewde sayings come to the Emperours eares, let not the councell be discredited, away with infamy. The Monkes hearinge this cried of the contrary: take away contumely from the Monasteries. When the councel had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be reade, where it was sayde that *Dioscorus* was iniuriously deposed and that it behoued them of necessitie seeing the controuersie touching the fayth was to be decided, to haue his presence in the councel: & vnlesse they would doe this that they would shake of the dust from their feete and forsweare the cōmunio of the Bishops that were present. After they had made an end of speaking, *Aëtius* the Archdeacon read them the canon that concerned such as deuided them selues from the Churche. Againe when the Monkes would not geue eare, neither be ruled by the most holy bishops, neither by þ entreaty of *Aetius* the Archdeacon, when the one halfe of the councell woulde needes pronounce *Nestorius* and *Eutyches* accursed, and the other halfe withstoode them, the Presidents thought good þ the supplication of *Faustus* and the other Monkes should be read, where they craued of the Emperour that the Mōkes which impugned the true faith and sincere doctrine should not be receaued againe, for why, *Dorotheus* the Monke, called *Eutyches* the true professor. Agaynste whome there were sundry poincts of *Eutyches* doctrine tossed to & fro and discussed in presence of the Princes. In the fift session the Senators commaunded them to set forth the decrees and canons of religion after the playnest sorte. *Asclepiades* Deacon of Constantinople read a certen canon the which they thought best not to be recorded, whereunto some gaue their consents & some other would not. when they had suppressed þ contrary voices, the Senators affirmed vpon *Dioscorus* owne reporte, that he had deposed *Flauianus* for saying there were two natures in Christ, & that the decree bore witnes that he cōsisted of two natures. Then replied *Anatolius*: *Dioscorus* was not deposed for heresie, but because he excommunicated *Leo*, and being thrise called vnto the councell would not come. After this þ Senators would haue the Epistle of *Leo* layd downe among the decrees, but the bishops sayd no, it should not be, they would not drawe any other forme, for that was perfect inough, in the end they referred that vnto the Emperour, who commaunded that three bishops of the East churches, three out of Pōtus, three out of Asia, three out of Thracia and three out of Illyrium together with *Anatolius* and the substitutes of the Bishop of Rome should meete at the Church and orderly reason of the fayth, that either they should lay downe their seuerall Creedes, or els knowe of a surety þ he would call a councell to decide that controuersie in the West. Beinge demaunded whether they would hold with *Dioscorus* who affirmed þ Christ consisted of two natures, or subscribe with *Leo*, who sayd that there were two natures in Christ? they cried that they beleued with *Leo* & held suchas sayd þ contrary for Eutychians. The Senators replied þ *Leo* him selfe affirmed there were two natures so coupled in Christ, that they could be neither chaunged, diuided, nor confounded, with this saying they went into the temple of Euphemia accōpanied with *Anatolius*, the substituts of *Leo*, *Maximus* bishop of Antioch, *Iuuenalis* bishop of Ierusalem, *Thalassius* bishop of Cæsarea, in Cappadocia and many others. Being set, the canon of the councell was read: Our Lorde & Sauiour Iesus Christ &c. as we haue written before. After it was read they cried: This is the faith of all the Fathers, we are all followers of this, we are all of this opinion. Then sayd the Senators: the decrees and canons of the Fathers are to be referred vnto the Emperours most excellent maiesty. *Martianus* the Emperour was present at the first session, made an oration of peace & vnity vnto the Bishopps, and commaunded *Aetius* Archdeacon of Constātinople to read in his hearing that which was decided, whereunto they subscribed euery one. Thē the Emperour asked

A company of cocke-braine and hereticall Monks would be ruled neither by Bishops nor by councell.

them whether the decree was eſtabliſhed by their generall conſent, they all the ſecond time anſwered, yea. Againe the Emperour made vnto them two orations which were highely commended of them all. In the end the canons by the meanes of the Emperour were confirmed, and the ſeae of Chalcedon was made an Archbiſhoprick: the Emperour moreouer commaunded the Biſhops to continewe there three or foure dayes, and to propoſe before the Princes and Senators what euery one thought good to be decided, & that they ſhould decree that which ſeemed expedient. Then the ſeſſion brake vp. There were other decrees and other canons eſtabliſhed, and there was an other councel held by *Iuuenalis* & *Maximus* where it was decreed that the biſhop of Antioch ſhould haue either of both Phænicia and Arabia annexed vnto his prouince, & the Biſhop of Ieruſalem, all the three Palæſtinas, the which after conſultation had both by the Preſidents and Biſhops was confirmed. In the ninth ſeſſion the cauſe of *Theodoritus* was heard who accurſed *Neſtorius* in theſe
Theodoritus words: curſed be *Neſtorius* & whoſoeuer beſides him denieth *Marie* the virgine to be the mother of God, and deuideth the one onely begotten ſonne into two ſonnes. I (ſayth he) haue ſubſcribed vnto the canons of the councell, and the Epiſtle of *Leo*. After deliberation had amonge
Ibas. them ſelues, they reſtored him vnto his Biſhoprick. In the tenth ſeſſion the ſute of *Ibas* was heard and the ſentence which *Photius* Biſhop of Tyrus and *Euſtathius* Biſhop of Berytus had pronounced againſt him was read, but the finall end was differred vnto the next day. In the eleuenth ſeſſiõ when many Biſhops would haue him reſtored, diuerſe Biſhops were againſt it and ſayd, that his accuſers were at the doze and redy to come in. At legth they read what they had decreed touching him. Yet the Senators moued the councell that the Actes of the councell held at Epheſus whiche concerned *Ibas* ſhould be read, and that all the acts of the ſecond councell of Epheſus ſhoulde be abrogated, the creation of *Maximus* Biſhop of Antioch onely excepted: they intreated therein the Emperour that nothinge whatſoeuer was decreed ſince the firſt councell of Epheſus where holye *Cyrill* Byſhop of Alexandria was chiefe ſhoulde be of force and they gaue ſentence that *Maximus* ſhould enioy his Biſhoprick. In an other ſeſſion *Baſianus* the Biſhop of Epheſus matter was cal-
Baſianus. led, and decreed that *Baſianus* ſhould be remoued out of his Biſhoprick, and *Stephan* placed in his rowme. In the thirteenth ſeſſion *Eunomius* Biſhop of Nicomedia and *Anaſtaſius* Biſhop of Nice were called, for they contended among them ſelues about their cities. The foureteeneth ſeſſion was helde for the hearinge of *Baſianus*. Laſt of all it was decreed that the ſeae of Conſtantinople ſhould enioy the next prerogatiue after Rome.

The ende of the ſeconde booke of Euagrius Scholaſticus.

THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

Howe Zeno the Emperour gouerned and liued.

Zeno was Emperour Anno Dom. 475. When *Zeno* after the deceaſſe of his ſonne had attayned vnto the Emperiall ſcepter, as if he were certainely perſwaded, he could not enioy ꝑ Empire of the wholl worlde vnleſſe ẅ outrage and riott he yelded him ſelfe vnto all fleſhly pleaſure whatſoeuer, gaue him ſelfe at ꝑ beginning ſo much vnto ſenſuality that he left no filthy or ſhamefull act, no haynous offence vnpractiſed, but ſo wallowed in them that he thoughte it the parte of a baſe and abiect minde to commit them in the darke & in ſecret: but to doe them openly in the

in the face of ỹ wholl woꝛld was a ꝓincely parte, & such an act as became only the Emperour. His disposition herein was both lewde and seruile, foꝛ the Emperour is not to be counted of thereafter as he gouerneth others, but as he ruleth and guydeth him selfe. It behoueth him to suffer no lasciuious motion to roote within his bꝛeste, but valiauntlye to encounter with intemperancy, and to make his life as a paterne of vertue, oꝛ a lanterne foꝛ his subiectes to followe after, thereby to leade them vnto godly instruction. But this man gaue him selfe ouer vnto voluptuousnesse and fell by a little and a little vnto suche shamefull seruitude, that he coulde by no meanes be withdꝛawen from it: he chaunged oftentymes suche enoꝛmityes as maystred him no otherwise then vnthꝛiftes and castawayes doe vse, whome infinite carnall delites doe leade captiue, tickle theyꝛ mindes and sooth theyꝛ senses, and that whiche is moste daungerous, vices be so linked together that one moste commonly followeth in the necke of an other. Foꝛ fleshlye pleasure hauinge once take place, obserueth no meane, endeth not in good time, but by occasiõ of one an other is kindled, one flame of fiꝛy lust flasheth after an other, vntill that one hathe gotten either the gouernement of him selfe, and geuen vices the ouerthꝛowe and thencefoꝛth become conquerour: oꝛ else is ouercome with the tyꝛannicall slauery of them, leade by them vnto the last gaspe, and in the end plungeth like a wꝛetch into the deepe pitt of hell.

Princes and magistrates should be paternes of Godlines, vnto the subiects and cõmon people.

Cap. II.

Howe the Barbarians inuaded both the East and west contreyes.

Zeno in the beginning of his raigne leade such a life as I haue described befoꝛe. His subiects thꝛoughout the East and West dominions were vexed out of measure, and sustayned greate losses: foꝛ the Barbarians called Scenitæ destroyed all places & a great multitude of Hunni called of olde Messagetæ inuaded Thracia and passed ouer the riuer Danubius without lett oꝛ stay. *Zeno*, also was by foꝛce after a Barbarian soꝛte bereaued of the other partes which remained of the Empire.

Cap. III.

Howe Basiliscus the tyrant tooke armour agaynst Zeno and put the Emperour to flight.

This *Zeno*, when *Basiliscus* the bꝛother of *Bernia* made pꝛeparation to take armour agaynst him, was of so fayne a courage that he fledde away geuinge vnto *Basiliscus* the Emperiall honoꝛ and victoꝛye without any trauell. He was so odious vnto his subiectes who by righte detested his abhominable life: he had no stomacke at all, no shewe of a noble mynde, but all luskish and lither of a naughty condition the whiche his sensualitye declared bearinge rule ouer his cowarde minde and slouthfull disposition. Wherefoꝛe this *Zeno* together with *Ariadne* his wife whome he had with him, who also had fledde awaye from her mother (and if there were any other that boꝛe him good will) gotte him into Isauria where he had bene bꝛoughte vp and there he was besieged. Thus *Basiliscus* came to be Emperoure of Rome, pꝛoclaymed his sonne *Marcus, Cæsar*, and layde downe a platfoꝛme of gouernemente farre contrary both vnto the maner of *Zenos* raygne and such as were Emperours befoꝛe him.

Cap. IIII.

Howe Basiliscus called Timotheus Ælurus Bishop of Alexandria home from exile and by his perswasion sent letters into euery Coast wherein he condemned the councell of Chalcedon.

This *Basiliscus* (spoken of befoꝛe) at the requeste of certaine citizẽs of Alexandria that were sent vnto him, called *Timothee* home from exile where he had continewed eighteene yeres, *Acacius* then beinge Bysshop of Constantinople. *Timothe* after his comming to Constantinople perswaded *Basiliscus* to send letters vniuersally vnto all Pꝛiests thꝛoughout the Churches vnder heauen, and therein to accurse both the actes of the councell held at Chalcedon and the decree of *Leo* as touchinge the fayth, the whiche letters were wꝛytten in this foꝛme. The Emperoure *Cæsar Basiliscus, Pius, Victorious*, triumphant, chiefe Lorde, perpetuall *Augustus*, and *Marcus* the moste noble Cæsar, vnto *Timothe* the moste reuerende and moste holye

Baſiliſcus the tyrant and vſurper of the Emperiall crowne ſent theſe wicked letters into all churches wherein he condemneth the faith of Leo, the godly bishop of Rome and the canons of the holy councel held at Chalcedō.

Archebishop of the noble city of Alexandria ſendeth greetinge. The lawes and canons hitherto compiled in defenſe of the ſincere and Apoſtolicke fayth, by the moſte holye Emperoures our predeceſſors, who worshipped aright the bleſſed, eternall and liuinge trinity, ſeeinge they were godly decreed & haue euer bene foūd wholſom for the welth of the wholl world, we will neuer haue cancelled, nay rather our will is they should be published for our owne proper decrees. for we preferre piety and ſingular loue towards God & our Sauiour Ieſus, who both made and aduaunced vs to glory and renoune before all the care and trauell that is imployed in worldly affayres, and we beleue verely that the faſtening and knitting together of Chriſts flock in loue & charitie, is both a ſafety vnto vs our ſelues, and vnto all our ſubiectes, vnto our Empire a fundation that can not be shaken and a wall that can not be battered and throwen downe. wherefore being moued with the inſtinct of the holy ſpirit, we haue determined with our ſelues to offer for a ſacrifice vnto God and our Sauiour Ieſus Chriſt the vniforme cōſent of the holy church as the firſt fruites of our raigne and Empire: and ordayned that the ground and bulwarke of the bleſſed life geuen vnto men, to wit, the Creede of the three hundred and eighteene holy fathers, of olde aſſembled together in the holy Ghoſte at Nice (in the which faith bothe we and all our anceſtors were baptized) shoulde onely be kept and retayned of the faythfull people throughout all the moſt holy Churches of God: for in this one Creede the ſyncere fayth is ſo ſufficiently decided both to the ouerthrowe of all erroneus opinions and to the eſtablishing of concord & vnity throughout the holy Churches of God. And moreouer the canons published to the confirmation of the ſame faith, are of no leſſe force & vertue. Againe we doe ratifie the faith of the hundred & fifty holy fathers, which aſſembled in this noble city of Conſtantinople & accurſed the blaſphemers of the holy Ghoſt. In like ſorte we approue the acts of the councel called at Epheſus againſt wicked *Neſtorius* and ſuch as afterwards embraced his opinion. As for ſuch decrees as diſturbe the quiet eſtate of the holy Churches of God & the peace of the wholl world, to wit, the deciſion and decree of *Leo*, all the canons of the councell helde at Chalcedon, whatſoeuer they defined touching the expoſition of the Creede, interpretation, doctrine and deciding thereof, to the end a newefound faith might be eſtablished contrary to the Creede of the three hundred and eighteene Godly Bishops ſpoken of before, we ordayne and decree that the moſt holy Bishops both here & in euery the ſeuerall Churches whereſoeuer doe acurſe them, & wherſoeuer they are found that they be burned to ashes, for ſo the godly Emperours of famous memory *Conſtantinus* & *Theodoſius* iunior who liued before our time commaunded as concerning the hereticks bookes and blaſphemous pamphlets. VVe will haue them ſo abolished that they be banished for euer out of the one & the onely Catholick, Apoſtolicke & faithfull church, as conſtitutions which derogate from the wholſome decrees of the three hundred & eighteene holy fathers whiche alwayes oughte to be of greate force and vertue, and from the canons eſtablished in the holy Ghoſt of the godly Bishops at the councell of Epheſus. To be short that it be not lawefull either for Prieſte or for people to tranſgreſſe that moſte diuine canon of the holye creed, but that together with all the newe ſanctions published in the councell of Chalcedō, the hereſie alſo maye be rooted out, of ſuche as confeſſe not, that the onelye begotten ſonne of God was cōceaued by the holy Ghoſt, borne of holy *Mary* the perpetuall virgine, and mother of God, truely incarnate and made man, but that his flesh came downe from heauen & ſo faine it very monſtrouſly to be figurated in ſome phātaſticall ſorte or other: we will and commaund that euery erroneus opinion, at what time, in what ſorte, or place ſoeuer throughout the wholl world hath bene either compaſſed, or thoughte vpon within, or expreſſed by worde without as plauſible nouelty to the ouerthrowe of this holy Creed, be condemned for euer. And inſomuch the Emperour is bounde of duety with diligent care to prouide that by his prouidente counſell the ſubiects, not only in time preſent, but alſo in time to come may enioy peace and tranquillity: we doe ordayne that the moſt holye Bishops doe ſubſcribe vnto theſe our gracious letters generally wrytten vnto all and openly proclaymed, to the end they may thereby manifeſtly declare theyr ſettled mind in addicting them ſelues onely vnto the holy fayth of the three hundred and eighteene holy fathers, the which alſo the hundred & fifty Godly Bishops haue afterwards confirmed, and after that againe was ratified of the true profeſſors and holy fathers vvhich mett at the princely citie of Epheſus. For it ſeemeth good vnto vs that the onely Creede of the three hundred and eighteene holy fathers as a perfect platforme of tried fayth shoulde be followed and by accurſinge the actes of the Chalcedon councell which may be ſtumbling blockes vnto

Baſiliſcus cōdēneth Leo and the coūcell of Chalcedon.

the

the faithfull people, that they banishe them wholly the Churches, for canons that disturbe the wholl worlde and hinder the succesſe of our happy raygne. Such as after the receite of theſe our gracious letters, published as we perſwade our ſelues by the prouidence of God, to the ende concorde, and vnitye, vvhich is to be deſired of all men may be eſtabliſhed in the Churches of God, doe at any time goe about to alleadge, or name, by diſputinge, teachinge or vvryting, in any tyme, ſorte, or place, that decree published in the councell of Chalcedon contrary to the fayth, as autors of tumultes, and diſſention in the holy Churches of God and vnto all our louing ſubiects, & aduerſaries moreouer vnto God & the ſafty of our ſcepter. we ſtraictly charge & cōmaūd & that according vnto the lawes made before our time by *Theodoſius* the worthy Emperour of happy memory againſt ſuch frenſie and madnes, preſentlye annexed vnto theſe our gracious letters, generally directed vnto all, if they be Bishops and of the clergye that they be depriued of theyr dignity & prieſthood, if Monkes or lay men that they be exiled & punished with confiſcatiō of their wholl ſubſtāce & other ſeuere penalties. For in ſo doing the holy, coeſſential Trinity autor and geuer of life vnto the wholl world beinge honored of vs, with ſuch homage & ſeruice, not onely for the rootinge out of ſuche tares as we haue mentioned before, but alſo for the true and Apoſtolicke traditions toutchinge the holy creede eſtabliſhed by vs, is like to be reconciled and fauorable vnto vs and vnto all our louinge ſubiects, to gouerne the Empire together with vs, and to bring peace and quietnes vnto mankind,

Cap. v.

Howe many ſubſcribed vnto the wicked letters of Baſiliſcus and condemned the councell of Chalcedon.

Timotheus. Ælurus. Peter Cnapheus. Paulus. Anaſtaſius. 50. Biſhops ſubſcribed to hereſy for feare.

Timothee who was newely (as I ſayde before) returned from exile as *Zacharie Rhetor* doth wryte ſubſcribed vnto the aforeſayde letters of *Baſiliſcus* vniuerſally directed vnto all men. Euen ſo did *Peter* Byſhop of Antioch ſyrnamed *Cnapheus*, who was at that tyme at Conſtantinople together with *Timothee*. When theſe things were brought about in this ſorte, *Paulus* was choſen Archbiſhop of Epheſus. It is reported alſo that *Anaſtaſius* the ſucceſſor of *Iuuenalis* in the ſeae of Ieruſalem ſubſcribed vnto thoſe generall letters of *Baſiliſcus*, and that many others to the number of fifty did no leſſe, I meane abrogated the decrees of *Leo* and the councell of Chalcedon. Beſides all this there is extante a ſupplication wrytten vnto *Baſiliſcus* by the Byſhops of Aſia whiche mette together at Epheſus, whereof we haue borowed ſome parte and layde it here downe in ſuche ſorte as followeth. Vnto the moſte holy and dearely beloued of Chriſt our puyſant Lords *Baſiliſcus* and *Marcus* perpetuall Auguſti. After a fewe lines this is annexed. You haue ſignified moſt holy and Chriſtian Emperours that you your ſelues together with the fayth which is bothe hated and diuerſly aſſaulted, were impugned. Agayne a litle after. The terrible and dreadfull expectation of the day of dome, the flame of Gods heuy wrath and your maieſties highe diſpleaſure apprehended the aduerſaries immediatly, which arrogantly wente about to withſtande almightye God & to aſſault your confirmed raygne: who moreouer doe not only not ceaſſe diuerſly to afflict and moleſt our meane calling but continewally reuile vs, blaſe abroade falſe rumors and ſclaunders of vs, to wit, that we ſubſcribed vnto your gracious and Apoſtolicke letters generally wrytten vnto all not without compulſion and conſtraynt, whereunto verely we haue ſubſcribed vvith moſt willing and prompt mindes. And againe after a few lines. Take heede that in no wiſe ye laye downe any decrees contrarye vnto your former letters generally wrytten, perſwadinge your ſelues for moſt certaine that in ſo doing the wholl worlde will be ſet on hurlyburly and the miſchiefs which roſe of the councell of Chalcedō (where there was greate ſlaughter and blooshed of true profeſſors and innocente perſons) in reſpecte of afterclapps ſhall ſeeme but trifles. Towardes the ende there was wrytten. VVe take our Sauiour Chriſt Ieſus to witneſſe, that the religion and ſeruice vve ovve vnto God is bothe free and voluntarily: and we craue moſte humbly of your maieſties that beſides ſundry others, ſpecially the Bishop of Conſtantinople who is manifeſtly knowen to haue wickedlye behaued him ſelfe in his callinge may be condemned and depoſed of his dignitye by the iuſte, canonicall and Eccleſiaſticall cenſure. Beſides all the aforeſayde *Zacharie* wryteth in this ſorte. VVhen the letters of the Emperour generally directed vnto all, were published abroade, the Monkes of Conſtātinople being infected with the noyſome ſinke of *Eutyches* hereticall opiniō, ſuppoſing now

The flattering and hereticall Byſhops of Aſia wrote this vnto Baſiliſcus the vſurper.

Zacharias Rhetor. The Monkes of Conſtantinople were hereticke.

after the reſtoringe of *Timothee* and publishinge of the Emperours letters they had gotten that which they looked for, to the vpholdinge of theyr hereſie and hopinge nowe they could bringe theyr purpoſe to paſſe: got them in all the haſte vnto *Timothee*, and after *Timothee* (who proued that the worde of God accordinge vnto the flesh was of one ſubſtance with vs, but accordinge vnto his diuinitye of one ſubſtance vvith the father) had confuted them, they vvente home againe like fooles.

Cap. vi.

Howe Timotheus Ælurus after he had recouered the Biſhopricke of Alexandria rendered vnto the ſeae of Epheſus the Metropoliticke iuriſdiction and accurſed the councell of Chalcedon.

THe aforeſayd *Zacharie* reporteth howe that *Timothee* left Conſtantinople and gott him to Epheſus and there reſtored *Paulus* (who was lately choſen by the Biſhops of the prouince accordinge vnto the canons of the Church, yet after depoſed) vnto his former Biſhoppricke. The ſayde *Timothee* moreouer reſtored the ſeae of Epheſus (as I ſayd before) vnto her Metropoliticke iuriſdiction that was taken away by the councell of Chalcedon. Thence he tooke shipping and came to Alexandria: there he requeſted of as many as came vnto him to accurſe the councel of Chalcedon. There left him (as *Zacharie* wryteth) ſundry of his owne crue, but ſpecially *Theodotus* one of them which forſooke *Theodoſius* (who then was made Biſhop of Ieruſalem by certaine ſeditious perſons) at Ioppe and accompanied *Iuuenalis* to Conſtantinople.

Cap. vii.

Howe Baſiliſcus fearinge him ſelfe in the inſurrection made by the Monkes through the perſwaſion of Acacius, called in his former letters.

AGaine the aforeſayd autor wryteth howe *Acacius* Biſhop of Conſtantinople canuaſed the matter about, raiſed both Monkes and people of Conſtantinople againſt *Baſiliſcus* as one that was an hereticke: made him denye he had wrytten his letters vniuerſally vnto all men, and decree that ſuch thinges as he had raſhly and vnaduiſedly publiſhed ſhould be called in againe, and to haue alſo brought to paſſe that the ſame Emperour ſent euery where vnto all men contrary letters wherein he approued the councell of Chalcedon. The ſame *Zacharie* ſhewinge him ſelfe very partiall throughout his hiſtory and led very much with affection, omitted the ſayde contrary letters, they were wrytten as followeth.

The repelling letters of Baſiliſcus the Emperour.

Baſiliſcus the vſurper is fayne by reaſon of the commotion to call in his former letters layde downe in the 4. cap. of this booke.

THe Emperours Cæſars, *Baſiliſcus* and *Marcus*. we charge and commaunde that the Apoſtolicke and true faith from the beginning hitherto retayned in the Churche, continewed vnto this our preſent raigne & obſerued of vs this day be embraced for euer: in it we were baptized & we beleue that the ſame is only to be embraced firmly & vnuiolably, being embraced to be continewed throughout all the Catholicke & Apoſtolicke Churches vnder heauen, & no other beſides this to be longer ſought for. VVherefore our will is that the letters generally wrytten duringe our raygne either vnto all men or otherwiſe howe ſoeuer, or vvhat beſide this hathe bene published by vs, be henceforth cancelled and abolished: that *Neſtorius*, *Eutyches* with all theyr complices and euery hereſie be accurſed: that no councell be called together neither any decree or reaſoninge of the fayth, but that ſuche thinges as are already in that behalfe eſtabliſhed remaine vnuiolable: that the prouinces whereunto the ſeae of this royall and noble citie hathe the preferringe of Byshops be reſtored vnto the moſte reuerend and moſte holy Patriarch *Acacius*: and that the Bishops alredy placed throughout the prouinces continewe neuertheleſſe in theyr proper ſeaes, ſo that there may riſe thereof after theyr deſeaſe no preiudice at all vnto the prerogatiue of the holye ſeae of Conſtantinople. Laſte of all let no man doubte but that this our gracious decree is of force agreable vvith the vvill of God. Thus were theſe thinges brought about.

Cap.

Cap. viii.

Howe Zeno the deposed Emperour recouered againe the royall scepter.

Zeno (as it is reported) seing in a vision the holy, valiaunt, and renowmed martyr *Thecla*, not onely prouoking, but also promising him to be restored againe vnto the Emperiall robes, led his army towardes Constantinople. And hauinge allured with giftes such as besieged him, he thrust *Basiliscus* (who had raygned two yeares) beside the scepter, tooke him out of the sanctuary he had fledd vnto, and deliuered him vnto the hand of the enemy. For which cause *Zeno* dedicated at Seleucia in Isauria a goodly temple gorgeously buylded vnto ỳ renowmed martyr *Thecla*, & bewtified it with many Princely monuments which were preserued vnto this our age. But as for *Basiliscus* he sent him away to suffer at Cappadocia, where together with wife and children he was put to death in an Inne called Acouson. Immediatly after, *Zeno* made a lawe where he abrogated the decrees of *Basiliscus* the tyrant comprised in the letters he had generally wrytten vnto all men; banished *Peter* surnamed *Cnapheus* out of Antioch and *Paulus* Bishop of Ephesus.

Cap. ix.

Howe after the deceasse of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomached them for condemning the councell of Chalcedon, sent vnto him theyr recantation.

The Bishops of Asia to the ende they might auoyde the displeasure *Acacius* had conceaued against them, acknowledged theyr faultes and craued pardon: sent vnto him theyr recantatiõ and repentance. where they protested that they had subscribed not of theyr owne accord but by constraint and compulsion vnto the generall letters of *Basiliscus*, and confirmed with an oth that it was euen so and that they beleeued no otherwise then the coũcell of Chalcedon did beleue. The recantation was thus.

The Epistle or recantation sent by the Bishops of Asia vnto Acacius Bishop of Constantinople.

VNto *Acacius* the most holy and most religious Patriarch of Constantinople. After a fewe lines. VVe haue sente vnto you as it was very meete, one for to supplye our rowme. In a while after this againe. By these our letters we doe protest that not of our owne accord, but by compulsion we were brought to subscribe vnto *Basiliscus* letters: and that we haue geuẽ thereunto our consents not with hart, but only in word. For by the grace of almighty God who louingelye accepteth of our prayers we beleue no otherwise then we learned of the three hundred and eighteene famous men, and lightes of the wholl worlde and besides them of the hundred & fifty holy fathers. VVe hold moreouer with the holy acts decreed by the godly fathers at Chalcedon. As for the report *Zacharie Rhetor* made of these bishops whether he sclaundered thẽ or whether they lyed thẽ selues that they had subscribed against their wills vnto *Basiliscus* letters, I am not able certenly to auoutch.

Cap. x.

VVhat Bishops there were of Antioch about that time.

After that *Peter* was banished the Church of Antioch, *Stephã* succeeded him in the Bishopricke, whome the people of Antioch dispatched as *Iohn Rhetor* declareth with litle darts, much like sharpe speares. After his deceasse *Calandio* gouerned the seae, who perswaded as many as came vnto him to accurse both *Timothee* & the general letters *Basiliscus* had sent abrod vnto all Churches. Peter. Stephan. Calandio.

Cap. xi.

Howe the Emperour Zeno spared Timotheus Ælurus because of his gray heare: after this Ælurus death Petrus Moggus became Bishop of Alexandria, he was deposed & Timotheus Basilicus placed in his rowme.

Zeno although he purpoſed to baniſh *Timothee*, Alexandria, yet when it was told him that he was a very olde man and ready to lye in his graue, he altered his mind. *Timothee* not longe after finiſhed the race of his moꝛtall life & immediatly the Biſhops of that pꝛouince choſe of theyꝛ owne heade *Peter* ſyꝛnamed *Moggus* to theyꝛ Biſhop. *Zeno* hearinge this was very muche diſpleaſed, gaue foꝛth commaundement that *Peter* ſhould die the death, called home *Timothee* the ſucceſſoꝛ of Proterius who then by reaſon of a certaine inſurrection made of the people, led his life at Canabus. Thus *Timothee* by the Emperours cõmaundement recouered againe the biſhopꝛick.

Peter Moggus.

Cap. xii.

Of Iohn who crept to be Biſhop of Alexandria after the death of Timothee, and howe the Emperour depoſed him for periurie, preferringe Petrus Moggus to the rowme.

Iohn the Pꝛieſt & Paꝛſon of Sayncte *Iohn Baptiſts* the foꝛerunner of our Sauiour, came thꝛough ſome mens perſwaſion to Conſtantinople, made ſute vnto the Emperour, that (if it fell out the Byſhop of Alexandria departed this life in his tyme) he woulde geue him the nominatinge of the nexte incumbent to ſucceede him in the Byſhopꝛick. *Zacharie* reꝛoꝛteth that the Emperour charged him, he wente about to pꝛocure it vnto him ſelfe, but to cleare him ſelfe of this ſuſpicion he ſware and pꝛoteſted with ſolemne othes he woulde neuer be Byſhop if it were offered him and ſo gotte him home. Wheꝛefoꝛe the Emperour decreed that after the death of *Timothee* he ſhould be Byſhop whome both clergy and laytye would electe. Shoꝛtely after *Timothee* died, *Iohn* gaue a peece of money (as *Zacharie* doth wꝛyte) neglected the othe he made vnto the Emperour, and was choſen Biſhop of Alexandria. When this was knowen the Emperour baniſhed him Alexandria, wꝛote by ſome mens pꝛocuremente an Epiſtle vnto the people of Alexandria, of vnitye and concoꝛde, and commaunded that *Peter* ſhoulde be reſtoꝛed vnto the Byſhopꝛicke condicionally if he ſubſcribed vnto the Epiſtle and receaued into the communion ſuche as helde with *Proterius*.

Cap. xiii.

Howe Petrus Moggus Biſhop of Alexandria receaued the Epiſtle of Zeno and was reconciled vnto the faction of Proterius.

Pergamius Liuetenant of Ægypt tooke vpon him the oꝛderinge of this matter accoꝛding vnto the minde of *Acacius* Biſhop of Conſtantinople: he arriued at Alexandria and there he was geuen to vnderſtand that *Iohn* had fled away: he conferred with *Peter*: exhoꝛted him to allowe of *Zeno* his Epiſtle wꝛytten vnto the people of Alexandria, and to receaue into the Church ſuch as diſſented from him. Wheꝛeupon *Peter* receaued the Epiſtle and ſubſcribed vnto it: pꝛomiſed moꝛeouer to admit his aduerſaries into the communiõ. After all this at a ſolemne meeting within Alexandria whẽ all the people embꝛaced the Epiſtle of *Zeno* intitled of Concorde: *Peter* alſo was reconciled vnto the faction of *Proterius*, made a ſermon vnto the people and read in the church the Epiſtle of *Zeno* which was an exhoꝛtation vnto peace and vnity.

Cap. xiiii.

The Epiſtle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperour Cæſar, *Pius*, *Victorious* Triumphant, chiefe Lord, perpetual Auguſtus vnto the moſt reuerend biſhops throughout Alexandria, Ægypt, Libya & Pentapolis with the Prieſts, Mõks & laye people, ſendeth greeting. In ſomuch we are certenly perſwaded that the originall cõfirmation, continewãce, ſtrẽgth & inuincible fortres of our Emperiall ſcepter is only vpheld by the ſincere & true faith (the which three hũdred & eighteene holy fathers deliuered vnto vs by the inſpiratiõ of the holy Ghoſt in the councell of Nice, & was alſo confirmed of a hundred & fifty godly Biſhops in the councel held at Cõſtantinople) we haue labored day and nighte not onely by prayer but with all endeuer and vvyth publishinge of lawes, amply and aboundantly to fill vvith it the holy, Catholick, and Apoſtolick Church of God ſcattered far & vvide ouer the face of the earth, being the immortall and ſempiternall parent of this our raygne and principalitye: that the deuoute people of God continewinge the diuine peace and quiernes

may

may poure vnto God the acceptable sacrifice of prayer, together with the most holy Bishops & sacred clergy, with the gouernours of Monasteries & Monkes them selues for the preseruatiō of our prosperous raygne. For in case that almighty God and our Sauiour Iesus Christ, who tooke flesh of the virgine *Mary* the mother of God & was borne into the worlde would allowe of the general praises & worship we geue vnto him & receaue the same with willig minde & redines; then no doubt not onely all sorts of enemies woulde vtterly be foyled, but also all other nations vnder heauen would be brought subiect vnto our Empire, & willingly serue vs next & immediatly after God: then also peace & the profit annexed therunto, seasonable tēperature of the aer, plenty of all sorts of fruite, with all other things required for the vse of mā would abūdantly be ministred. Nowe therfore seing it appeareth vnto all men howe both we our selues & the Empire of Rome is preserued vnder the wing of the true faith, the holy gouernours of the monasteries & heremits with other religious mē exhibited vnto vs supplicatiōs, exhortig vs very earnestly that the most holy churches may enioy peace, that the mēbers may be coupled together whiche the deuel enemy to honesty hath labored of a lōg time to part asunder, for he is fully perswaded that if the body of the church being ioyntly knit together in the bond of vnity encountred with him, he would quickly be ouerthrowē. by reason the mēbers were seuered, it came to passe that infinit multituds of mē, now many hundred yeres ago departed this world, some without baptisme, some other without the cōmunion being void of charity (the dynt of death is ineuitable) it caused moreouer infinit slaughters & bloodshed, not only the earth but the aer also was infected with streames of blood ishuinge out of the tender bowells of men. And who is he (I pray you) that wisheth not for reformatō & redresse of these things? wherfore we haue done our indeuor for to certifie you, that not onely we our selues but all the churches euery where haue not had in times past, neither present, will not haue herafter, neither knowe any other that haue any other faith or doctrine, then the creede (spoken of before) deliuered by three hūdred & eighteen Byshops & confirmed afterwardes by a hundred & fifty fathers. But if any man haue any other creede we take him not to be of the church. For we beleue that through this faith only it cometh to passe that our Empire doth florish: that the people by embracig of the same are inspired with the holy Ghost & washed in the sacred fountaine of baptisme: it was this faith that the holy fathers in the councell of Ephesus subscribed vnto, which deposed wicked *Nestorius* of the Ecclesiasticall ministery & as many as fauored his hereticall opinion. whome we also doe accurse together with *Eutyches* (for both of them impugned the aforesayde faith) and approue the twelue pointes of the faith layde downe by *Cyrill* of worthy memorye, late Archbishop of the Catholicke church of Alexandria. For we confesse that the onely begotten sonne of God our Lord Iesus Christ is truely incarnate, of one substance with the father accordinge vnto his diuinity, & of one substance with vs accordinge vnto his humanity: that he came downe from heauen: that by the holy Ghoste he tooke fleshe of the virgine *Mary* the mother of God: that he is one and not two. For we say that the miracles he wrought & the vexations he endured in the flesh belonged vnto one person. we doe condemne for euer such as deuide, or confound his natures, or say that he had a phantasticall body. For he was truely incarnate of the mother of God without spott or blemish of sinne. The Trinity remayneth neuertheless though one person of the Trinity, to wit, God the worde be incarnate. VVherfore seing we learne of surety that all the holy and Catholicke Churches euery where, that all the godly Presidentes and gouernours thereof, and that our Empire neither hath allowed neither will retayne any other creede or forme of faith, then that we spake of euen nowe, let vs ioyntly without any more adoe be reconciled and embrace vnity and concorde. These things haue we wrytten vnto you, not to innouate ought as touching the faith, but fully to satisfie you therein. VVe doe accurse whosoeuer hath beleued or doth beleue the contrary, either nowe or at other times, either in the councell of Chalcedon, or in any other councell whatsoeuer: but specially of all others we doe accurse *Nestorius*, *Eutyches* and their cōplices. VVherefore hold with your Ghostly mother the Churche, and celebrate therein together with vs the one holy cōmunion according vnto that one fayth of the three hundred & eighteen holy fathers. For your most holy mother the Church groneth after you and desireth to embrace you which are her naturall children, moreouer she longeth to heare your sweete voyces. Get ye thither in all the hast. If ye doe this ye shal not onely purchase vnto your selues the fauour of our Lord & Sauiour Christ Iesus, but also the cōmendation of our highnes. **This epistle being read, all the people of Alexandria returned vnto the Catholick and Apostolicke Church.**

Cap. xv.

Howe Iohn the depoſed Biſhop of Alexandria gott him to Rome and procured Simplicius the Biſhop of Romes letters in his behalfe vnto Zeno touchyng the iniuries he had ſuſtayned.

Iohn (of whome we ſpake before) tooke his heeles from Alexandria vnto olde Rome and raiſed there a wonderfull great ſedition. For he made reporte that they depoſed him of his biſhoprick for maintaining the decrees of *Leo* and the councell of Chalcedon, and that there was an other placed in his rowme, which impugned the ſame. *Simplicius* Biſhop of olde Rome hearing of this, was wonderfully moued, and wrote in his behalfe vnto the Emperour *Zeno*: but *Zeno* anſwered him againe, accuſed *Iohn* of periurie and that therefore and for no other crime he was depoſed.

Cap. xvi.

Howe Calandio Biſhop of Antioch was depoſed for partaking with Ilus, Leo, and Pampreps: and howe the Biſhops of Conſtantinople, Ieruſalem, Antioch and Alexandria were reconciled one to the other.

Calandio Biſhop of Antioch wrote vnto *Zeno* the Emperour and vnto *Acacius* Biſhop of Conſtantinople that *Peter* was not onely an adulterer but alſo had accurſed the councel of Chalcedon at his beinge in Alexandria. Yet afterwardes this *Calandio* was baniſhed into Oaſis for holdinge with *Ilus*, *Leo* and *Pampreps*, againſt *Zeno*. *Peter* ſirnamed *Cnapheus* who was Biſhop of Antioch before *Calandio* & *Stephan*, recouered his biſhopricke againe, ſubſcribed vnto *Zenos* Epiſtle of Concorde & wrote ſynodall letters vnto *Peter Moggus* Biſhop of Alexandria. *Acacius* Biſhop of Conſtantinople was afterwardes reconciled vnto this *Peter*, *Martyrius* likewiſe Biſhop of Ieruſalem wrote ſynodall letters vnto him. Yet afterwardes diuers withdrewe thẽ ſelues from *Peters* communion and thereupon it fell out that *Peter* openly accurſed the councell of Chalcedon. *Acacius* Biſhop of Conſtantinople hearing of this was very ſory, wrote vnto diuers of his friends for to vnderſtand the trueth: *Peter* beinge deſirous to ſatisfie them to the vttermoſt, wrot backe againe to purge him ſelfe that he had cõmitted no ſuch act, yet ſome doe reporte ꝑ they knewe certainly that *Peter* wrote no ſuch thing.

Cap. xvii.

Of the thinges which Peter Biſhop of Alexandria wrote vnto Acacius who maintayned the councell of Chalcedon.

The aforeſayd *Peter* being a wauering perſon and a time ſeruer continewed not longe in one mind: but nowe accurſed the councell of Chalcedon and anone recanted him of his folly approuing in all poynts the ſame councell. Wherefore he wrote vnto *Acacius* Biſhop of Cõſtantinople in manner as followeth. The moſt high God recõpence your holynes for your great trauell and carefulnes, who not only your ſelfe many yeares agoe haue kept the faith of the holy fathers but alſo confirmed the ſame by continewall preaching & publique ſermons. For the cõfirmation of which faith we ſee that the creede of the three hundred and eighteene holy fathers hath very well bene framed, in it we were baptized, in it we haue beleued, & nowe doe beleue: the whiche faith alſo was confirmed by a hundred and fiftye godlye Bishops in the councell of Conſtantinople. wherefore you leade all men cõtinewally as a guide: you bring the holy church of God into vnity: laſt of all you perſwade vs with inuincible arguments that nothinge was decreed in the moſt holy & generall councell of Chalcedon preiudiciall vnto theſe canons of the fathers, but that ſuch things as of old were eſtabliſhed by the holy fathers in the councel of Nice, were confirmed in this councell with vniforme conſent of all. we of our owne part ſeing we ſaw therein nothing innouated as touching the faith, haue cõſented therũto of our own accord & beleued the ſame. Yet are we not ignorãt that there are certẽ mõkes which enuie at our brotherly loue & amity, which blaſe in your hearing ſclaũderous reports that can not I am ſure ſo eaſily diſpleaſe your holynes: firſt of all howe we ſhould tranſlate into an other place the corps of the moſt holy and our moſt reuerend father *Timothee* the Archbiſhop, which (as they ſay) is neyther acceptable vnto God, neyther agreable vvith the lawes. Agayne they gette them vnto the ſeconde crime, the which as it is forged, ſo is it farre more haynous then the other. For howe can it be that we ſhould accurſe the councell of Chalcedon, ſeing we confirme the ſame by

Peter b. of Alexãdria flattereth Acacius b. of Cõſtantinople with this epiſtle.

Idle Monkes ſet men together by the eares.

by our beliefe? your holinesse I am sure is not ignorant how both people and monks contende here with vs, who can first deuise any fonde noueltie, they determined to fall againe from the Church, together with certaine other lewd persons, and to draw the people after them. VVherfore beinge holpen with your prayers, we haue deuised these letters, as a salue for this mischief, which derogate nothing at all from the councell of Chalcedon, fully satisfyinge our selues that there was no noueltie established therein. This haue we done moreouer, partly for to perswade the simpler sort of men, & partly also for their sakes which remaine here with vs, that they may haue somewhat for them selues to stoppe the aduersaries mouth with all: and by imployinge in this behalfe our continuall trauell and industrye, we haue suppressed in short space the furious disposition of the people. I woulde haue your holinesse yet to learne one thinge more, howe the monks ceasse not at this houre to sowe tares among the wheate, how they linked vnto them certaine men whiche neuer liued in the monasteries as instruments of their wicked practises: howe they rogue about and spred false rumors, both against vs and the quiet state of Christes Churche: howe they suffer vs to doe nothinge decently as the canons of the holy and catholicke Churche of Christ doe require, but rather bringe to passe that the people will sooner controle vs then be commaunded of vs, naye all their doinge is detestable in the sight of God and man. I hope your holinesse will signifie all the aforesayde vnto our most holy Lorde the Emperour, and bringe to passe that his highnesse may decree in this behalfe suche thinges as may be for the Ecclesiasticall peace and tranquillitie, agreeable with the will of God, and the Emperours industrie, to thend all men may conforme them selues thereafter.

The idle monks sowed tares amonge the wheat as the enemy did in the gospell.

Cap. xviii.

How Iohn the deposed byshop of Alexandria counselled Felix byshop of Rome to depose Acacius byshop of Constantinople.

Iohn who fledde to Rome, after *Zeno* had deposed him, certified *Felix* the successor of *Simplicius* in the Byshoprycke of Rome, of *Peters* doinges: exhorted him (as *Zacharie* writeth) to send *Acacius* a deprivation, because he had communicated with *Peter*, the whiche act of *Felix* being contrary to the canons of the Church *Acacius* would not approue. The messengers that brought this Epistle vnto *Acacius* were the paynefull and vigilant monks called *Acoimetoi*. *Zacharie* is the autor of the premises, who as farre as I can see, knewe nothinge of the whole circumstance perfectly, but heard it onely as it were ouer the shoulder, and so reported it. Wherefore I my selfe will now write the stories as they were in deede. When *Iohn* had exhibited accusations and bills against *Acacius* vnto *Felix*, that contrary vnto the Canon of the Churche, he had communicated with *Peter* and of other haynous offences which he had done against the decrees of the Churche: *Felix* sent *Vitalius* and *Misinus* two byshops, vnto the Emperour *Zeno*, partly to confirme with his autoritie the councell of Chalcedon, partly also to depose *Peter* of his Byshoprick as an heretick, and last of all to sende *Acacius* vnto him for to render an accompt, and to purge him selfe of such crimes as *Iohn* (of whom we made often mention before) layd to his charge.

Ἀκοίμητοι

Cap. xix.

How Cyrill head of the vigilant monks sent vnto Felix byshop of Rome, charging him with slackneesse in reuenging suche iniuries as the fayth sustained.

Ere the aforesayde *Vitalius* and *Misinus* came vnto the Emperour, *Cyrill* head of the *vigilant monks*, charged him with slackneesse of duety, seeinge so many grieuous practises take place against the true and sincere faith. *Felix* then wrote vnto *Misinus* that he shoulde doe nothinge afore he had conferred with *Cyrill* and learned of him what was to be done.

Cap. xx.

VVhat Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.

Felix wrote not onely vnto *Zeno*, but also vnto others, where he brought them into remembrance partly of the councell of Chalcedon, and partly also of the persecution in *Aphrik* in the raigne of *Theodorichus*. He wrote an other Epistle vnto *Acacius*, but *Zeno* wrote backe a-

gaine, and tolde him that he fought with his shadowe, in geuing eare vnto *Iohns* report, and in contending with his aduersaries: for he was the man that bound him self with an othe, that he would neuer be Byshop of Alexandria, yet afterwardes was founde periured, and to committe euerye kinde of sacrilege: that *Peter* was aduaunced vnto the priestly function, not wythout good tryall of his faythe, that he subscribed wyth his owne hande, and approued the faythe of the thyee hundred and eyghteene holy fathers in the councell of Nice, which fayth was afterwardes ratifyed by the councell of Chalcedon. These were the wordes of *Zeno:* VVe woulde haue you assure your selfe that our highnesse with moste holye *Peter* (mentioned before) and all the Christian congregations doe embrace and reuerence the sacred councell of Chalcedon, which councell is one in effect with the Nicene creede. There are Epistles to be seene amonge the actes of the aforesayde councell, partly of *Cyrill* (mentioned before) and partly of other gouernours of the monasteries of Constantinople, and of the byshops and clergie within the prouince of Ægypt vnto *Felix* byshop of Rome, against *Peter* as an heretick, and against all them that communicated with him. As many of the *vigilant monks* as came to *Felix* rebuked *Misinus* and *Vitalis* because that vntill their comminge to Constantinople the name of *Peter* was secretely vsed to be reade in the holy catalogue, but since that time continually vnto this present houre *Misinus* and *Vitalis* communicated with *Peter*. The Epistle whiche the Byshops of Ægypte wrote signified this muche of *Peter*, and that *Iohn* was of the true fayth, and consecrated accordinge vnto the canons of the Churche: that *Peter* was ordered onely by two Byshops infected with the same error with him, and that immediately after the flight of *Iohn* he left no punishment vnpractised vpon the true professors. All which circumstances are said to haue bene signified vnto *Acacius* and that *Acacius* ayded *Peter* in all what so euer he went about.

Zeno the Emperour vnto Felix b. of Rome.

Cap. xxi.

Howe Symeon one of the vigilant monks went to Rome, accused them that came from Rome to Constantinople, that they had communicated with hereticks and procured their deprination.

The aforesayde accusations were augmented at the report of *Symeon* one of the *vigilant monks* whome *Cyrill* had sente vnto *Felix*. For *Misinus* and *Vitalis* were reprehended of him because they communicated with hereticks, specially seeing the name of *Peter* the hereticke was openly reade in the holy catalogue: and that in so doing many simple men were snared of the hereticks, who sticked not to bragge that the Byshop of Rome receaued *Peter* into the communion. *Symeon* sayde moreouer that when certaine interrogatories were demaunded, *Misinus* and his company woulde not conferre with the true catholickes, would not receaue their writings, neither exquisitly sift out suche thinges as were done, and greatly did preiudice the true fayth. *Syluanus* the priest who accompanied *Misinus* and *Vitalis* to Constantinople was broughte forth and he auouched that the monks allegations were true. They reade moreouer the Epistle of *Acacius*, where he gaue *Simplicius* to vnderstand that *Peter* was lately deposed and pronounced the childe of darkenesse. To be shorte *Misinus* and *Vitalis* were deposed of their dignities, and cutte of from the holy and vndefiled communion, and that by the censure of the wholl assembly which pronounced of *Peter* as followeth. The Churche of Rome doth not communicate with *Peter* the heretick who was lately condemned by the Apostolicke seae, excommunicated the Church, and helde for accursed: although there were no other crime to charge him with all, yet is this of force sufficient, that he can not gouerne the faithful people of God, because he was ordered of hereticks. In the same decree this also was comprised: It appeared euidently that *Acacius* byshop of Constantinople was greatly to be blamed, because for all he wrote vnto *Simplicius* and called *Peter* an hereticke, yet he would not make *Zeno* priuey thereunto, when as in verie deede, if he had borne good will vnto *Zeno* he should haue done it. And rather he should haue pleased the Emperour then prouided for the fayth. But let vs returne to discourse of the historie. There is extant an Epistle of *Acacius* vnto the byshops of Ægypt, priests, monks, & al the people where he endeuoreth to bring such as raise schisme & dissention, to embrace peace and vnity. of the same matter also he wrote vnto *Peter* Byshop of Alexandria.

The Church of Rome pronounceth this against Peter b. of Alexandria.

Cap. xxii.

Of the schisme raised at Alexandria, and in sundrie other places touching the councell of Chalcedon.

When

When the schisme waxed hotte, and the sedition grieuous within the citie of Alexandria, *Peter* perswaded certaine Byshops and gouernours of monasteries to communicate with him. There he condemned and accursed the decrees of *Leo*, the actes of the Chalcedon councell, and suche as woulde not receaue the bookes of *Dioscorus* and *Timothee*. Many others he banished their monasteries when he could not allure them to his heretical opinion. wherfore *Nephalius* tooke his voyage to Constantinople, reuealed the wholl vnto *Zeno*, who therefore was wonderfull sorie, and sent thither *Cosmas* one of his garde for to threaten and rebuke *Peter* verie sharpely, partly for contemninge the Epistle of *Zeno* intitled of concorde, and partly also because that through his rough dealinge so great a sedition was raysed. But when *Cosmas* could preuaile in nothinge saue onely that the expulsed monks were restored by his meanes vnto their monasteries, backe againe he got him to the Emperour. Wherefore the Emperour the seconde time sent *Arsenius* lieuetenant of Ægypt, and captaine of the garrison amongest them, who together with *Nephalius* went straighte to Alexandria, entreated them to keepe the peace: but when he could not obtaine his purpose, he sent some of them to Constantinople. And for al there was great reasoninge in the presence of *Zeno* about the councell of Chalcedon, yet was there nothinge concluded, for neither did *Zeno* wholly cleaue vnto it.

Cap. xxiii.

Of Phranitas and Euphemius Byshops of Constantinople: Athanasius and Iohn Byshops of Alexandria: Palladius and Flauianus of Antioch with others.

About that time when *Acacius* Byshop of Constantinople, had finished the mortall race of his naturall life, *Phranitas* was chosen to succeede him in the Byshoprycke. He wrote letters of amitie vnto *Peter*, but *Peter* aunswered him againe, and inueyed bitterly against the councell of Chalcedon. This *Phranitas* continewed Byshop no longer then foure moneths but he died and left *Euphemius* to succeede him. When *Peter* wrote vnto him also letters of amitie, and *Euphemius* perceaued that in them he accursed the councell of Chalcedon, he was all out of quiet, and woulde in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* vnto *Peter*, and *Peter* vnto *Phranitas*, the whiche I will omitte, because they are longe and tedious. When *Euphemius* and *Peter* contended among them selues, and while they purposed to call synods together one against the other, it fell out that *Peter* departed this life, in whose rowme *Athanasius* succeeded, which laboured with all might to reconcile suche as were at discorde and dissention, but he could not preuaile because their mindes were so drawen into diuers and different opinions. The same *Athanasius* wrote afterwardes letters of amitie vnto *Palladius* the successor of *Peter* in the byshoprycke of Antioch, specially concerning the councell of Chalcedon. So did *Iohn* the successor of *Athanasius* in the seae of Alexandria. Moreouer when *Palladius* Byshop of Antioch had departed this life, *Flauianus* succeeded him, and sent *Solomon* priest of Antioch to Alexandria with letters of amitie vnto *Iohn*, requiringe an aunswere by the same messenger. After the deceasse of *Iohn*, an other *Iohn* succeeded him in the byshoprycke of Alexandria. These thinges continewed in this sort the raigne of *Anastasius* (for he deposed *Enphemius* of his byshoprycke) yet was I fayne here to rehearse them in order for the playner deliuerance, and better vnderstanding of the storye.

Cap. xxiiii.

How Armatus cosen to Berina the Empresse was put to death.

Zeno slewe Armatus who saued his life.

Keno through the procurement of *Ilus* dispatched out of the way *Armatus* the cosin of *Berina* the Empresse, whom *Basiliscus* sometime had made captaine against him, yet he wonne him to his side, made him in steade of his enemy his companion, and created his sonne *Basiliscus*, *Cæsar* at Nice. notwithstandinge these great benefites, he got him to Constantinople, and conspired the death of *Armatus*: his sonne *Basiliscus* in steade of *Cæsar* he made priest, who afterwardes was preferred to be Byshop.

Cap. xxv.

The death of Theodorichus the Scythian which tooke armour against Zeno.

ABout that time *Theodorichus* a *Scythian* borne, prepared him ſelfe to geue *Zeno* the Emperour battaile, he raiſed a wonderfull great army in Thracia, and marched forwardes towardes Conſtantinople: he deſtroyed all the countrey before him vnto the entry of Pontus, and verily he had taken Conſtantinople, had not ſome of his deareſt friendes bene diſpleaſed with him, and conſpired how to bereaue him of his life. he himſelfe beinge geuen to vnderſtande of the hatred that was borne vnto him, gaue backe, yet not longe after he dyed, but what kinde of death I am now about to declare. There honge on high before his campe after the Barbarian maner, a ſpeare cleft in the ende. He beinge deſirous to reuiue his ſpirites, and exerciſe his body, commaunded they ſhoulde bringe him a horſe. In all the haſt (as he was in other thinges altogether impatient) vp he gets him, the horſe beinge vnbroken and fierce, praunced about, fette diuers carrieres ere *Theodorichus* coulde ſettle him ſelfe in his ſadle, he fanned the aer with his forefeet, and ſtood bolt vpright onely vpon the hinder feete, ſo that *Theodorichus* had muche adoe to ſtruggle with him, yet durſt he not pull the bridle leſt he fell vpon him, neyther was he faſt on his horſe, but was toſſed to and froe, ſo that the point of the ſpeare whiche honge ouer his heade touched him, and at length ſtucke in his ribbes, that he was daungerouſly wounded, thereupon he was conſtrained to keepe his bedde, and ſhortly after dyed.

CAP. XXVI.

How Martianus raiſed battaile againſt Zeno, and what became of him in the ende.

AFter the death of *Theodorichus*, *Martianus* the ſonne of *Anthemius* Emperour ſometime of Rome, and allyed vnto *Leo* the Emperour, rebelled againſt *Zeno*. He had maried *Leontia* the yonger daughter of *Leo*, and fell to practiſe tyrannye. When they had fought in the pallace, and many fallen of both ſides, *Martianus* foyled his aduerſaries, and had taken the pallace, had not he poſted his deuiſe ouer vnto the nexte daye, and let ſlippe the opportunitie that was geuen him. Occaſion is a ſlipperie thinge, beinge once paſt, perhaps it will not come againe: beinge gone out of our hande, it flyeth with the aer, laugheth the purſuers to ſcorne, and bids fooles farewell. For he that will not when he may, when he will, he ſhall haue nay. Poets and Paynters the fathers of gloſſes and bizards, vſe to portract the forepart of the heade with a buſhe of heare, and to leaue behinde the bald ſkull: geuinge vs very wittily to vnderſtand that while occaſion or opportunity is behinde it can not be holde, for there is no heare to take holde of, but while it is in the forehead it flyeth away & makes of the purſuer a foole. Whiche verily happened vnto *Martianus*, who as he refuſed time when time was offered, ſo afterwardes coulde he not get it to turne againe. For the day followinge he was betraied of his owne men, left deſolate, and conſtrayned to flye vnto the temple of the holy Apoſtles, but thence he was driuen out, and remoued to Cæſarea in Cappadocia: While he crept there amonge certaine Monks and coueted to hide him ſelfe, the Emperour ſent him as farre as Tarſus in Cilicia, there was he ſhauen and made prieſt. *Euſtathius Syrus* hath exquiſitly diſcourſed of theſe things.

Fronte capillata poſt hæc occaſio calua.

CAP. XXVII.

The conſpiracie and tyrannie of Ilus and Leontius.

THe aforeſayde *Euſtathius* doth write howe *Zeno* conſpired diuers times the death of *Berina* his wiues mother, baniſhed her into Cilicia, remoued her thence againe into a caſtell called Papirium, where *Ilus* played the tyrant, & there ſhe departed this life. *Euſtathius* handleth verie artificially the doinges of *Ilus* how he eſcaped the hands of *Zeno*, and how *Zeno* executed him whom he had ſent to diſpatche the other, takinge his heade from of his ſhoulders for faylinge of his purpoſe. For to cloke his doings he made *Ilus* captaine of his power and armie in the Eaſt. He acquainting him ſelfe, not onely with *Leontius*, but alſo with *Marſus* a worthy man, and with *Pampreps* remained ſtill in the eaſt. Againe how *Leontius* was proclaymed emperour at Tarſus in Cilicia: what ende theſe tyrants enioyed: howe *Theodorichus* a Gouth of great honor among the Romaines, was made generall captaine and ſent againſt them with great power both of our owne men and of Barbarians: howe *Zeno* executed the poore wretches in recompence of the good will they bare vnto him, and the trauell they had taken in his affaires, and how *Theodorichus* vnderſtanding

derstanding of *Zenos* malicious purpose pretended against him got him to olde Rome, *Eustathius* hath excellently layde downe in writing for the knowledge of the posteritie. Yet some doe report that *Theodorichus* through the procurement of *Zeno* ouercame *Odoacer*, so conquered Rome and called him selfe *King*.

Cap. xxviii.
Of Mammianus and his doings.

Iohn Rhetor declareth that *Mammianus* lined in the dayes of *Zeno*, who though he were basely borne, yet came he to be Senator: that he buylded Antiphorum in the suburbes of Daphne, a place before time where vines did growe, beinge erable grounde, ouer against the publyque bath where there standes a brasen picture with this inscription *Mammianus* louer of the citie. The same *Iohn* writeth howe he builded in the citie two princely gates very gorgeous both for the magnificencie of the buyldinge and curious workemanshippe of the stone: howe he erected Tetrapylon as a distance or separation of both the gates artificially set vp with brasen pillours. We our selues haue seene these gates retayninge as yet not onely the name, but also relyques of the auncient bewtie, in that there are now stones there which were caried thither out of the Isle Proconnesus, where with the flooze is paued. As for the buylding it selfe, it is nothing as it was. For of the olde stone there is new buylding made, yet setting forth in no point the auncient erection. As for Tetrapylon buylded by *Mammianus*, there stands not a foote of it to be seene.

Cap. xxix.
The death of Zeno the Emperour, and the creation of Anastasius.

When *Zeno* without issue had departed this life of the falling sickneſſe in the seuenteuth yeare of his raigne: *Longinus* his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For *Ariadne* tooke the Emperial scepter and crowned therewith *Anastasius*, who as yet was not made Senatour, but onely entered in the schole of such as were called *Silentiarij*. *Eustathius* moreouer remembreth that from the raigne of *Diocletian* vnto the death of *Zeno*, and the creation of *Anastasius*, there were two hundred and seuen yeares: from the Impery of *Augustus* who raigned alone, fiue hundred thirtie two yeares and seuen moneths: from the raigne of *Alexander Magnus*, king of Macedonia, eyght hundred thirtie two yeares, and seuen moneths: from the buylding of Rome and the kingdome of *Romulus*, one thousande fiftie two yeares and seuen moneths: from the destruction of Troie, one thousand fiue hundred, eyghtie fiue yeares. This *Anastasius* was borne in Epidamnum, now called Dyrrachium: he tooke not onely the Emperiall scepter after *Zeno*, but also *Ariadne* his wife: & first of all he sent *Longinus* the brother of *Zeno*, maister (as of olde it was called) of the hauliers into his countrey, and to dyuerse others of Isauria whiche requested the same, he gaue leaue to depart vnto their owne home.

Anastasius created emperour Anno Dom. 492.

Cap. xxx.
How Anastasius the Emperour woulde in no wise alter any thing of the Ecclesiasticall state, but persecuted and banished such as disturbed the quiet state of the Churche and sought to thrust in nouelties.

Anastasius was a great maintainer of peace and tranquillitie, he would haue nothing altered eyther touchinge the regiment of the common weale, or the gouernement of the ecclesiasticall affaires: nay endeuored with all meanes possible that the most holy Churches shoulde be voyd of tumults and dissention, & that all his subiects should enioy peace and quietnes, ridding as well clergie as laytie from all discord and dissention. As touchinge the councell of Chalcedon, it was then neyther openly preached in the most holy Churches, neyther generally reiected. For euery gouernour of the seuerall congregations did therein as it seemed good vnto him selfe. And as some maynteined earnestly the canons of that councell graunting not one iote, neyther admitting the chaunge of one syllable, but rather auoyded the companye of such as reiected the same, and refused to communicate with them: so other some not onely condemned the councell with the

decrees thereof, but alſo accurſed it with *Leos* determination of the fayth. Some other cleaued wholly vnto *Zenos* Epiſtle of vnity, yea when they were at bitter contention amongſt them ſelues whether there was one or two natures in Chriſt. Some of them were deceaued in the verie ioyning of the letters together, ſome others were rather diſpoſed to reconciliation & maintenance of peace, in ſo much ẏ all the Churches were deuided into ſundrie factions, & the byſhops themſelues refuſed to communicate one with the other. ſo that there roſe thereof great adoe in the Eaſt, VVeſt and Libya, whyle the byſhops of the Eaſt would communicate neither with the weſterne byſhops, neither with the byſhops of Libya, neither among them ſelues, but fell euery day to exceede more then other in malicious contention. for the byſhops of ẏ Eaſt would not be reconciled among them ſelues, neither would the byſhops of Europe, neither of Libya be at one either with them ſelues or with forrainers. wherefore *Anaſtaſius* the Emperour vnderſtanding of this hurliburly depoſed all the autors of noueltie, & all ſuch as contrary to the cuſtome of the place, either preached the counſell of Chalcedon, or accurſed the ſame. And firſt he baniſhed *Euphemius* out of Conſtantinople, after him *Macedonius* whome *Timothee* ſucceeded, and beſides theſe he draue *Flauianus* out of Antioch.

Cap. xxxi.

Howe the monks of Palaſtina wrote vnto Alciſon of Xenaias the monke and others.

The monks of Palæſtina vnto Alciſon.

THe monks of *Palaſtina* wrote vnto *Alciſon* touching *Macedonius* and *Flauianus* in ſuch ſort as followeth. VVhen *Peter* had departed this life, Alexandria, Ægypt and Libya were at variance among them ſelues, & other coũtreis of the Eaſt contended within them ſelues: for the weſt Churches would in no wiſe cõmunicate with them ſaue vnder this condition, that they would accurſe *Neſtorius*, *Eutyches*, *Dioſcorus*, *Peter* ſyrnamed *Moggus* and *Acacius*. VVherfore ſeeing the churches throughout the worlde, were at this pointe, the fauourers of *Dioſcorus* and *Eutyches* were brought to a narrow rowme. And now being as it were euerie one rooted & weeded from of the face of the earth, one *Xenaias* after the Etymologie of his name far eſtraunged from God, we knowe not what wicked fiende had bewitched his minde, or what malice he owed vnto *Flauianus*, vnder cloke of religion (as report goeth) he made an inſurrection agaynſt him and charged him with the hereſie of *Neſtorius*. VVhen he had accurſed *Neſtorius* with his hereticall opinion, he lefte him and turned to *Dioſcorus*, and *Theodorus* and *Theodoritus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *Iohn*, and to others, we wot not who, neyther out of what countreye: of whiche number ſome in very deede were *Neſtorians*, ſome others to auoyde the ſuſpition of that hereſie, accurſed *Neſtorius*, and returned vnto the Churche. Vnleſſe thou accurſe, (ſayd *Xenaias*) all theſe whiche ſauour of *Neſtorius* fylthye ſinke of hereticall doctrine, thou thy ſelfe ſhalt ſeeme to be of *Neſtorius* opinion, although thou accurſe both him and his doctrine, yea a thouſande tymes. The ſame *Xenaias* moreouer dealte by letters both wyth the complices of *Dioſcorus* and the fauourers of *Eutyches*, perſwadinge them to holde wyth him againſte *Flauianus*, not that they ſhoulde accurſe the Councell, but onelye the perſons aboue named. After *Flauianus* the Byshope had wythſtoode them a longe whyle, and ſawe that others held with *Xenaias* againſt him, namely *Eleuſinus* Byshop of ſome city or other, within Cappadocia the leſſe, *Nicias* byshop of Laodicea in Syria with others of other countreis (whoſe accuſations proceeding of abiect mindes we will paſſe ouer with ſilence, and geue others leaue to report them) at length remembring him ſelfe, they would be pacified, if the aforeſaide perſons were accurſed, yelded vnto them. And after he had condemned thoſe men with his owne hand he wrote vnto the Emperour, for theſe men had ſet him vp againſt *Flauianus*, as if he had beene patrone of *Neſtorius* hereſie. Neyther was *Xenaias* ſatisfied with this, but agayne required *Flauianus* to condemne both the Councell and ſuche as affyrmed there were two natures in Chriſte, the one humane, the other diuine, who for refuſinge to doe this, is charged a freſhe wyth *Neſtorius* opinion. Laſt of all after much adoe, when the patriarch had published a forme of faith where he had vnfainedly geuen to vnderſtand that the councell as touching the depriuation of *Neſtorius* and *Eutyches* was to be approued, but not for their decree of the faith & doctrine: they threaten to take him in hand againe, as one that ſecretly ſauored of *Neſtorius*, vnleſſe he woulde accurſe both the Councell it ſelfe, and them that affirmed there were two natures

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in Christe, one diuine, the other humane. Moreouer with flatterie and fallacies they allured the Isaurians to their side, & patched together a forme of fayth wherin they accursed both the coūcell, and suche as affirmed there were two natures in Christe: in the ende deuided them selues from *Flauianus*, and *Macedonius*, and ioyned with them, who had subscribed vnto that patched fayth. In the meane space they requested the Byshop of Ierusalem to laye downe his fayth in writinge, the whiche he did, and sent it by the faction of *Dioscorus* vnto the Emperour. This fayth at length with shame inough they brought forth, accursinge suche as saide there were two natures in Christ. But the byshop of Ierusalem charged them they had corrupted his faith, wrote an other where there was no suche accurse: But no maruell at all, for they haue corrupted oftentimes the bookes and writinges of the holye fathers, by chaunginge their titles and inscriptions, and fatheringe the workes of *Apollinarius* the hereticke vpon *Athanasius*, *Gregorie* the renowmed, and *Iulius*, snaringe many of the simple people with these their wiles and subtlety in their hereticall opinions. They craued also of *Macedonius* they might see his beliefe in writinge, who protested he onely allowed the fayth published of olde at Nice by three hundred and eyghteene holye fathers, and afterwardes ratified at Constantinople, accursinge *Nestorius*, *Eutyches*, wyth suche as sayde there were two sonnes, or two Christes, or deuided the natures: yet spake he not a worde of the Ephesine Councell, whiche deposed *Nestorius*, neyther of the Chalcedon Councell, whiche depriued *Eutyches*. VVherefore the Monkes of Constantinople were wonderfully moued with this, and deuided them selues from *Macedonius*. All this while *Xenaias* and *Dioscorus* hauinge linked vnto their side manye other Byshops, behaued them selues intollerably towardes suche as woulde not accurse whome they woulde haue accursed, in so muche they procured diuers, because they woulde not yeelde vnto them, to be banished. Thus they made *Macedonius*, *Iohn* Byshop of Platum, and *Flauianus* to leaue the countrey. So farre of the monks letters.

Hereticks are wont to corrupt auncient writers.

Cap. xxxii.

How Macedonius byshop of Constantinople and Flauianus byshop of Antioch were exiled.

The thinges which secretly vexed the minde of *Anastasius* were farre otherwise. For when *Ariadne* purposed to present *Anastasius* with the Emperiall robe, *Euphemius* the Byshop would in no wise cōsent to his coronation vntill ỳ *Anastasius* deliuered him his hand writing confirmed with an othe, where he plainely declared if he were Emperour, he would maintaine the true faith, & bringe no nouelty into the Church of God, which e hand writinge he gaue *Macedonius* the treasurer to keping. *Euphemius* did this because *Anastasius* was suspected to be a *Manichee*. When *Macedonius* was aduaunced to the reuerende office of priesthood, *Anastasius* called for his hand writing, It is (saith he) a great discredit vnto our scepter, that our hand should be kept to testifie against vs, or that we shoulde be tyed to penne and paper. But *Macedonius* denyed him very stoutly, and affirmed plainely it shoulde neuer be saide of him that he betrayed the fayth: therefore *Anastasius* the Emperour deuised howe to worke him mischiefe, to thende he might colourablye depose him. At length there came forth ponge men sclaunderinge both them selues and *Macedonius* also of an haynous offence: they founde him to haue wanted the member of generation, then proceded they to espy other holes in his coat, neither rested they vntil at length through ỳ fetches of *Celer* maister of ỳ hauliers, they had priuely wrought his depriuation. There ensued after this conspiracy against *Flauianus*, other troublesome businesse. For we our selues haue learned of olde men, who remembred very wel such aduentures as befell vnto *Flauianus*, how the monks of Cynegica, which inhabited the chiefest countrey of Syria, being perswaded by *Xenaias* byshop of Hierapolis bordering vpon Antioch, & synamed after the grecians Philoxenus, made an insurrection, came all vpon a heade to Antioch, purposinge to force *Flauianus*, both to accurse the councell of Chalcedon and *Leos* decree of the faith. When *Flauianus* tooke the matter verye grieuously, and the monkes urged him wyth violence: The citizens by reason of that greate sturre and sedition, made suche a slaughter of the monks, that manye of them, naye an infinit number in steede of quiet earth and still graue, were buryed in the swifte waues of the riuer *Orontes*. There happened an other thinge that was no lesse lamentable then the former. The monkes whiche inhabited Cælosyria nowe called Syria Minor, bearinge singuler good will and affection vnto *Flauia-*

Hereticall monks, idle braines, all set vpon contention, were slaine like dogs at Antioch and throwen into the riuer Orontes.

nus, who ſome tyme leade a Monaſticall lyfe in the Abbeye of Tilmognum, came in all the haſte to Antioch for to aſſiſte *Flauianus*, ſo that there enſued thereof great miſchiefe. Wherefore *Flauianus*, whether it were for the former ſlaughter, or the later calamitie, or peraduenture for both, was baniſhed the prouince, and inioyned to inhabite the craggie deſerts in the furtheſt part of *Palæſtina*.

Cap. xxxiii.

Of Seuerus byſhop of Antioch.

Seuerus b. of Antioch yet an hereticke.

When *Flauianus* was exiled *Seuerus* was choſen byſhop of Antioch, in the moneth *Dius*, the fiue hundreth three ſcore, and firſt yeare after the citie bare this name, but now, that is the time I penned this hiſtory, the ſixe hundreth forty, and firſt yeare. This *Seuerus* was borne in Soxopolis a citie of Piſidia, before they made him byſhop, he pleaded lawe at Berytus. But as ſoone as he was baptized in the Churche of *Leontius* the holy martyr, whom Tripolis a citie lyinge on the Sea coſt of Phœnicia doth honor, he tranſlated his ſtudye from lawe vnto monaſticall life the whiche he led in a monaſtery, lyinge in the middes betweene Gaza and Maiuma. Where *Peter* the Iberian, Byſhope ſometime of Gaza, and the companion of *Timotheus Ælurus*, both in ſuſtaynynge of baniſhment, and ſubſtance of doctrine, was muche ſpoken of. Furthermore *Seuerus* (of whome I purpoſe to entreat) conferringe with *Nephalius* (who ſometime was of one religion with him, to wit, that there was one nature in Chriſte, yet afterwardes helde wyth the Councell of Chalcedon, and ſuche as ſayde there were two natures in our Lorde *Chriſte Ieſus*) was expulſed the monaſterye by *Nephalius* and his complices, together with manye others of his opinion. Thence he went ſtraight to Conſtantinople, both for him ſelfe and in the name of all the reſt that were expelled with him, and ſo became acquainted with the Emperour *Anaſtaſius*, as it is reported by him that wrote *Seuerus* life. Wherefore he wrote letters vnto the patrons of his opinion of their mutuall loue and agreement, where by name he condemneth the Councell of Chalcedon. This whiche I ſpeake of, is layde downe by the monks in their Epiſtle vnto *Alciſon*.

The monks of Palæſtina vnto Alciſon

The Epiſtle whiche *Timothee* nowe Byſhope of Conſtantinople, wrote vnto the monkes here in *Palæſtina* of mutuall loue and agreement was receaued: But the depriuation of *Macedonius* and *Flauianus*, together with the letters of *Seuerus* was reiected. The meſſengers that brought the letters, were as they deſerued contumelioufly entreated (for the citizens and monkes conſpired their deathes) that they were fayne to runne awaye for to ſaue theyr lyues. And thus it went with vs in Palæſtina. But of the prouinces of Antioch, they were partly ledde into error wyth others, namelye *Martinus* Byſhope of Berytus, and partly conſtrayned to ſubſcribe vnto *Seuerus* letters of mutuall loue and agreement, whiche accurſed not onely the Councell, but alſo who ſo euer affirmed there were two natures in Chriſt, the one diuine, the other humane. But ſuche as were compelled to geeue theyr conſent, repented them afterwardes, and returned vnto the Churche, namelye the Byſhopes throughout the prouince of Apamia. There were other ſome that woulde in no wiſe agree, of whiche number *Iulianus* Byſhope of Boſtra was ſayde to be, *Epiphanius* Byſhope of Tyrus wyth other Byſhopes. The Iſaurians after repentaunce condemned theyr former error and follye, and accurſed *Seuerus* wyth all that fauored him. Other Byſhopes and prieſtes wythin *Seuerus* iuriſdiction, forſooke their Churches, namelye *Iulianus* Byſhope of Boſtra, *Peter* Byſhope of Damaſcus, who lyue here wyth vs: *Mamas* alſo wyth one of the two Dioſcorians, who affirmed there were two natures from the beginninge, whoſe wilfull frowardneſſe made *Seuerus* whether he woulde or no to condemne them. After a few lines, The monaſteries both here, and at Ieruſalem (God be prayſed for it) doe holde wyth the right fayth, euen ſo doe manye cities and Byſhopes. For all which, and for vs our ſelues vouchſafe moſt holy Lorde, and our right honorable father to pray that we fall not into temptation.

Cap. xxxiiii.

Howe Coſmas and Seuerianus two Byſhopes within the prouince of Antioch ſent Seuerus their Archebyſhope a depriuation.

In

In so muche the aforesayde letters make mention howe the prouince of Apamia fell from *Seuerus*, nowe we thought good to laye downe a certayne historye deliuered vs by our elders, whiche we founde no where recorded. *Cosmas* Bysshope of our Epiphania vpon the ryuer Orontes, & *Seuerianus* bysshop of Arethusa a bordering citie, being very muche offended with *Seuerus* letters of mutuall loue and agreement, first of all deuided them selues from his communion, nexte sent vnto him a Libell of deprivation, for all he gouerned the Bysshoprycke of Antioch, deliueringe it vnto *Aurelianus* chiefe Deacon of Epiphania: who because he feared *Seuerus*, and reuerenced the authoritye of so worthye a Bysshoprycke, at his firste comminge to Antioch, arayed him selfe in womans attyre, and so got him to *Seuerus*: He behaued him selfe so softlye, & so effeminatly, that they tooke him to be a woman in deede: He muffled him selfe and pulled the veyle ouer his heade as farre as his breste: He whined wyth a shrill and pitifull voyce, he sighed deepelye: He crooched lyke a poore suter, and as *Seuerus* passed by, he reached into his hand the bill of deprivation, when he had so done, he priuelye conueyed himselfe awaye from the traine that followed *Seuerus*, and so was out of theyr reach ere *Seuerus* coulde learne what was contayned in the Libell. But *Seuerus* though he receaued the Libell, and perceaued what they had written therein, continewed neuer the lesse in his Bysshoprycke vnto the death of *Anastasius* the Emperour. When *Anastasius* vnderstoode of the circumstances whiche happened vnto *Seuerus* (I can not chuse but recorde in this place the good nature and clemencie of *Anastasius*) he charged *Asiaticus* Lieuetenant of Libæsa in Phœnicia, to remoue *Cosmas* and *Seuerianus* from theyr Bysshoprickes, because they sent vnto *Seuerus* the Libell of deprivation. After his comminge into the Easte, and perceauinge howe that manye were of *Seuerianus* and *Cosmas* opinion, and that they defended theyr cityes manfullye, he wrote backe vnto *Anastasius* that there was no displacinge of them wythout slaughter and bloodshed. Wherefore there was so muche mercye and pitye in the minde of *Anastasius*, that he signifyed vnto *Asiaticus* in playne wordes he woulde haue no enterprise taken in hande, were it neuer so noble, or so worthye, if it did coste him as muche as one droppe of bloode. In this state were the Ecclesiasticall affayres duringe the raygne of *Anastasius*, whome some men haue blotted out of the sacred catalogue as enemy vnto the councell of Chalcedon, for at Ierusalem he was accursed.

The clemencie of Anastasius.

Cap. xxxv.

The foyle and ouerthrowe of the Isaurian tyrants.

Peraduenture we shall not otherwise chuse but performe that whiche we promised before, if we annexe vnto the aforesayde historye, other famous actes that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno* after his comminge as I sayde before into his native soyle, made preparation to proclayme open warres agaynst the Emperour: Gathered greate power from euerye place together wyth the Isaurians, and he him selfe beinge an Isaurian, marched forwardes to battayle. There came to ayde him the Bysshope of Apamia in Syria. Shortlye after the battayle was ended, partlye because the Isaurians whiche fought wyth *Longinus* were foyled euerye one, and partlye also because the heades of *Longinus* and *Theodorus* were sent of *Iohn* the Scythian to Constantinople, and there by the commaundement of the Emperour stickt vp on polles beyonde the water, ouer against Constantinople, in a place called Sycæ. It was a goodly sight vnto the citizens of Constantinople, for *Zeno* and the Isaurians had grieuouslye vexed them diuers tymes before. A seconde *Longinus* surnamed *Selinuncius* one of the chiefe rebelles, and *Indus* were sent aliue by *Iohn* surnamed *Cyrtus*, vnto *Anastasius* the Emperour, whiche made both the Emperour and the citizens of Constantinople marueilous glad, for *Longinus* and *Indus* were tyed with iron chaines about their neckes, and wrists of their handes, led throughout the streetes, & about their stage and theater as the guyse is in triumphes. Immediatly vpon that, the Isaurian tribute which mounted to fiue thousand pound, and was yearely paide vnto the Barbarians thencefoorth was brought into the Emperours treasurie.

Longinus.

The b. of Apamia a rebell.

Longinus. 2 Indus.

Cap. xxxvi.

Of the Barbarians called Scenetæ how they rebelled, yet afterwardes ioyned in league with the Romaines.

Scenetæ. *Scenetæ*, Barbarians ſo called, becauſe of their dwelling in tents and tabernacles, were ſo puffed vp with pride that they tooke armour againſt the Empire of Rome, yet to their great hurt and domage: they deſtroyed Meſopotamia: both Phœnicia and Palæſtina. In thende they were ſo plagued of the captaines and lieuetenants throughout euery prouince, that thence forth they cryed truce, and ioyned in league with the Romaines.

Cap. xxxvii.

The beſieginge of Amida and buylding of Daras.

THe Perſians moreouer breakinge their league and paſſinge beyonde their proper boundes were led by *Cabades* their kinge into Armenia: they ouercame the countrey: they tooke *Theodoſiopolis* and came to Amida, a ſtrong city in Meſopotamia and beſieged it, the which was afterwards recouered by the Emperour of Rome, not without great paine and trouble. If any be diſpoſed to know exquiſitly all the circumſtances thereof, and as commonly we ſay, to haue all at his fingers endes, let him reade *Euſtathius*, where the whole is layde downe in writinge with great ſkill and diligence: who when he had continued the hiſtorie vnto the twelfe yeare of *Anaſtaſius* raigne, and the time which our penne doth now proſecute, he knit vp his ſtory and departed this life. When this battaile was ended, *Anaſtaſius* made of a wilde countrey a ciuill towne, in a place of Meſopotamia called Daras, lyinge in the furtheſt parts of the Romaine dominions, as a bounde betweene one countrey and an other: walled it very ſtrongly about: erected goodly and gorgeous buyldings: founded holy Churches: princely towers, publique baths, with diuers other ſuch monuments wherewith cities are ſet forth and adorned. The report goeth that the place was called Daras becauſe *Darius* was there ouercome by *Alexander* king of Macedonia, the ſonne of *Philip*.

Euſtathius the hiſtoriographer died Anno Dom. 504.

Daras a noble citie.

Cap. xxxviii.

Of the place called the Long wall buylded by Anaſtaſius.

THe aforeſayd Emperour made a noble and a princely peece of worke in Thracia, called the long wall, ſituated in a goodly ſoyle, from Conſtantinople at the furtheſt two hundred and foureſcore furlonges, the Sea compaſſeth eyther of them about foure hundred and twentie furlonges in breadth much lyke a narrowe Sea, and maketh of the citye an Iland, beinge all in manner inuironed with water: it tranſporteth with great ſpeede ſuche as ſaile from Pontus to Propontis and the Thracian Sea: laſte of all it repelleth ſuche Barbarians as make inrodds, out of the Sea Euxinum, Colchis, and the fenne of Meotis, out of the deſerts beyond the hill Caucaſus, and out of Europe.

Cap. xxxix.

Of Chryſargyrum the tribute for baudrie which Anaſtaſius the Emperour tooke away.

THere is beſides an other worthye acte, or rather diuine, done of this Emperour in takinge awaye the tribute *Chryſargyrum* whiche is to be recorded of vs to the knowledge of the poſteritye in time to come. And to ſpeake thereof ſufficientlye, we haue neede of *Thucydides* tongue or ſome other more eloquent and copious, yet I will diſcourſe thereof beinge not ſo muche incouraged wyth my ſimple ſtile and ſclender wordes as wyth the noble minde of the autor, and the worthynelle of the acte. There was a wicked trybute, odious to God and man, vnſeemely amonge the Barbarians them ſelues, and no leſſe abhominable to be ſpoken of amonge Chriſtians throughout the Romaine dominions, ſet and demaunded of the ample and renowmed common weale of Rome, not ſpoken of vnto the time of *Anaſtaſius*, and why ſo, I am not able to declare, the whiche his noble and vertuous minde tooke awaye, not wythout the greate commendation of all people vnder heauen. This tribute was ſette (omittinge diuerſe ſorts of people) vpon ſuche as lyued by fylthye lucre and gayne, vpon naughtipackes whiche made ſale of ſhamefaſtneſſe, haunted brothelhouſes, and proſtrated them ſelues in blynde corners of the citye: To be ſhort, vpon all ſuche as were not aſhamed to committe whoredome: Who iniured nature not a litle, and brought the common weale to great reproche and infamy, in ſo muche

that

that the filthye gayne gotten thereby allured thereunto suche as burned wyth bruitishe lustе and concupiscence, no otherwyse then a lawe or proclamation. Agayne the gatherers of this impious and abhominable tribute accruinge by reason of suche haynous offences brought it euerye fourth yeare vnto the chiefe magistrate, so that it was thought to be one of the chiefest tributes that belonged vnto the crowne, and layde it vp in the Gardiuiance or priuye coffers. The ceasers were not of the simplest sort, and meanest persons, neyther the office numbred amonge the basest in the common weale. *Anastasius* vnderstandinge the whole made the Senate priuye thereunto, tolde them what an haynous and an horrible acte it was, commaunded it shoulde quite be taken away, and burned the rolles whiche directed them vnto the ceassed and taxed polls. Furthermore when he purposed with him selfe to offer sacrifice vnto God in rootinge out that filthe and abhomination, to thende it might be vnpossible for any after him to reuiue those olde dregges of Lecherye: He fayned him selfe to be in a greate agonye, accused him selfe of rashe dealinge, and meere madnesse, sayinge he was too vayne glorious, and by that meanes weyed not the vtilitye and profitte of the common weale, in that he had taken awaye both foolishlye and wythout aduisement, so large a tribute, begonne so manye yeares agoe, and continewed so longe a time not foreseeinge the discommodityes that ensued, by reason of the wante thereof, the charges for mayntenance of soldiers, the strength of the common weale, The tribute beinge as a fortresse to defende it, the liberalitye risinge thence, and turned to vpholde the seruice of God. Lacke of all makinge no man of his counsell, he proclaymed that his will was the tribute shoulde be wholly reskored againe: therefore he called vnto him the olde receauers, he tolde them that he was sorye for the burninge of the recordes, that he knewe not what to doe, howe to excuse his folly, neyther what to deuise, seeinge their registeries were consumed to ashes. When as they vnfaynedlye and from the very heart bewayled their losse, and the want of the ill gotten goods which came thereby into their hands, and tolde him playnely that it was in manner vnpossible to reskore the tribute againe: he requested them to doe all their indeuor, and to searche if happely they might finde amonge all the recordes that were in anye place preserued, the order of demaundinge the taxe and tribute. Wherefore he sent vnto euerye one of them his charges for searchinge the countreys and recordes, and commaunded that euerye deede or scrole which made mention thereof, where so euer it were founde shoulde be brought vnto him, to thende this taxe might be reskored agayne in suche good order that it coulde neuer fall afterwardes into decaye. Shortly after when these messengers of trust brought tydings what they had founde, *Anastasius* was wonderfull glad, and seemed to tickle at the heart for ioy, he reioyced in deede because now he had brought about that which troubled him so muche. What (sayth he vnto them) haue ye founde any recordes? where found ye them? be they to any purpose? doe ye thinke there are anye where any more left behinde? they aunswered that their trauell had bene greate, that they rode about daye and night, that they had searched both towne and countrey, and swore by the life of the Emperour, that there was not left in al the empire of Rome, not as much as a patch of any scrole that was not brought vnto him. then the Emperour commaunded a pile to be made, all the papers, registers, recordes, bills, and baudy notes to be set thereon, and burned to ashes. when the fire had done his part, he gaue commaundement they shoulde throwe water vpon the ashes, either quite to drowne them, or to driue the away with the streame, purposing fully by this means for euer to tread vnderfoot the scroles of the baudy tribute, that neither sparcle, neither ashes, neither letter, neither any memoriall shoulde remaine after the firing of the records. But while we commend *Anastasius* so highly for banishinge this shamefull tribute, lest we seeme ignorant what diuers men of old being wedded to their owne affections haue reported of him, we thought good here to lay downe their sayinges, and conuince them with their owne words.

Cap. xl.

What Zosimus wrote of Chrysargyrum the shamefull tribute, and of Constantinus the Emperour.

The sclaunderous reports that Zosimus an Ethnicke made of Constantinus magnus.

Zosimus one of them that was bewitched wyth the impious rites and abhominable seruice of Paganes, beinge incensed against *Constantinus*, because he was the first Emperour whiche forsooke the detestable Idolatrye of the Gentiles, and embraced Christian religion: reporteth howe that the tribute *Chrysargyrum* was firste deuised by him, and decreed it should be payde euerye fourth yeare. With infinite other sclaunders, he goeth about to defame the god-

ly and noble Emperour *Conſtantine*. For (ſayth he) he deuiſed miſchiefes againſt all ſorts of men, of what degree or callinge ſo euer they were: that he ſlewe his ſonne *Criſpus* verye lamentablye: that he diſpatched his wyfe *Fauſta*, by ſhuttinge her vp in a boylinge bathe: that when he woulde haue had his prieſts to purge him by ſacrifice of theſe horrible murthers, and coulde not haue his purpoſe, (for they had aunſwered plainelye, it laye not in their power to cleanſe him) he lighted by chaunce vpon an Ægyptian whiche came out of Iberia, and perſwaded him that the Chriſtian fayth was of force to wipe away euerye ſinne, were it neuer ſo haynous, and that he embraced willingly all what ſo euer the Ægyptian tolde him. Laſte of all, that he forſakinge his cuntrey religion cleaued vnto impietye as this lewde barlet reporteth, but that all theſe reports be no other then lyes and ſclaunders, I will immediately declare, and ſo muche in the meane whyle of *Chryſargyrum*.

Cap. xli.

An inuective againſt Zoſimus the Ethnick for reuiling of Conſtantine, and raylinge at the Chriſtians.

THou ſaiſt (O wicked ſpirit and fiende of hell) that *Conſtantine* purpoſinge to buylde a citie comparable to Rome, layde the fundation of an ample and worthye citie, firſte in the cuntrey of Troie, and the pallace of *Priamus*: after the ſtones were layde, and the wall beinge erected on high, to haue eſpyed that Byzantium was a goodlier ſoyle for his purpoſe, to haue enuironed it with a wall, to haue enlarged the olde and auncient citie, to haue adorned it with goodly and gorgeous buylding, that it ſeemed not much inferior to Rome, which grew by a litle and a litle the ſpace and continuance of many yeares to that perfection ſhe is of. Thou ſaiſt moreouer that he gaue to the citizens of Byzantium a meaſure of graine: that ſuch as departed this world at Byzantium left him great ſummes of golde for to build and erect his pallaces. Againe thou reporteſt (I will vſe thine owne wordes) that the Emperiall ſcepter befell vnto *Conſtantius* after the death of *Conſtantine* his father, and the deceaſſe of his bretherne: that *Conſtantius* (at what time *Magnentius* and *Bretannio* rebelled) endeuored to perſwade *Bretannio* to ſhake of armour: that whē both armies ioyned together, he made an oration, and put them in remembrance of the liberality & bountifulnes of his father towards them, vnder whoſe banner they had foyled many an hoſt, and receaued of him large rewards, that the ſoldiers immediatly after ẏ hearing of his oration tooke away the princely robe from *Bretannio*, & led him like a priuate man vnto *Conſtantius*, who (for all thou reuileſt him with his father) did him no hurt at all. how it can be that ſo liberall, and ſo bountifull a prince coulde be ſo great a karle and pinche peny, as to raiſe of his ſubiects ſo wicked a tribute, I can not ſee. That he murthered neither *Fauſta* nor *Criſpus*, neither was inſtructed in ẏ miſteries of our Chriſtian religion by any Ægyptian at all, heare I beſeeche thee what *Euſebius* ſyrnamed *Pamphilus*, who liued the ſame time, both with *Conſtantine* and *Criſpus*, and had great familiaritye with them wrote of that matter. As for thy ſelfe, thou writeſt ſuche thinges thou neuer heardeſt of, and are farre from being true, for thou wroteſt long after, to witte, in the time of *Arcadius* and *Honorius*, or after their raigne. *Euſebius* in the eyght booke of his Eccleſiaſticall hiſtorie writeth in this ſort. Not longe after, *Conſtantius* the Emperour paſſinge all other throughout his life time in clemencie and goodneſſe towardes his ſubiects, ſingularly affected towardes Gods worde, ended according vnto the lawe of nature the common race of his mortall life, leauinge behind him his naturall ſonne *Conſtantinus* Emperour and *Cæſar* to ſupplye his rowme. A litle after. His ſonne *Conſtantinus* being proclaimed full Emperour and *Cæſar* by the army, and longe before by God him ſelfe, the vniuerſall king, became a follower of his fathers pietie in Chriſtian religion. And about the later ende of his ſtorie he writeth thus. *Conſtantinus* the mightie & puyſant Emperour beinge renowmed for euery rare vertue and godlineſſe, together with his ſonne *Criſpus* the moſt godly Emperour, like vnto his father in all thinges ſubdued the Eaſt parts of the worlde. No doubt *Euſebius* who liued after *Conſtantine* woulde not ſo highly haue commended *Criſpus*, had he bene ſlaine of his father. Againe *Theodoritus* writeth how *Cōſtantine* about his later ende was baptized at Nicomedia, & ẏ therfore he differred it vnto ẏ time becauſe he had a great deſire to be baptized in Iordan. But thou moſt wicked *Zoſimus* reporteſt, ẏ ſince chriſtian religion was publiſhed throughout ẏ world ẏ ſtate of ẏ Romain empire decaied & came to nought, ẏ which proceeds frō thee either of ignorance, that thou haſt not read ouer ẏ auncient writers, or of malice.

Euſeb. eccle. hiſt. lib. 8. cap. 14.

Euſeb. lib. 10. cap. 9.

For

For the contrarye is soone proued that the Empire of Rome encreased together with our fayth. Remember I beseech thee howe about the time of the incarnation of our Sauiour *Christ Iesus* many of the Macedonians were by the Romaynes subdued: *Albania, Iberia, Colchi* and the Arabians: moreouer the Frenchmen, the Germans, the Brittanns, in the hundred twenty & third Olympiade after *Caius Cæsar* had ouercome them with greate and grieuous battailles, and made the fiue hundred cities which they inhabited, tributaries (as historiographers doe wryte) vnto the Empire of Rome. This *Caius* was the first which after the Consulls gouerned the Empire alone, he made the way sure for the setting vp of the glorious Monarchie, and in steede of the populare and common regiment, brought into the worlde that kind of raigne. No doubt it came to passe through the prouidēce of God, because that the Monarchie of *Christ* was shortly after to take place. All Iudæa besides, and the bordering countreyes were annexed vnto the Empire of Rome, so that the first taxing where *Christ* also was to be taxed, then firste beganne, and Bethleem likewise layde before theyr eyes, howe that which of olde was prophecied of her, was then fulfilled. For thus had the prophet *Micheas* foretold of her. And thou Bethleem Iuda art not the leste amonge the Princes of Iuda, for out of thee there shall come vnto me the captaine that shall gouerne my people Israel. When *Christ* our God was borne into ỳ world, Ægypt was ioined vnto the Empire of Rome in the time of *Augustus Cæsar* (for thē it was that *Christ* appeared in the flesh) who ouercame *Antonius* & *Cleopatra* which afterwards dispatched thēselues. After their death *Cornelius Gallus* was by *Augustus Cæsar* made Lieutenant of Ægypt: & after ỳ Ptolomæes decayed he raigned ouer Ægypt. What countreys were wonne frō the Persiās by *Ventidius* & *Curbulon* the captaine of *Nero*, by *Seuerus*, *Traianus*, *Carus*, *Cassius* and *Odænathus* of *Palmyra*, by *Apollonius* and sundry others: howe ofte Seleucia & Ctesiphon were taken: howe oft Nisibis was nowe the Romaynes, anone the Persians, and after what sorte Armenia with other bordering nations became vnder the Empire of Rome, thou thy selfe haste penned it as well as others. And yet I had almoste forgotten what thou wyrest to haue bene done by *Constantine* (who by meanes of our religion gouerned the Romayne dominions with valiant minde and noble prowesse) also what befell vnto *Iulianus*, nusled vp in thy wicked mysteries, what wounds and skarres he left in the common weale. As for the prophecies which concerne the ende of the worlde, or whether it had a beginninge and whether it shal haue an ending it is an higher matter thē can sinke into thy braine. Therfore let vs see if thou wilt, howe the Emperours which were Ethnickes and panyms mayntayners of Idolatry & Paganisme, and howe of the contrary suche as cleaued vnto the Christian faith ended theyr raygne. was not *Cains Iulius Cæsar* the first Emperour slayne by conspiracy? did not certen souldiers with naked swordes dispatch *Caius* ỳ nephewe of *Tiberius*? was not *Nero* murthered by one of his familier & deare friends? had not *Galba* the like end, *Otho* & *Vitellius* who all three raygned only sixteen moneths? what shall I speake of *Titus* whome *Domitianus* poisoned, for all he was his owne brother? what saist thou of *Commodus* did not *Narcissus* dispatch him out of the waye? what shall I speake of *Pertinax*, and what of *Iulian* enioyed not both they one kinde of death? what did not *Antonius* the sonne of *Seuerus* murther his brother *Geta*, and did not *Martialis* requite him with the like? what shall I say of *Macrinus* did not the souldiers handle him like a captiue about Byzantium and cruelly put him to death? was not *Aurelius Antoninus* of Emessa murthered together w̄ his mother? was not *Alexander* immediatly after hī together w̄ his mother likwise put to death? what shall I say of *Maximinus* whome his owne army dispatched? Or of *Gordianus* who through the treason of *Philip* was in like sorte by his owne souldiers put to death? tell me I pray thee thy selfe O *Zosimus*, what happened vnto *Philip* and after him vnto *Decius*, were they not slaine by the enemy? take *Gallus* and *Volusianus* with them were they not murthered by their owne armies? what of *Æmilianus* had not he ỳ like miserable end? what *Valerianus* was not he taken by ỳ Persians in battaill & led about of them in triumphe? what when *Galienus* was slaine through treason and *Carinus* beheaded, came not *Diocletian* to be Emperour, whome *Diocletian* cutte of leste they shoulde raygne with him. After these *Herculius Maximianus*, his sonne *Maxentius* & *Licinnius* dyed with contumely and shame inough. But since the time the moste noble Emperour *Constantine* beganne to raygne, since he consecrated vnto God the city he had builte and called it after his owne name, looke about I pray thee and speake indifferently, was there any one Emperour in that citye (*Iulian* a man of thine owne religion and thy Emperour onely excepted) that was murthered either by his owne subiect, or by the enemy: or any one tyrant that banquished the Emperour, *Basiliscus* excepted, yet for all that, he thrust *Zeno* beside the Emperiall scepter, he was ouercome of him a-

The Empire of Rome encreased with the fayth.
Macedonias.
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen.
Germans.
Brittanns.
Iudæa.
Luk. 2.
Mich. 5.
Math. 2.
Ægypt.
Many countreys of Persia.
Seleucia.
Ctesiphon.
Nisibis.
Armenia.
C. Iulius Cæsar.
Caius Caligula.
Nero.
Galba.
Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Iulianus.
Antonius.
Macrinus.
Aurelius Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Volusianus.
Æmilianus.
Valerianus.
Galienus.
Carinus.
Maximianus.
Maxentius.
Licinnius.
Iulian.

gaine and loſt his head? As for *Valens* that perſecuted the Chriſtians, I wil yeld, take him to thee, thou ſpeakeſt of none other. Let no man take this our diſcourſe for impertinent ſtuffe or vayne digreſſiō it is both profitable for the reader and agreeable with our purpoſe, becauſe the heathenith hiſtoriographers of ſpite and malice, haue endeuored to corrupt the true hiſtories. And nowe let vs returne vnto the reſt of *Anaſtaſius* raygne.

Cap. xlii.

Of Chryſotelia a kind of tribute deuiſed by Anaſtaſius.

EVen as the acts mentioned before were nobly done of *Anaſtaſius* and agreeable with the maieſty of an Emperour: ſo there enſued immediatly after, other doinges of his which darkned the commendation and renowne of the former. For he deuiſed the tribute called Chryſotelia. He made marchandiſe of the ſouldiers ſtipend and wages not without greate damage vnto the cōmon weale. He tooke away from the courts and places of iudgement their tribute and reuenewes & appoynted throughout euery city ſuche as they call Proctors or Attorneys through the procurment as they ſay of *Marinus Syrus* the chiefe Magiſtrate called Preſidente of the haule. Thereof it came to paſſe that the greater part of the tribute and reuenewes was loſt, the worſhip and honor of cities decayed. For vnto that time ẏ names of the Senatours or Aldermen were matriculated, and euery city counted of the benchers as of a Senate.

Cap. xliii.

The rebellion and tyranny of Vitalianus.

VItalianus a Thracian rebelled againſt *Anaſtaſius*, ouerranne Thracia, Mydia, as farre as Odyſſus and Anchialus, marched towardes Conſtantinople with a greate multitude of people, which had no certaine dwelling, but roged about and lay in the fieldes: the Emperour ſent *Hypatius* to geue him battail. But *Hypatius* being betrayed of his owne ſouldiers, taken aliue, and ranſomed with a greate ſumme of money: *Cyrillus* made expedition againſt him, fought a daūgerous and a doubtfull fielde, ſo that many beganne to flee. Agayne when *Cyrillus* by purſuing after the enemy & calling againe his owne ſouldiers ſeemed to haue the vpper hand, *Vitalianus* turned him vnto *Cyrill* and as the ſouldiers recoyled of ſpite, he tooke him in Odyſſus. Laſt of all he inuaded the whole cuntrey vnto Sycæ, deſtroying with ſword and conſuming with fire all that lay in his way, purpoſing fully to take Conſtantinople and to be crowned Emperour. As he pitched his campe in Sycæ, *Marinus Syrus* (mentioned before) went from the Emperour with a great nauy to geue him battaill. Wherefore whē theyr armies came nigh together the ones front was towards Sycæ, the others towards Conſtantinople. Firſt & that for a while they ſturre not, next they ſkirmiſh and floriſh vpon the water no otherwiſe then daliaunce. In the ende they cloſe theyr nauies & fought a ſore battaill about Bytharia where *Vitalianus* hauing loſt the greater parte of his power was altogether diſcouraged, and tooke his flight. Away went his ſouldiers with all ſpeede ſo that the day after there coulde not one of the ſouldiers be ſeene either paſſing ouer the ſeaes, or wandering about the city. The reporte goeth that *Vitalianus* abode a while in Anchialus and there liued quietly. Furthermore an other ſorte of Barbarians, who likewiſe liued abroade cut ouer the ſeae and inuaded Pylas a city in Cappadocia. About the ſame time *Rhodos* on a certaine night now the third time was ſhaken with a wonderfull great earthquake and in manner all ouerthrowen.

Cap. xliiii.

VVhen Anaſtaſius would haue had this clauſe: who was crucified for our ſakes, added to the hymne called Triſagium, the people were on an vprore, ſo that he ſent vnto them he would be no longer theyr Emperour, the people with that were appeaſed. Not long after Anaſtaſius died.

ABout that time there was among the citizens of Conſtantinople a ſore tumult and ſeditiō, becauſe the Emperour had added vnto theyr Triſagium, who was crucified for our ſakes, as if the interlacinge of that clauſe had bene an ouerthrowe vnto Chriſtian religion. The cap-

captayne and ringeleader of this hurlyburly was *Macedonius* with the Priests of his diocesse, as *Seuerus* wryting vnto *Sotericus* doth remember. This *Seuerus* was not then made priest, but liued in the Emperours pallace being not expulsed his monastery with the reste as I sayde before. I take that *Macedonius* was banished not onely for the crimes he was falsely charged withall, but also for this present sedition. And when the people were furiously disposed because of the former clause, not onely the nobility were in great daūger of theyr liues, but also many goodly buyldings were set on fire. The people in theyr rage founde a certaine Monke a rude and simple fellowe in the house of *Marinus Syrus*, firste they strike his heade of his shoulders, sayinge that through his procurement the aforesayde clause was interlaced, afterwardes they tyed him to a longe poll and lifted him on high, with great shoutinge in derision of him: here is he that conspired againste the Trinitye. The flame of sedition did so flash about, and theyr behauiour was so outragious that the Emperour for sorowe wist not what to doe, he threwe aside the Emperiall scepter, came vnto the theatre, sente the bedells about to proclaime that with good will he woulde be Emperour no longer: that many in no wise were to be preferred to that rowme for ẏ place allowed but of one which was to succeede him in the Empire. The people hearing of this chaunged theyr minds vpō a suddayne, requested *Anastasius* to take the crowne and in so doing they woulde be quiete. *Anastasius* shortely after this sturre departed this life when he had bene Emperour of Rome twentye seuen yeares three moneths and so many dayes. Anno Do. 519.

The ende of the thirde booke of Euagrius Scholasticus.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. 1.

Of Iustinus the first Emperour of that name.

When *Anastasius* had chaunged the worse for the better life (as I sayd before) *Iustinus* a Thracian, the nynth day of the moneth Panemus called of the Romaines *Iulie* the fiue hundredth threescore and sixte yeare after that the city of Antioch was so called tooke the gouernemēt of the Empire, and was proclaimed Emperour by the prætoriā souldiers, whose captaine he had bene, what time he was maister of the hauliers He came vnlooked for vnto this Emperiall dignity, for there liued thē many worthy personages of *Anastasius* alliance flowing in all welth and felicity and of that great power which accustometh to aduance and preferre men to that great honor and royalty. Iustinus was proclaimed Emperour Anno Dom. 519.

Cap. 11.

Of Amantius the Eunuch and Theocritus, and howe Iustinus put them to death.

About that time *Amantius* a man of greate power and chiefe of the Emperours chamber seing that no eunuch could be Emperour wished that *Theocritus* his sworne brother might attayne vnto ẏ Emperiall robe. Wherfore he called *Iustinus*, deliuered him a great summe of money bad him distribute it amonge such as he thought coulde doe most in preferringe *Theocritus* to the crowne. But *Iustinus* either by bribing the people in his owne behalfe, or by winning In raigne and loue fewe fellows are faithfull.

with money the watch and good will of the garde (both is reported) got to be Emperour him ſelf. And immediatly after, he executed *Amantius*, *Theocritus*, with many others.

Cap. iii.

Howe Iuſtinus through wiles bereaued Vitalianus of his life.

When *Vitalianus* who ſometime attempted to vanquiſhe *Anaſtaſius* the Emeperour led his life in Thracia, *Iuſtinus* ſent for him to Conſtantinople. For he feared not only his power, but the variable aduentures of battaill, the fame of his perſon which was riſe in euery mans mouth, and his aſpiringe minde vnto the Empire. And when he foreſawe by coniectures, nay perceaued without all doubt that he coulde by no meanes ouercome him vnleſſe it wer vnder cloke of fayned friendſhip: he put on a diſſembling viſage which eaſily may not be eſpied & made him one of the captaynes called Preſent. And to the ende *Vitalianus* mighte buylde the more boldlye vpon him and be ſnared the ſooner, he aduaunced him to be Conſull. When he was made Conſull and had his conuerſation in the pallace, he was by conſpiracy ſlayne in a certaine gate behind the Emperours haule and ſuffered this puniſhment for the haynous offences he had vnaduiſedly practiſed againſt the Empire of Rome. But theſe things were done a good while after.

Diſſimulatiō

Blood wil be recompēced with bloode.

Cap. iiii.

After the depriuation of Seuerus Biſhop of Antioch, Paulus ſucceeded, and after him Euphraſius.

Seuerus Biſhop of Antioch becauſe he ceaſed not daily to accurſe the councell of Chalcedon ſpecially in his ſtalling letters (ſo called of the ſetling of biſhops in their epiſcopal ſeaes) and in other Epiſtles wrytten in the defence of theſe, although they were ſent vnto all Patriarchs yet onely *Iohn* Biſhop of Alexandria the ſeconde of that name, *Dioſcorus* and *Timothee*, accepted of them (the letters are to be ſeene in theſe our dayes) and becauſe that herevpon there roſe greate ſchiſme and contention in the Church, ſo that the people were deuided into ſundry factions: therefore *Seuerus* was ſeuerely puniſhed. For *Iuſtinus* in the firſt yeare of his raygne commaunded (as ſome doe wryte) that his tongue ſhould be pulled out of his mouth and that *Irenæus* a magiſtrate of Antioch ſittinge then vpon ſome matter in commiſſion in the Eaſt, ſhould ſee the execution done. *Seuerus* him ſelfe doth witneſſe in the letters he wrote vnto the citizens of Antioch, declaring the manner of his flight, that *Irenæus* was authoriſed to worke the feate, where paſſing the boundes of modeſty he reuileth *Irenæus*, ſaying that he layd all the wayt that could be to the end he might not eſcape his handes. There are which report that *Vitalianus* beinge then in greate fauor and credit with *Iuſtinus*, requeſted of the Emperour that he would geue him *Seuerus* tongue, becauſe that *Seuerus* had reuiled him out of meaſure in his ſermons. He forſooke his Biſhoprick and fled away in the moneth Gorpieus called of the Romaynes September the fiue hundred threeſcore & ſeuenth yeare after the city was called Antioch. After him ſucceeded *Paulus*, who was charged publiquely to preach the councel of Chalcedon. This *Paulus* voluntarily left Antioch, his laſt houre came, then followed he on the way where all fleſhe muſt goe, his Biſhoprick *Euphraſius* one that came from Ieruſalem tooke and gouerned.

Seuerus b. of Antioch for reuilinge the councell of Chalcedō and railinge againſt magiſtrats, had his tongue pulled out of his mouth.

Cap. v.

Of the fire and earthquake at Antioch, and howe Euphraſius loſt his life in that lamentable calamitie.

About the ſame time in the raygne of *Iuſtinus* there happened in Antioch ſo greate and ſo grieuous a fire and burning, as preambles and forewarninges of the dreadfull earthquaks with other lamentable calamities that were to followe after, and to light vpō that city. For immediatly, the ſeuenth yeare of *Iuſtinus*, in the moneth Artimeſius called of the Romaynes, May the nyne and twentieth day beinge friday in the after none there was ſuch a chiuering, ratling and ſhaking of the fundations which in maner ouerthrewe the wholl city, after theſe came fire againe, ioyning as it were in league with the former calamities and readye to make a hande of all. For whatſoeuer the earthquake had not deſtroyed, that did the fire take hold of, flaſhed about very horriblye

Anno Dom. 526.

ribly to be seene & burned ẏ wholl to ashes. What partes of the city came by this meanes to vtter ruyne: how many men perished (as it is very likely) with fire & falling of houses: what lamentable misfortunes so straunge that they can not sufficiētly with any stile be expressed, happened in those dismall dayes, *Iohn Rhetor* hath very lamentably bewayled them, so that the reader by perusing of his history can not chuse but be moued to shed teares, and with the rehearsall of them he ended his story. Laste of all *Euphrasius* whose departure was a second destruction vnto the citie, was crushed to death with ruinous building, lest any one migh remayne for to ouersee the city.

Where Iohn Rhetor ended his history.

Euphrasius b. of Antioch died in the earthquake.

Cap. vi.

Of Euphræmius who succeeded Euphrasius in the seae of Antioch.

The carefull and louinge prouidence of God towardes mankind, which accustometh before the plague lighteth to prouide remedy, & to slike the sword of his wrath w̄ clemency, & when things growe vnto a desperate point to set wide open the fountaynes of his mercye, raised vp *Euphræmius* Liuetenant of the East cuntreys, to be carefull of the city that she might want no necessaries, whome the people of Antioch reuerenced highly therefore, and chose to their Bishop. Wherefore in recompence and rewarde of so great a care ouer the city he was presented with the Apostolicke seae. Againe two yeares and six monethes after, that city was shaken with an earthquake, at what time in steede of Antioch she was called Theopolis and enritched by the Emperours bountifullnes with diuers great benefits.

Euphræmius

Antioch by chaunge of the name was called Theopolis.

Cap. vii.

Of Zozimas and Iohn Chuzubites who were famous about that time for theyr life and miracles.

Seing we haue remembred the aforesayde calamities nowe we thinke beste to annexe thereunto certaine other things worthy of memory, credibly reported vnto vs by such as sawe thē with theyr eyes. One *Zosimas* a Phœnician borne in Sinda a village vpon the seae coaste of Phœnicia not twenty furlōgs of Tyrus, leading a monastical life, had ẏ grace of God so abundantly bestowed vpō him partly by abstinence from meates & partly by receauing of them, w̄ other vertuous and godly liuing, that he not only foresawe things to come but was voyd of all perturbation. When by chaunce he was in companye at Cæsarea in Palæstina with a noble Senatour and wise man by name *Arcesilaus*, one that was of greate honor and renowne, euen in that very momente when Antioch fell, vpon a suddayne he beganne to mourne & to lamente, to fet sobs and sighes frō the hart roote: he shed teares so infinitly that the earth was moystened therewith: next he called for a sensar and filled the quire where they sate with the sauor of the insence: he fell grouelinge vpon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. *Arcesilaus* seing him in this takinge sayd vnto him, what is the matter ẏ makes you so much out of quiet? Oh (sayth he) the ratling sound of Antioch falling to ruyne hath nowe persed mine eares. *Arcesilaus* w̄ as many as were present hearinge this were amazed, wrote the houre he spake it and founde it to be true as *Zosimas* told them. There are many other straunge thinges wroughte by him, but the greater parte of them I will passe ouer with silence (for they can hardly be numbred) and some I will lay downe for the knowledge of ẏ posterity. At ẏ very same time whē *Zosimas* florished, there liued one with *Zosimas* of equall vertue & renowne by name *Iohn* of Chuzica laura, (a place in the further vale vpon the northside of the high way which goeth straight from Ierusalem to Iericho) one that led a monastical life seuered from all worldly affaires and gouerned the Byshopricke of the aforesayd Cæsarea. This *Iohn Chuzubites* hearinge that the wife of *Arcesilaus* (spoken of before) had one of her eyes strucke out with a weauers shittell wherewith he throweth yarne into the web, came immediatly vnto her for to see ẏ wound. when he espied ẏ the apple of ẏ eye was fallē & quite remoued out of his seate, he called to one of the Phisicions then present for a sponge, bad him put in the fallen eye agayne as well as he could and to tye the sponge that was layd thereto. *Arcesilaus* was not thē at home, for he was with *Zosimas* in his monastery standing in Sinda at the furthest fiue hundred furlongs from Cæsarea. There went message in all the hast to *Arcesilaus* to certifie him thereof, as the messenger came *Arcesilaus* sate with *Zosimas*, aud spente the time in communication. Hearing of the circumstance he beganne to lament, to pull the heare of his heade and

throw it into the aer. As *Zoſimas* demaunded of him the cauſe of his heauynes, *Arceſilaus* with many a ſobb and ſheding of many teares told him the wholl. Immediatly *Zoſimas* left him, gott alone with ſpeede into his chamber, where (as it is lawefull for ſuche kinde of men) he called vnto God very familiarly. In a litle while after, he came forth vnto *Arceſilaus*, pleaſauntly diſpoſed with a modeſt kind of laughter ſaying: get thee home merely, go on thy way, the gift is geuen vnto *Chuzubites*, thy wife is healed, ſhe hathe both her eyes wholl, that misfortune coulde not ſticke by her. ſeing it ſo pleaſed *Chuzubites*. Both which miracles were wroughte at one time by theſe two iuſt men. Moreouer as *Zoſimas* on a certaine time tooke his iourney towardes Cæſarea driuing before him an aſſe w̄ a fardell of neceſſaries vpō his backe, there met him a lion, which tooke frō *Zoſimas* his aſſe & went his way. *Zoſimas* purſued after the lion through ẏ middeſt of ẏ thicket, ſo long vntil the lion had eaten his fill of the aſſes carkaſſe and beholdinge him with a cheerefull and ſmilinge countenance he ſayde: O friend thou haſt nowe hindered my iourney for altogether, I am heauy & olde, not able to beare the burthen layd vpon the aſſes backe. Wherefore come thy ways contrary to thine owne nature, for of neceſſity thou muſte beare me this burthen, if thou wilt haue *Zoſimas* to go hence: yet afterwardes thou ſhalt returne againe vnto thine olde fierce & ſauadge nature. The the lion laing aſide his rage and fury beganne to faune and very gently to come vnto *Zoſimas* profering him his ſeruice. *Zoſimas* layde the aſſes burthen vpon the lions backe and led him vnto the gates of Cæſarea, to the ende he might declare the power and might of God; and that all thinges were for the vſe and ſeruice of man, ſo long as we behaued our ſelues after his will and abuſed not the grace and gift he hath beſtowed vpon vs. But leſt I ſeeme ouer tedious in rehearſinge of theſe thinges, I will returne where I lefte.

Cap. viii.

Of the calamities which befell in many places throughout the world.

Dyrrachium Corinth. Anazarbus. Edeſſa.

While as yet *Iuſtinus* held ẏ Emperial ſcepter the town now called Dyrrachiū but of old Epidamnus was ſore ſhaken with an earthquake. So was Corinth in Greece, Anazarbus an heade city in Cilicia the leſſe which endured that calamity nowe the fourth time, but *Iuſtinus* repayred them not without great ſummes of money. About the ſame time Edeſſa that noble & bleſſed citie of the Oſroenians was ouerflowen with the ſtreames of the riuer Scirtus which ſlided by, in ſo muche that many houſes were caried away with the violence thereof and infinite multitudes of men were drowned with the water. From that time forth Edeſſa and Anazarbus had newe names geuen them by *Iuſtinus*, for either of them was called Iuſtinopolis.

Cap. ix.

Howe Iuſtinus made Iuſtinianus his fellowe Emperour.

Iuſtinus died An. Do. 528.

When *Iuſtinus* had raigned eight yeares, nine moneths and three dayes he called *Iuſtinianus* his ſiſters ſonne to be his fellowe Emperour, and proclaimed him the firſte day of the moneth Panthicus after the Romaynes, Aprill, in the fiue hundred ſeauenty and fift yeare after Antioch was ſo called. This beinge finiſhed *Iuſtinus* died, and left the Empire the firſt day of *Loius* after the Romaynes, Auguſt, when he had raigned together with *Iuſtinianus* four moneths.

Iuſtinianus ſucceeded Iuſtinus in the Empire.

Iuſtinianus nowe being Emperour alone, and the councell of Chalcedon preached euery where throughout all the moſt holy Churches (as I ſayd before) by the commaundement of *Iuſtinus*: the eccleſiaſticall affayres in ſundry places, ſpecially at Conſtantinople and Alexandria enioyed not quietnes. For *Anthimus* was Biſhop of Conſtantinople and *Theodoſius* of Alexandria who both maintained that in Chriſt there was one nature.

Cap. x.

Howe Iuſtinianus embraced ſuch as approued the councell of Chalcedon and Theodora his wife of the contrary deteſted them.

Theodora the wife of Iuſtinianus an hereticke.

Euen as *Iuſtinianus* was a great fauorer of the Chalcedon councell and the decrees thereof: ſo his wife *Theodora* held with ſuch as affirmed that in Chriſt there was one nature. Whether they were throughly of this opinion (for when the faith is called into controuerſie, We

see that the father is agaynste the sonne, and the sonne againste the father, the wife agaynste her husbande, and the husbande agaynste his wife) or of sette purpose had conenaunted amonge them selues, that he shoulde defende suche as sayde there were two natures in Christ our God after the vnitinge of the diuinity and humanity: and that she shoulde holde with the maintayners of one nature, sure I am of this that the one woulde not yelde vnto the other. For he was very earnest in defence of the Chalcedon councell: and she of the other side was verye carefull for the patrons of one nature, in so much that she louinglye and friendly entertayned her owne faction, specially her owne countrey men: if they were straungers she sent them presentes and giftes, nay she perswaded *Iustinianus* to call home *Seuerus* from exile.

Cap. xi.

Seuerus the hereticke corrupted Anthimus Byshoppe of Constantinople and Theodosius Byshop of Alexandria, but the Emperour deposed them and placed other in theyr rowmes.

There are extant Epistles which *Seuerus* wrote vnto *Iustinianus* the Emperour and *Theodora* his wife, where we may learne howe that at the firste when he fled from the Byshopricke of Antioch, he went not straight to Constantinople, but in a good while after: that beinge at Constantinople he conferred with *Anthimus*, found him of his owne opinion and perswaded him to leaue his Byshopricke. He wrote of the same matter vnto *Theodosius* Byshop of Alexandria where he glorieth that (as I sayd before) he had perswaded *Anthimus* to make more accompt of that opinion then of worldly honor and Bishoplicke dignity. There are moreouer to be seene touching that matter, the Epistles of *Anthimus* vnto *Theodosius*, and of *Theodosius* againe vnto *Seuerus* and *Anthimus*, all which I purposely doe omitte lest I seeme to stuffe this present volume with toe many such allegations, leauinge them for suche as are desirous to sifte them out them selues. Bothe these Byshops when they had withstoode the Emperours edictes, and reiected the canons of the Chalcedon councell were deposed of theyr Byshoprickes: in the seae of Alexandria, *Zoilus* did succeede, and *Epiphanius* in the Byshopricke of Constantinople, to the end from thence forth the councell of Chalcedon mighte openly be preached in all Churches, and that none durst be so bold as to accurse it, and if any were found of the contrary opinion they were by all meanes possible to be perswaded. For *Iustinianus* published an edicte where he accursed bothe *Seuerus* and as many as helde with him, and enioyned greate penalties, for such as maintayned theyr opinion, to this ende that from that tyme forthe there mighte no dissention take roote in any of all the Churches throughout the worlde, but that the Patriarchs of euery prouince mighte hold together, and the Byshops of euery city obey theyr Archebyshops, and that the foure councells, the firste helde at Nice, the councell of Constantinople, the firste helde at Ephesus and the councell of Chalcedon shoulde be preached in the Churches. There was a fifte councell summoned by the commaundemente of *Iustinian*, whereof what shall seeme conuenient I will declare when occasion shall serue. In the meane space we haue seuerally to discourse of the worthy actes done about those tymes.

Cap. xii.

Of Cabades kinge of Persia and his sonne Chosroes out of Procopius history.

Procopius Rhetor who penned the life of *Belissarius*, wryteth that *Cabades* king of Persia purposed to bequeath the kingdome vnto *Chosroes* his yongest sonne, and that he tooke councell howe he mighte procure the Emperour of Rome to adopte him, hoping by that meanes to assure him of the regall Scepter. But when he coulde by no meanes bring his purpose about, *Proclus* one that was alwayes conuersante with *Iustinian*, and by office his Quæstor, was the cause that there rose greater enmytye betwene the Romaynes and Persians then euer was before. Furthermore the sayde *Procopius* discourseth at large of the Romayne and Persian affayres, of the bloodye battailes that were betwene them, when *Belissarius* was captayne of the Easterne power. And firste he reporteth howe the Romaynes had the victorye at Daras and Nisibis, what tyme *Belissarius* and *Hermogenes* were chiefe ouer the Romayne Armyes. Vnto these he annexeth the state of Armenia and the mischiefe whiche

Alamundarus captaine of the Barbarians called *Sceneta*, wrought in the borders of the Romane Empire, how he tooke *Timoſtratus* the brother of *Ruffinus* alive together with his ſoldiours, and afterwardes tooke for them a great raunſome, and let them goe.

Cap. xiii.

Of Alamundarus and Azerethus, and the ſedition at Conſtantinople, where the people had this watchword Nica, that is, ouercome.

The aforeſaid author handleth very learnedly, how *Alamundarus* (ſpoken of before) and *Azerethus* inuaded the marches of the Romaine dominions: how as they returned into their countrey, *Beliſſarius* was compelled of his armie to ioyne with them a litle before Eaſter day, beſide Euphrates: how the Romaine power, for not following *Beliſſarius* counſell, was vtterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the Perſians, ſo that he moueth the reader very much. Immediatly he entreateth of the popular ſedition raiſed at Conſtantinople, called Nica, by interpretation ouercome. For that was the watchword which they had choſen to diſcerne and know their friend from their foe. In which inſurrection *Hypatius* and *Pompeius* were of the people conſtrained to rebell, yet after the rebelles were ouercome, *Iuſtinian* commaunded they two ſhould be beheaded and throwne into the ſea. *Procopius* writeth, that in that ſkirmiſh there were ſlaine thirtie thouſand perſons.

Cap. xiiii.

Of Honorichus king of the Vandals, and the Chriſtians, whoſe tongues he cauſed to be pulled out.

Honorichus king of the Vandals, vvas an Arian.

Again, the ſaid author cõmitting to letters the hiſtorie of the Vandals, reporteth ſuch ſtories as are worthy of memorie, and the printing in Marble, the which I am now about to declare. *Honorichus* the ſucceſſor of *Genzerichus* in the kingdom, being an *Arian* hereticke, raiſed great perſecution againſt the Chriſtians which inhabited Libya. For ſuch as maintained the ſound and ſincere faith he compelled to embrace the *Arian* hereſie, and ſuch as would not yeelde, he burned to aſhes, and executed with ſundrie kindes of lamentable death, pulling out from ſome their tongues: Of which number, after their flight to *Conſtãtinople*, *Procopius* ſayth, he ſawe certen of them with his owne eyes, and that they ſpake as if they had had no ſuch miſchaunce, and for all their tongues were pluckt vp by the rotes, yet talked they very plaine and diſtinctly, which was very ſtraunge and in maner incredible. Of theſe kinde of people there is mention made in the Edict of *Iuſtinus*, two of them (ſayth *Procopius*), loſt their ſpeach, for immediatly after they went about to talke to women, their voyce was taken from them, and the Martyrs gift remained no longer with them.

It may ſeme ſtraũge how men coulde ſpeake vvithout tounges.

Cap. xv.

Of Cabaon, captaine of the Mauruſians.

Another myracle (beſides the aforeſayd) worthy the admiration, is remembred of him to haue bene wrought by the power of our Sauiour among men, who though they were ſuch men as were not of one opinion with vs, yet led they a godly life. He ſayeth that *Cabaon* was gouernour of the Mauruſians, inhabiting about Tripolis. This *Cabaon*, (I wil vſe the proper wordes of *Procopius*, who orderly diſcourſed hereof) as ſoone as he perceaued that the Vandals tooke armour againſt him, did as followeth. Firſt, he commaunded all the ſubiectes within his dominions, to refraine from all vnrighteouſnes, to abſtaine from ſuch meates which prouoked to ſenſualitie, and ſpecially to forgoe the companie of women. Next, he made two trenches, pitching in the one his owne tent and pauillion, with all his men: In the other he ſhutte vppe the women, threatning that who ſo euer repaired vnto the womens trench, ſhould die the death. Afterwardes he ſent to Carthage a ſkoutwatch, commaunding that as ſoone as the Vandals made expedition, and prophaned any Chriſtian temple worthy of honour and reuerence, they ſhould marke well what was done, and them ſelues after the Vandals departure, purge and rid away the filth with reuerence of thoſe temples: the report is moreouer, he ſhould ſay that he knew not the God of the Chriſtians, yet that it was very like, if he was ſo mightie as Fame went of him, he would be reuenged

reuenged on them that contumeliously dealt with him, and that he woulde ayde and assiste his seruauntes and such as honored his blessed name. The skoutwatch comming to Carthage labored to knowe throughely the Vandals expedition. And when the Vandals marched towardes Tripolis the espies came dragginge after in beggers weede and base attyre. The Vandals euen the firste daye spoyled the Temples of the Christians: filled them with horses and other beastes: leste no beastlinesse or contumelye vnpractised: tooke theyr fill of sensualitye and intemperancie: laide the priests in hold, scurged theyr sides, rent theyr backes with the lashe of the whip, made many of them to serue them, and become theyr drudges. After theyr remouinge, *Cabaons* skoutwatch did as they were commaunded. For they fell a purginge of the temples, they caried out the dunge, they lighted all the tapers, they honored the Priests, they behaued themselues honestly, last of all they gaue money vnto the poore which sate about those temples. This beinge done they trudged after the Vandals in all that voyage, as the Vandals continewed in theyr haynous actes, no lesse did they in theyr humanitye and Godlie deedes. Comminge nighe to Tripolis, the espies preuented them, with all speede they tell *Cabaon* what bothe the Vandals and them selues had done as toutchinge the Christians temples, and that the enemye was at hande. *Cabaon* hearinge this made readye for battaill, in the whiche many of the Vandals were slayne, many taken by the enemy, & very fewe returned backe to bringe tidings of the battaill. Thus did the Maurusians plague *Thrasymundus*, who after he had raigned ouer the Vandals seuen and twentye yeares departed this life.

The crueltie of the Vandals.

The humanity of infidels.

Thrasymundus kinge of the Vandals.

Cap. xvi.

Howe Belissarius made expedition against the Vandals and ouerthrewe them.

The same wryter declareth that *Iustinianus* had compassion on the Christiãs that were thus lamentably afflicted, in those countreis and proclaimed warres against ỳ Vandals, yet chaũged his minde by the perswasion of *Iohn* Maister of the haule, after this againe that he was admonished by a vision to take that voyage in hande, that by reuenginge the iniuries whiche the Christians sustained, he shoulde vtterly foyle the Vandals. Beinge animated with this vision, the seuenth yeare of his raigne, he sente *Belissarius* vnto Carthage to geue the Vandals battaill. The Admiralls ship appointed for *Belissarius* was brought to shore ouer against the pallace, about the Calendes of Iuly: *Epiphanius* Bishop of Constantinople prayed as the manner was, baptised certaine of the souldiers, laste of all brought them to the Admiralls shippe. Moreouer the sayd author reporteth certaine thinges toutchinge *Cyprian* the Martyr whiche necessarily muste be enterlaced in this our historie, he wryteth thus: All the people of Carthage euery one doe honor the moste holye martyr *Cyprian*, and haue dedicated vnto him a worthye temple without the walls of the citye vpon the seae shore, and besides other godlye reuerence, they yearely kepe holy daye in remembrance of him, whiche they call Cypriana. The Mariners called the tempest which commonly rose about the tyme, when the Libyans tooke this to their holyday, Cyprians showers. The Vandals in the tyme of *Honorichus* tooke by force this Temple from the Christians, thruste out the Priestes very contumeliously and thenceforth gaue it vnto the Ariãs to enioy as theyr owne. VVhen the Libyans cõceaued no small sorowe & were in great heauines therefore, the reporte goeth that *Cyprian* appeared vnto them in their sleepe and sayde the Christians ought not to be sory at all or pensiue therefore: that after a fewe yeares he would be reuenged of them for that iniurie, whiche prophecie tooke place in the tyme of *Belissarius* for the same *Cyprian* and martyr foretold that after the nyntieth and fifteyeare when Carthage was taken and ransacked of the Vandals, it shoulde be conquered by *Belissarius* the Romayne captaine, the Vandals vtterly foyled, the Arian opinion rooted out of Libya and the Christians restored vnto theyr temples.

This battaill was foughte An. Do. 535.

A godly vse to baptise Ethincke souldiers and to pray before the taking in hande of armour.

Procopius Cæsariens. histor.

Cap. xvii.

Of the spoyle which Belissarius broughte out of Aphricke to Constantinople.

Belissarius the valiaunte captaine, after his retourne to Constantinople, and the victorye he gotte of the Vandals, ledde about the Citye the spoyle and captiues, and *Gelimeres* him selfe captayne of the Vandals: rode aboute Circus in Triumphe with greate pompe and

admiration. Of theſe ſpoyles there were very precious monuments to wit of *Genzerichus*, who had rifled (as I ſayd before) the palace of Rome, when as Eudoxia wife to *Valentinianus* Emperour of the Romaines inhabiting the Weſt dominions of the worlde, loſt her husband throughe the treaſon of *Maximinus*, was her ſelfe very contumelioufly defloured, ſente for *Genzerichus* and promiſed to deliuer the citye into his handes. Then came *Genzerichus*, ſet Rome on fire and broughte *Eudoxia* with her daughters into Vandalia. At the ſame time together with other monumentes he tooke away ſuch thinges as *Titus* the ſonne of *Veſpaſian* after the winning of Ieruſalem had caried to Rome, that is to ſay ſuch monumẽts as *Solomon* had cõſecrated vnto God, whome he honored greatly. All which *Iuſtinianus* ſent backe againe to Ieruſalẽ, for to ſet forth the ſeruice of chriſt our God, and therein verely (as it was very meete) he did God good ſeruice, ſeinge they were conſecrated to him before. *Procopius* remembreth that then alſo *Gelimeres* fell proſtrate vpon ỹ ground before *Iuſtinianus* the Emperour where he ſate, beholde all that was done and repeated in his mother tongue that diuine ſentence of *Solomon*. Vanity of vanities and all is but vanity. Eccleſ. 1.

Cap. xviii.

Of the Phœnicians who fledde from the face of Ioſue the ſonne of Naue. Of Theodorichus the Gotth and the thinges from his raygne at Rome vnto the time of Iuſtinianus, and howe Rome was againe recouered by the Romaynes.

Procopius wryteth of an other thinge worthye the memorye and of greate admiration, whiche was not wrytten before his time. He ſayth that the Mauruſians a Libyan nation were driuen out of Palæſtina and came to Libya: that theſe were the Gergeſits, Iebuſits with other natiõs, whome holy Scripture teſtifieth to haue bene ouercome by *Ioſue* the ſonne of *Naue*: that it may be iuſtified for trueth by the epigramme, he ſawe with his owne eyes engrauen in Phœnician letters, harde by a fonte where there ſtoode two pillours of white ſtone. The wordes were theſe: VVe are they whiche fled from the face of *Ioſue* the robber, the ſonne of *Naue*. Thus it came to paſſe, that theſe thinges were forgotten when Libya the ſeconde time was ſubdued of the Romaynes and payed yearely tribute, as in tymes paſte. It is reported that *Iuſtinianus* repayred againe a hũdred & fifty cities, of whiche number ſome had bene vtterly deſtroyed, ſome other for the moſt parte gone to ruyne: that he ſet them foorthe with ſuch maieſtie, with ſuch ornamentes and with ſuch workemanſhip both of publique and priuate buyldinge, inuironinge them with ſtronge walls and other goodly buylding, wherewith cities are adorned and the diuine Godheade honored in his throne of maieſtye, laſte of all with ſo many conduites partely for profitte and partely for ſhowe, whereof ſome were then firſte erected and ſome other repayred, that nothinge could poſſibly be done more excellente. Nowe I come to diſcourſe of the affayres in Italie, whereof ſome parte is artificially handeled by *Procopius Rhetor*. As ſoone as *Theodorichus* (mentioned before) tooke Rome, vanquiſhed *Odoacer* the tyrante, gouerned the Romayne Empire for a while and departed this life: *Amalaſuntha* his wife gouerned the common weale in ſteede of *Aſtalarichus* her ſonne whome *Theodorichus* begate vpon her, and ſo ruled the Empire with ſuch circumſpection that in her doinges ſhe ſeemed rather a man then a woman. She firſte of all perſwaded *Iuſtinianus* to be ſo willing to warre with the Gotths, and ſent Embaſſadours vnto him touching the conſpiracye that was wroughte agaynſte her. But when *Aſtalarichus*, being of very tender yeares departed this life: *Theodatus* the kinſman of *Theodorichus* obtayned the Weſterne Empire. He at the comminge of *Beliſſarius* into the Weſte, deliuered vp the crowne for he had more minde to ſtudye then ſkill to wage battaill. At that time alſo *Vittiges* a valiaunte man was captayne of the Romayne power in the Weſte dominions. Yet we haue to learne by the hiſtorye of *Procopius* that when *Beliſſarius* came to Italye, *Vittiges* leſte Rome: that *Beliſſarius* came with his armye into the citye of Rome: that the Romaynes opened theyr gates and receaued him moſte willingelye, for *Siluerius* the Byſhop had broughte this to paſſe and had ſente as touching that matter *Fidelius* the Surueior of *Aſtalarichus* vnto *Beliſſarius*. Wherefore the citie was yelded vnto *Beliſſarius* without ſhedinge one drope of bloode and Rome agayne was ſubdued by the Romaynes threeſcore yeares after the Gotths had taken it, the nynth of *Apellæus* after the Romaynes, December, and the eleuenth yeare of *Iuſtinianus* raygne. *Procopius* wryteth moreouer, howe that after all this when the Gotths beſieged Rome a freſhe, *Beliſſarius* ſuſpectinge

Rome was recouered and the Gotthes vanquiſhed An. Do. 539.

Siluerius

Silucrius the Bysshop of treason banished him into Greece and placed *Vigilius* in his rowme. Silucrius. Vigilius.

Cap. xix.

Of the people Eruli, how they receaued the Christian fayth in the time of Iustinian.

About the same time (sayth *Procopius*) Eruli who in the tyme of *Anastasius* the Emperour passed ouer the riuer Danubius beinge curteously entreated of *Iustinian* and rewarded with greate summes of moneye receaued euerye one from the highest to the lowest the Christian religion and chaunged theyr brutishe and barbarous trade of life, for modeste and ciuill behauiour.

Cap. xx.

Howe the Gotthes wonne Rome, and Belissarius the seconde time recouered it.

The aforesayde author declareth, that after the returne of *Belissarius* into Constantinople, th *Vittiges* & the people he caried out of Rome, *Totilas* became Emperour, and the city againe was subdued of the Gotths: that *Belissarius* the second time came to Italy, recouered Rome, gaue the Medes battaill, and was sent for by the Emperour to Constantinople.

Cap. xxi.

Howe the people Abasgi about that time receaued the faith.

It is recorded moreouer by the same writer, that the people Abasgi being brought vnto a more ciuill kinde of life, receaued about that very time the Christian faith: that *Iustinianus* the Emperour sente vnto them one *Euphrata* an Abasgian borne and of the courte Eunuches, for to charge them that none of all that nation should offer violence to nature and gelde him selfe. For the Emperours chamberlaines whome commonlye we call Eunuches, were oftentimes taken of that nation. Then also *Iustinianus* the Emperour erected a Temple vnto the Mother of God amonge the people Abasgi, and ordayned them Priestes of whome they were throughly instructed in the principles of Christian religion.

Cap. xxii.

Of the people which inhabite Tanais, howe then they became Christians: and of the earthquakes in Greece, Bœtia and Achaia.

The aforesayd historiographer hath written ꝧ the nation dwelling about Tanais, (the inhabitants of that region doe call the riuer that runneth out of the fenne of Mæotis into Pontus Euxinus, Tanais) requested *Iustinianus* to sende them a Bysshop: that *Iustinianus* was very carefull of theyr sute, and sente them a Bishop with harte and good will. He declareth moreouer and that in good order howe the Gotths in the time of *Iustinian* brake out of the fenne of Mæotis into the Romayne dominions: that there happened straunge earthquakes in Greece, Bœtia Achaia and the cuntreys about Crisæus hauen: that many regions were destroyed, cities ouerthrowen, chinkinge and gapinge of the earth whiche gulphes in some places closed together, and in some other places continewed so still.

Cap. xxiii.

The expedition captaine Narsis made into Italie and his piety Godwardes.

Procopius discourseth howe *Iustinian* sent captaine *Narsis* into Italy: howe he ouercame *Totilas*, afterwards *Teias*, and howe Rome was now taken the fift time. It was reported moreouer by suche as accompanied *Narsis* in that voyage, howe that when he prayed vnto God and offered vnto him his bounden duetye and seruice, the virgine *Marie* the Mother of God appeared vnto him, prescribed the tyme when he shoulde deale with the enemye and that

he ſhould not girde him ſelfe to battaill before he had a ſigne geuen him from heauen. Many other actes worthy of memory were done by this *Narſis*. For he wonne Buſelinus and Syndualdus and ſubdued many other cuntreys reaching vnto the Ocean ſeae. Which things *Agathius Rhetor* hath wrytten of, and be not as yet come into our handes.

Cap. xxiiii.

Howe Choſroes fretting with enuie at the proſperous affaires of Iuſtinianus tooke armour againſt the Romaynes, deſtroyed many cities, and among others great Antioch.

It is layde downe in wrytinge by the ſame *Procopius*, that *Choſroes* hearinge of the proſperous ſucceſſes which befell vnto the Empire of Rome, bothe in Libya and Italie, fretted within him ſelfe for enuye and charged the Emperour that he had done certaine thinges contrary vnto the couenantes agreed vpon betwene them, and therefore that theyr league was broken, that *Iuſtinianus* at the firſte ſente Embaſſadours vnto *Choſroes* entreatinge him not to breake the perpetuall league that was concluded, neyther to diſſolue that linke of loue and peace that was knit betwene bothe cuntreys, but if there were any raſhe enterpriſe committed or any quarelous occaſion geuen, it might friendely and louingely be put vp. That *Choſroes* of ſpite and malice whiche boyled within his breſte, woulde by no meanes be brought to any good order, but gathered a greate armye and aſſaulted the marches of the Romayne dominions in the thirteenth yeare of *Iuſtinianus* raygne. He wryteth moreouer howe that *Choſroes* tooke Surus a citye vpon the ſhore of Euphrates, who couenantinge with them one way dealte with them an other waye and that moſt leudly, for looke what he promiſed that woulde he neuer performe, he wonne that citye more with falſehoode and ſubtletie then by force of armes. He ſette Berœa on fire, he came with violence againſte Antioch when *Euphræmius* gouerned the Byſhoprycke (but lefte at that tyme the citye becauſe none of the eſpies whiche he had ſente forthe were returned vnto him) whoſe politicke foreſighte as reporte goeth preſerued the Churche and all that belonged thereto. For he adorned her with goodly monumentes hopinge that waye to recouer the violence of the enemye. The ſame author declareth with a vehemente ſtile eaſie to moue any reader, howe the ſayde *Choſroes* tooke Antioch, deſtroyed all with ſworde and fire, and howe afterwardes he came to Seleucia, then to Daphne the ſuburbes thereof, laſte of all to Apamia, whoſe Churche gouerned *Thomas* a man very famous bothe for life and for learninge. This *Thomas* ſticked not to accompany *Choſroes* vnto the Theater and there beholde the runninge at tilte (for all the canon of the Churche forbad it) to the ende in ſo doinge he might vſe all meanes poſſible to mitigate and aſwage his fury. The reporte goeth, when *Choſroes* demaunded of him, Woulde you ſee me in your city? that he anſwered: I ſpeake vnfaynedly and as I beare fayth vnto God, I woulde not gladly ſee you there. *Choſroes* marueled at his liberty of ſpeache, and reuerenced the man highly as he deſerued for the trueths ſake.

Cap. xxv.

Of the miracle wroughte at Apamia by the vertue of the reuerende croſſe.

The ſight of the Croſſe was comfortable vnto them to put thē in remēbrāce in that lamentable plight and to truſt onely in him that died thereon.

The tree is called liuelye becauſe chriſt that geueth life vnto the worlde died thereon.

Seinge that by diſcourſe of our hiſtorye we are fallen to entreate of this matter, it ſhall not be amiſſe here to remember a certayne miracle worthye the notinge and wroughte at Apamia. As ſoone as the Citizens of Apamia hearde ſaye that Antioch was ſette on fyre, they requeſted *Thomas* (ſpoken of before) to bringe forthe (althoughe it were contrarye vnto order and cuſtome) the wholſome and liuelye Croſſe and ſette it before them all, to the ende they might beholde and embrace it when theyr laſte houre came, for therein the onelye healthe of man conſiſted: and nowe takinge theyr voyage into an other worlde, they myghte haue the reuerende Croſſe for theyr wayefare to ſafeconduyte them into a better ſoyle. Wherefore *Thomas* did as they requeſted him, and after the limitation of ſome certayne time for the preparation thereof, he brought forth the liuely Tree of the Croſſe that all the neighbours might come together and participate of the health that proceeded thereof. Thither wente my parentes together with others and tooke me in theyr hande beinge a childe and then

going

goinge to schoole. After we were licensed to honor and embrace the reuerende Crosse, *Thomas* lifted vp his handes, and let all see the wood of the crosse, whereby the olde curse of sinne was wiped away, compassed the Sanctuarie as the vse was vpon high and solemne feasts. But as *Thomas* passed from place to place, there followed him a great flame, not of burninge, but of shininge fire, in so muche that to mens seemige all the place where he stoode and shewed vnto the people the reuerende crosse, was inflamed. This was done not once, neyther twise, but oftener, when *Thomas* went about, and the people gatheringe together, requested him so to doe. Whiche sight foreshewed vnto the citizens of Apamia, the health and sauegarde that was to ensue after. Wherefore there was a picture set in the rouse of the Sanctuarie, at the foote whereof this miracle was written for suche as were ignorant thereof. This picture was preserued vntill that *Adaarmanus*, and the Persians inuaded that countrey, and burned both Churche and citie. Thus ended all that circumstance. *Chosroes* in that voyage of his, hauinge prophaned the holy league, committed at his pleasure other haynous actes agreeable with his light and vnconstant behauiour, yet not decent for a man endued with reason, muche lesse fitte for a prince, whiche hath regarde of his worde and promise.

The curse of sinne was by Christ taken away. This miracle was not by vertue of the crosse, but by the prouidence of God for to comfort his people, the christians which were not ashamed of him that dyed on the crosse, neyther discouraged for all the threats of the Barbarian ethnicks

Cap. xxvi.

The expedition of Chosroes made against Edessa.

Furthermore the same *Procopius* hath layd downe in writing the thinges whiche of olde were remembred, touchinge Edessa and *Agbarus*, and how Christ wrote an Epistle vnto *Agbarus*: Againe how *Chosroes* made an other inuasion, and determined to besiege Edessa hoping to disproue the report and fame that was spred farre and nigh of that citie, to wit, that no enemye woulde euer be able to subdue Edessa. Which thinge is not mentioned at all in the Epistle which Christe our God wrote vnto *Agbarus* (as it is to be seene in the historie of *Eusebius Pamphilus*, where the Epistle is layde downe worde by worde) yet it is not onely noysed, but beleiued of the faythfull, and his pretended euent confirmed the report to be true. For when *Chosroes* went about to take the citie, although he made many an assault, and raysed a wonderfull great contremure, so that he might easily scale the walles of the citie with sundrie other engines, yet went he away and coulde not preuayle. And howe it so fell out I will declare. *Chosroes* first commaunded his soldiers to carie thither a great pile of tymber, how so euer they were for to besiege the citie, which was in maner as soone done as spoken. The tymber beinge framed rounde, and earth heaped in the middest, it was set right ouer against the walles, and raysed by a litle and a litle with tymber and other fillinge stuffe, vntill it came to a great height, that the top thereof was higher then the walles of the citie. From thence they shotte at the citie, and at suche as hazarded their liues in defence of the walles, the citizens seeinge this contremure muche lyke an high mountayne to drawe nigh their citie, and that by all likelyhood the enemy woulde come in a foote, they got them very early and made a ditche ouer against their hillocke, threwe fire therein, that the flame might take holde of their timber, and make their contremure euen with the grounde. This beinge done and fire cast in, it fell not out as they wished, because the fire coulde not breake out, and take into the aer for to consume the pile of timber. Last of all, when as they seemed nowe to yeelde, despairinge of their safety, they bringe forth an Image whiche God himselfe, and not the handes of man had shaped, the whiche *Christe* had sent vnto *Agbarus*, when *Agbarus* desired to see him. This holy picture they drewe through the ditche they had made, and conueyed in water, of this water they threwe vpon the pile and heape of timber, so that by the prouidence of God aydinge and assistinge the fayth of suche as practised the circumstances, that whiche they coulde not bringe to passe before is nowe easily cõpassed. For immediatly the vndermost wood toke fire, & was quickely burned into coales, the flame flashed vpwards, and set the whole pile on fire. The Edessæans being besieged, and espiinge at length that both smoke and flame brake out, deuised this sleight which followeth for to deceaue the enemy. They called for litle flagons, filled them ful of towe, birds, brimstone, with other kinde of stuffe that easily woulde take fire, and threwe them vpon the enemyes pile or contremure. The flagons beinge violently throwen and chafed, yeelded forth suche cloudes of smoke as darkened altogether the smoke and flame that rose of the enemies pile, so that as many as were ignorant of the pollicie thought verily there was no other smoke saue that which proceeded from the flagons. But the thirde day after, the flames were espied to flashe out of the earth, and then the Persi-

All that was done here is referred vnto the prouidence of God, and the fayth of the Edessæans, not to the picture.

ans which fought on the contremure, perceaued the danger they ſtood in. notwithſtanding al this, *Choſroes* going about to withſtand the might and power of God, brought the cõduits which were without the walles of the citie, vnto the pile, hoping thereby to quench the fire. But the fire receaued the water as if it had bene oyle, brimſton, or ſome other ſuch like thing, raged out of meaſure, burned all to aſhes, and brought the pile euen with the grounde. In the ende *Choſroes* deſpairinge altogether of his purpoſe, perceauing what reproche and infampe he had incurred, becauſe he determined to conquer God whom we honor and worſhip, returned home with ſhame inough.

Cap. xxvii.

Of the ſtraunge viſion that was ſeene at Sergiopolis.

ANother thinge yet done by *Choſroes* at an other time at Sergiopolis, I thinke beſte to laye here downe in writinge, which is both worthie the penninge, and the knowledge of the poſterity. *Choſroes* made preparation to aſſault this city alſo, & to beſiege it, being come to the walles, the citizens within, and the enemy without fell to parle, and concluded that the city was to be redeemed with the holy treaſure and monuments, among which one was the croſſe ſent thither by *Iuſtinian*, and *Theodorus*. When theſe things were brought vnto *Choſroes*, he demaunded of the prieſt and Perſians which were ſent for that purpoſe, whether there were any more left behind? to whom, one whoſe lippes were not acquainted with the trueth, made aunſwere that there remained certen other monuments, which a few citizens concealed. Yet the meſſengers that brought away the treaſure with other iewels had left behind nothing that was gold or ſiluer, but ſome other mettall that was far more precious and conſecrated vnto God, namely the holy reliques of *Sergius* the valiant martyr of Chriſt, which lay in a long cheſt that was ouerlaid with ſiluer. wherefore *Choſroes* being perſwaded with the aforelaid words, let his hoſt go to beſiege the city and to win it. The enemy eſpied vpon a ſoddaine a great multitude of men vpon the walles, fenced with ſhieldes, and ready to fight for the city, they were amazed, they wondred at the multitude and armour, they went backe vnto *Choſroes*, and told him the whole. when he was againe geuen to vnderſtande that there were but very few left in the citie, and that they were either ſpent with age or of tender yeares, (for all that were of ripe yeares and mans ſtate had bene rooted out) he tooke that of a ſurety to be a miracle wrought by the holy martyr, he was ſtroken with feare, and had the Chriſtian fayth in admiration, he returned home, and (as report goeth) was baptized in his later dayes.

VVhen a mã is either pricked in conſcience or otherwiſe fearfull, any falſhood will ſeeme true, and a mouſe is then as big as a beare.

Cap. xxviii.

Of a peſtilent diſeaſe which continewed two and fiftie yeares.

NOwe I am about to declare a certaine hiſtory which was not penned vnto this day, it is of a certaine peſtilent diſeaſe which plagued mankinde the ſpace of two and fiftie yeares, and preuailed ſo much that it deſtroyed in maner the whole world. For it is reported that this contagious diſeaſe lighted vpon Antioch two yeares after the Perſians had taken the citie: in ſome part much like that which *Thucydides* hath deſcribed, in other reſpects farre vnlike: it beganne in Æthiopia, euen as that whiche *Thucydides* wrote of, and ſpred it ſelfe afterwardes throughout the whole world, neither was there almoſt any one that eſcaped the infection thereof. It raged ſo vehemently in ſome cities that all the inhabitantes thereof were diſpatched: with other townes, it dealt more gently and mildely. Neither began it at any one certen time of the yeare, neither did it ceaſſe and relent after one maner & order: for in ſome places it entred with winter, in ſome other places about the end of the ſpring, in certen countreis about the mids of ſomer, in certen others in Autume. In ſome regions whẽ it had infected ſome part of on city or other, it left ỹ reſt vntouched. thẽ might a man haue ſene very oft where this malady raigned, certẽ families wholly diſpatched, at an other time one or two rooted out, & all the city beſides, not once viſited. more ouer (as we haue marked diligently) the families which eſcaped this yeare, were alone, & none others diſpatched the next yeare. And ỹ which is moſt of al to be marueiled at, if any which inhabited ỹ infected cities fled into other countreis where ỹ ſickneſs was not, they only were viſited, for al they remoued, hoping ỹ way to ſaue their liues out of ỹ contagious into ỹ clear aer. This calamity during ỹ terme & compaſſe of theſe yeares, which they call reuolutions, paſſed through both towne and countrey, but the greateſt mortallitie of all fell vpon mankinde, the ſeconde yeare of the reuolution which compriſed the

Anno Dom. 544.

the terme of fifteene yeares, so that I my selfe whiche write this historie (neyther will it be a misse to enterlace this that the consequentes may agree with the premises) while as yet I frequented the schooles, was then troubled with an impostume or swellinge about the priuey members, or secret parts of the body. moreouer in processe of time when this sickenes waxed hot, and dispatched diuersly, & sundry kindes of wayes, it fell out to my great griefe & sorow, that God took from me many of my children, my wife also, with diuers of my kinsfolkes, whereof some dwelled in the city, & some in the countrey. such were my aduentures, and suche were the calamities which the course of those lamentable times distributed vnto me. When I wrote this I was eight and fifty yeare olde. Not two yeares before, this sickenesse had bene foure times in Antioch, and when as at length the fourth reuolution and compasse was past, besides my aforesaide children God tooke awaye from me a daughter and a nephewe of mine. This disease was a compounde, and mixt with many other maladies. It tooke some men first in the head, made their eyes as red as blood, and puft vp their cheekes: afterwardes it fell into their throte, and whome so euer it tooke it dispatched him out of the way. It beganne in some with a flixe, and voydinge of all that was within them, in some other with swellinge about the secret parts of the bodye, and thereof rose burninge feuers, so that they died thereof, within two or three dayes at the furthest, in suche sort and of so perfect a remembrance, as if they had not bene sicke at all. Others died mad, and carbuncles that rose of the flesh killed many. It fell out oftentimes that they whiche had this disease and escaped the firste, and the seconde time, dyed thereof afterwardes. The order and manner that men came by this disease was so diuerse that it can not wyth penne be expressed. Some had it by keeping of company and lyinge together: some other onely by touchinge, and frequenting the infected houses: some againe tooke it in the market. Many of them whiche fledde out of the contagious cities, and were not visited them selues, infected where they came. Others whiche kept companye with the sicke, and toutched not onely the sicke but the dead also, were not sicke at all. Others some who gladly would haue dyed for the sorowe they conceaued, because their children and deare friends were departed, and therefore thrust them selues among the sicke, coulde not haue their willes, the sickenesse did as it were flie away from them. This pestilent disease as I said before, raigned throughout the whole worlde the space of two and fiftye yeares, and exceeded all the diseases that euer had beene before. *Philostratus* wondred at the plague which was in his time, because it continewed fifteene yeares. But the things that are to come, are vncertaine and vnknowen vnto men, and they shoot at the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let vs returne where we left, and prosecute the rest of *Iustinianus* raigne.

Euagrius is visited with his family.

βουβὼν is both the secret part of the body, & the disease.

The age of Euagrius when he wrote this historie.

Cap. xxix.

The vnsaciable desire and gredinesse of Iustinian in getting of money.

IVstinianus had so vnsaciable a desire to moneye, and so shamefull a minde towardes other mens possessions, that for loue of golde he made sale of his subiectes goodes, vnto the magistrates, vnto the tribute gatherers, and vnto suche as mischieued others vpon no occasion. He depriued manye, nay an innumerable sort of people which enioyed great possessions, vpon false and fained causes of all that they had. If any harlot broke minde vnto any mans wealth, and fained that she had had company and familiarity with him, immediatly all that belonged to law and iustice (so that she made *Iustinianus* partaker of her shamefull booty) was of no force, and all his goodes whome she had falsely accused was brought into her house. Furthermore he was so liberall and bountiful that he builded many holy & gorgeous Churches, that he erected manye other houses, where both men and women, old and yong, and suche as were visited with sundry diseases, might be diligently looked vnto, and to bring these things about, he layd aside great summes of money. he wrought many other good deedes, no doubt very holy, and acceptable vnto God, if that either he, or others whosoeuer that bringe such thinges to passe, caused or doe procure them to be done of their owne proper goods, and offered vnto God for sacrifice their liues and conuersation voyd of spot and blemish.

Cap. xxx.

The description of the Churche of wisedome in Constantinople, and of the holy Apostles.

THe aforeſaid *Iuſtinianus* beſides ſundry other holy churches of goodly workmanſhip, erected to God & his ſaincts, founded in Conſtantinople ẏ notable & worthy building. I meane the gorgeous church of wiſdome: ſuch a one as ẏ like whereof hath not bene ſene heretofore, the which ſo paſſed for bewty & ornature as may not for ẏ worthines thereof ſufficiently be expreſſed. yet will I doe mine endeuor to deſcribe the ſame. The roufe of ẏ ſanctuary being lifted vp on high with foure arches, was of ſuch height ẏ they which ſtood beneath on the ground, & loked vpwards could hardly ſee the ridge & the top of the valted circle: againe they ẏ were aboue, were they neuer ſo couragious durſt not loke downe, neither once behold ẏ fundations. The arches from ground to the roufe (ſo far doe they reach) are wide open, & empty. on the right ſide of the temple, and the left hãd as ye go in there are goodly pillours ſet in order, & made of ſtons ẏ were brought out of Theſſalia. there are alſo high ſollars vnderſet and ſtaid vp with other ſuch like pillours where they that are diſpoſed may ſee & heare the myſteries handled. There the Empreſſe vſeth to ſit vpon the holy dayes, when ẏ bleſſed communiõ is celebrated. theſe pillours for al they reach vp both on the Eaſt & weſt ſide of the temple hinder not at all ẏ ſight of ſo worthy a building, & vnto theſe ſollars there are porches of pillours whoſe tops are likewiſe wrought & turned with litle arches. But to thend I may paint forth liuely the portracture of this worthy buildinge. I thinke beſt here to lay downe howe many foote it was in length, howe many in breadth, and howe manye in height: in lyke ſort of the arches howe manye foote they were in compaſſe, and howe manye in height. The manner was as followeth. The length from the doore ouer againſte the holye* cuppe, in the whiche the vnbloodye ſacrifice is offered vnto this cuppe and holye veſſell was one hundred and fyftye foote. The breadth from North to northeſt was a hundred and fifteene foote. The height from the toppe of the circle in the roufe vnto the pauement on the grounde was a hundred and foure ſcore foote. The breadth of euerye arche was three ſcore and ſixe foote. The length of the whole Temple from Eaſte to Weſt was two hundred and three ſcore foote. The breadth ouer the Arches in the light and open bodye of the Churche was three ſcore and fifteene foote. There are two other goodly porches to the Weſt ſet vp verye ſtrongly of eyther ſide wyth a wide entrye in the mideſt. Furthermore the ſame *Iuſtinian* buylded the Temple of the holy Apoſtles, inferior to none other, where both Emperours and prieſtes moſt commonly are buried. But of theſe thinges this muche ſhall ſuffize.

* κόγχη ſignifieth anye veſſell that is hollowe on the toppe, & ſo conſequẽtly here to be taken for a cuppe.

CAP. XXXI.

Of the folly rather then the friendſhip of Iuſtinian, in fauouringe toe muche ſeditious perſons and robbers.

AS yet I haue more to ſay of *Iuſtinian* beſides the aforeſaid, and whether it may be referred vnto the naughtines of his nature, or to the fearefulnes of his faint courage, I am not able to ſay, yet was it ſuch a thing as paſſed all bruitiſh and ſauage crueltie, and ſure I am it began of that popular ſedition, whoſe watch worde was Nica, by interpretation ouercome. It pleaſed *Iuſtinian* ſo earneſtly to holde with the faction of them whiche were called Praſini, that it was lawfull for them without correction at noonday, and in the middeſt of the citie to ſlay their aduerſaries, & not only ſtood in awe of no puniſhment, but alſo were thought worthy of great honor, ſo that in the end it fel out ẏ there were many homicides. It was lawful for them to ruſh into other mens houſes, to ſpoile thẽ of their proper treaſure, & to ſel men leaſes of their owne liues. And what magiſtrat ſo euer went about to reſtraine thẽ, he did nought els ſaue heape coales on his owne head. Whereupon a certaine magiſtrate of the Eaſt going about to chaſtiſe theſe rebels, clapped gyues on their feet for to bridle their violence, was led him ſelf through the mids of the city & grieuouſly tormented with fetters. *Callinicus* alſo lieutenant of Cilicia, whẽ two Cilicians, *Paulus* & *Fauſtinus* both murtherers rebelled againſt him, & conſpired his death, becauſe he put in vre ẏ penalty which the law had ordained for ſuch malefactors, was him ſelfe hanged on the gallowes, and endured this puniſhment for his good conſcience & execution of the lawes. Hereupon it fel out that ſuch as were of the other faction being driuen to leaue their dwelling places, and could no where be lodged, but were ſhoueled here & there as ſhamefull miſcreants, fell to aſſault trauellers, to rob & to ſteale, & to murther euery one ẏ met them, vntill it grewe vnto ſuch outragiouſnes ẏ all places ſounded of vntimely ſlaughter, of ſpoyling & other ſuch like haynous offences. Yet at length ſome good moode was found in him that made him to chaunge his minde, and to execute ſuch kinde of men, ſuffering the

Beholde the properties of this Iuſtinian whome the Ciuilians doe ſo honor and reuerence. Yet if anye good thinge be found in him it deſerueth commendation.

the lawe to take place against them, whom he permitted afore time to rage throughout the cities like Barbarians and bloud suckers. But to discourse of these things sufficiently, time wil not serue, neither will my penne be able to paint them accordingly. By these few ye may coniecture of the other horrible actes which *Iustinian* committed.

Cap. xxxii.

Of Barsanuphius the Monke.

There liued about that time very godly men, who in many places wrought great myracles, so that their Fame was euery where spred abrode. Of which number one was *Barsanuphius* an Ægyptian borne. This man led his life in a monasterie hard by Gaza, although he were in the flesh, yet bridled he the motions therof, in so much that he did many notable myracles. It is thought that he shutte vp him selfe in a certen caban, and since the time he went in for the space of fiftie yeares and more, that he was neuer seene of any, neuer tooke sustenance or any other thing on earth. When *Eustochius* bishop of Ierusalem would not beleue it to be true, but toke it for a fable, he went and digged vp the caban where this holy man had pend him selfe, and as report goeth, there rose out thence fire which almost burned such as came thither with him.

Beleeue it who will, there is none I trowe that will blame Eustochius, for counting it a tale of a tubbe. If he was not sene in all that space, howe was it known that he did not eate?

Cap. xxxiii.

Of Symeon the Monke, who fained him selfe to be a foole for Christes sake.

There was at Emesa, a man whose name was *Symeon*, who laying aside all desire of vaine glory, although he was wise in euery respect, and replenished with the grace of God, yet seemed he vnto such as knew him not, as if he had bene a starke foole. He liued for the most part a solitarie life, neither did he make any man priuie either when, or what he prayed vnto God, neither at what time he alone fasted or refreshed nature by taking of sustenance, sometime when he walked in the open streate or market place, he seemed farre from the common trade of liuing, nay, he shewed him selfe as though he had neither witte nor vnderstanding. Againe, if hunger draue him into a Tauerne, he would feede vpon pottage, meate and whatsoeuer first came to his hand. If in case any did him obeysance, and saluted him with the bowing of the head, he would straight be angrie, and gette him thence with speede, fearing lest the common people would espie his vertue. Thus was *Symeon* wont to doe at his being in the market. Yet there were some with whom he made him selfe familier, and that vnfainedly. Of which number one had a maide that was rauished and gotten with childe, and being compelled by her maister and maistresse openly to reueale the father and him that plaid so leud a part: made answere that *Symeon* had secretely layen with her, and that shee had conceaued of him, that shee would not onely sweare it to be true, but also if neede were proue it with plaine euidence. *Symeon* hearing of this, sayd it was so in deede, that he was a man as other men were, and that the flesh was a fraile thing. When the rumour thereof was noised abrode, and *Symeon* therefore as it was very likely defamed for euer, he gotte him out of sight, and made them beleeue he was ashamed. When the houre came that she should be deliuered, as the maner is, she lay in, her labour was so grieuous, so great, and the paine so intollerable, that the poore seely wretch was ready to yelde vp the ghost, yet was she not ridde of her burthen. Wherefore when *Symeon* (who of sette purpose came thither) was entreated to pray vnto God for her, his answere was: that the woman was not like to be deliuered, before she confessed truely who was the father of the childe. When she had so done and named them the true father, immediatly the childe came sprauling out of her wombe, and truth played the office of the midwife. The same *Symeon* was seene on a certen time to goe into an harlots house, who shutte the doore after him, and taried there a long while, when none was within but they two: Againe, was seene to vnlocke the doore, and to put out his head, looking about whether he could see any, the which beely caused great suspition, in so much that such as beheld him, called the harlot vnto them, demaunded of her what busines *Symeon* had in her house? which swore vnto them, that for pouertie she had not tasted of any thing in three dayes before, saue only water: that *Symeon* had brought her vitailes and a boule of wine: that he had shut the doore and couered the table: that he had commaunded her to sit downe and to eate her fill, and that shee was sufficiently chastised and brought lowe enough with abstinence. When shee had made this protestation, she shewed them the fragmentes which

It is meare folly, and a dishonor vn to God, for a man to slander himself.

The simplicitie of olde time deceaued many a godly man, if the like were done in these dayes, there vvere no cloke for it.

whiche remained of *Symeons* bittailes. Furthermoze the ſelfe ſame *Symeon* a litle befoze the earthquake which ſhooke in pieces Phœnicia, on the ſea ſhoze (at what time Berytus, Biblium, and Tripolis were lamentably turned to the ground) tooke a whip in his hand, and beate many of the pillours which ſtood in ẏ market place, cryng theſe wozds. Stand faſt, be ſure of your footing, ye are like to daunce shortly. Wherefoze becauſe he was wont to doe nothinge vnaduiſedly, they that were then preſent, and beheelde the circumſtance, noted diligently what pillours he ouerſkipped without ſtripes, whiche verily not longe after were ouerthzowen with the violence of the earthquake. Many other thinges are remembzed to haue bene done by him which require a peculiar volume if they be ſufficiently handled.

Cap. xxxiiii.

Of Thomas the monke whiche played the foole in like ſort as Symeon did before.

About that time *Thomas* who had led a very auſtere life in Cœloſyria, came to Antioch, foz the relieke which was yearely geuen thence vnto his monaſtery. This *Thomas* had bene in times paſt made prieſt in that Church. *Anaſtaſius* byſhop of that ſeae, becauſe *Thomas* had at ſundzy times wzought him great diſpleaſure and vexation, boxed this monke about the eares. When they that were then preſent, were ſozy to ſee this combat, *Thomas* ſaide vnto them: that he would take that no moze at *Anaſtaſius* hands, and that *Anaſtaſius* would neuer offer it him againe. Both which fell out to be true. Foz *Anaſtaſius* within one day after departed this wozlde: and *Thomas* as he went home from Antioch, left this wozlde, and poſted to immoztall bliſſe, at the hoſpital in the ſuburbes of Daphne, and was buried in the ſepulchze that was pzouided foz ſtraungers. When they had buried one oz two other dead carkaſſes in the ſame ſepulchze with him (God after his death wzought that great miracle) his cozps was caſt vpermoſt, & the other carkaſſes were ſeuered and puſhed farre aſunder: the men ſeeing this, had the Sainct in admiration, and reuealed the whole vnto *Euphremius*. Wherefoze his moſt holy cozps was caried to Antioch with greate pompe and ſolemnitie, and there was buried in the churhyard, by occaſion whereof it came to paſſe that the plague whiche then raigned in the citie, ceaſſed. In honoz of whom the people of Antioch haue yearely kept holiday vnto this our time, but now let vs returne vnto our hiſtozie.

Dead carkaſſes doe commonly rather bring a plagu then take it away.

Cap. xxxv.

Of Menas the patriarch, and the miracle then wrought in the Hebrewe boye.

When *Anthimus* byſhop of Conſtantinople was depoſed (as I ſaide befoze) *Epiphanius* tooke his rowme: after the deceaſſe of *Epiphanius*, *Menas* (in whoſe time a wozthie miracle was wzought) ſucceeded him in the byſhopzicke. There was an olde cuſtome at Conſtantinople, that if there remained many pozcions of the pure & immaculate body of Chzift our God, pong childzen which went to ſchoole ſhoulde be called to eate them. When it was done, a certen mans childe, in religion an Hebrewe oz Iewe, in trade of life a glaſiar, kept company with the other childzen: who after ẏ his parents demaunded the cauſe that made him tarie ſo longe behinde, tolde them plainely the matter as it was, and howe that he eate foz companye with the other boyes. The Hebrewe hearing this, boyled within foz anger, was all ſet on rage and furie: he tooke the boye and thzew him into the firie foznace, where he vſed to make his glaſſe. The mother miſſinge the childe, ſought him out, yet coulde not finde him: ſhe went thzoughout the citie, and to euery ſtreete calling vpon God with deepe ſighes and lamentable teares. The third day after, as ſhe ſate at the dooze of her huſbands ſhop, being nowe pitifully waſted with weeping, ſhe gaue out ſighes, and withall called the boy by his name. the childe knowinge the mothers voyce aunſwered her out of the foznace. The mother burſt open the doozes, and in ſhe went, ſhe was no ſooner in but ſhe eſpied her child in the middes of the hot burning coales, yet pzeſerued that the fire touched him not. The childe being aſked whether he felt not great heate, and howe it came to paſſe that he was not burned to aſhes, made aunſwere ſaying: A woman clad in purple came very oft vnto me, reached me water to quenche the firie flames which compaſſed my body, laſt of all gaue me meate as oft as I was an hungred. *Iuſtinian* hearinge of this, thought good that the boye with his mother

A ſtraunge miracle if it be true, how ſo euer it be we haue to take it as cheape as we finde it.

ſhould

shoulde be baptised, and that the father which refused to become a Christian, shoulde be hanged on the gallowes, at a place called Sycæ. And so an end of that.

Cap. xxxvi.

The Bishops of the famous cities about that time liuing.

When *Menas* had runne the race of his mortall life, *Eutychius* succeeded him in the Bishoprycke of Constantinople: after *Martyrius* Bishop of Ierusalem came *Salustius*, and him succeeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into ỳ Bishoprick, when as yet the Emperour had not geuen him his consent. He was afterwards deposed, for the report went of him that he defended the opinions of *Origen*. In the seae of Alexandria when *Theodosius* (as I sayd before) was deposed, *Zoilus* gouerned the Bishoprycke, and after his decease *Apolinarius*.

Menas.
Martyrius.
Salustius.
Helias.
Peter.
Macarius.
Theodosius.
Zoilus.
Apolinarius.

Cap. xxxvii.

Of the fift holy and generall councell and wherefore it was summoned.

After the decease of *Euphræmius*, *Domninus* was chosen Bishop of Antioch. Now therefore when *Vigilius* was Bysshop of old Rome: *Menas* at the first Bishop of newe Rome, whome *Eutychius* succeeded: *Apolinarius* Bishop of Alexandria, *Domninus* Bishop of Antioch: & *Eustochius* was Bishop of Ierusalem: *Iustinianus* summoned the fift councell vpon such an occasion as followeth. When the patrons of *Origens* opinions preuayled in many places, but speciallye at Newe Laura (so did they call it) *Eustochius* imployed his wholl care and industry to the banishing of them. He made a voyage into Newe Laura, droue them all out of that coaste, and in so doing, he seemed to put to flighte the common plague and destruction of them all. They beinge scattered abroade into sundrye cuntreys perswaded many to embrace theyr opinions. There fauored them *Theodorus* synamed *Ascidas*, Bishop of Cæsarea the heade citie in Cappadocia, who was continewally with *Iustinian*, one that was bothe faithfull and necessarie. When this *Theodorus* incensed the Emperours courte, and pallace againste *Eustochius* makinge relation vnto them as of an haynous and horrible matter: *Eustochius* sente *Rufus* Abbot of *Theodosius* Monastery and *Conon* Abbot of Saba, to Constantinople: bothe which partly for theyr vertue and excellency, and partly also for the biggenesse of theyr Monasteries, were counted chiefe and principall of the Monkes which inhabited the desertes. There accompanied them also, other religious men, not much inferiour vnto them for worthines. These men as theyr speciall drifte called into controuersie the opinions of *Origen*, the behauiour of *Euagrius* and *Didymus*. But *Theodorus* Bysshop of Cæsarea in Cappadocia beinge desirous to bringe them from that argumente, proposed the cause of *Theodorus* Bishop of Mopsouestia, *Theodoritus* and *Ibas*: neyther did he this without the prouidence of almighty God, who disposed all the circumstances so notably, to the end euery prophane and wicked opinion, of whether side so euer it were, might be rooted out. First of all when the questiõ was propounded whether it were lawefull to accurse the deade or no, *Eutychius* then presente, a man very well seene in holy Scripture, yet none of the famous personages, or of great authority, *Menas* was then aliue, whome he succeeded in the bishoprycke, and at that time he sate to answere for the Bishop of Amasia: when he perceaued that the councell went not a right, but rather the wrõg way, he tolde them plainely there was nothinge to be doubted in that question, neyther any thing that required deliberation at all. That kinge *Iosias* not onely executed the Idol Priestes then aliue, but caused also the tumbes of suche as were lately deceased to be digged vp. These wordes of *Eutychius* beinge so well applied, pleased them all and satisfied them fullye, *Iustinianus* also hearinge of this graue censure of his, preferred him to the Bishoprycke of Constantinople immediatly after the death of *Menas*. *Vigilius* sente his consente in writinge vnto the councell, but came not thither him selfe. When *Iustinianus* demaunded of the councell what they thoughte of *Theodorus*, what they sayd to ỳ things which *Theodoritus* had written against *Cyrill*, and to his twelue points of the faith, last of all what theyr opinion was of the Epistle which *Ibas* wrote vnto *Maris* the Persian: when they had read many peeces of *Theodorus* and *Theodoritus* workes and proued manifestly that *Theodorus* had bene lately condemned and his name wiped cleane out of the holye catalogue, or registrye: when they had concluded also that heretickes were to be condemned after theyr decease, and with generall consente to accurse not onely *Theodorus*, but also the wordes of

Anno Dom. 555.

Eutychius.

Vigilius b. of Rome.

Theodoritus againſte the twelue pointes of the fayth, layde downe by *Cyrill*, and againſt the true and right fayth, together with the Epiſtle of *Ibas* vnto *Maris* the Perſian, they layde downe theyr cenſure in ſuche order as followeth. Seinge our greate God and our Sauiour Chriſt Ieſus hathe ſpoken as it is in the parable of the Goſpell &c. And a litle after. VVe condemne and accurſe not only all other heretickes heretofore condemned by the foure holy councells aboue mentioned, and by the holy Catholicke Churche, but alſo *Theodorus* Biſhop of Mopſoueſtia with his vvicked bookes, together vvith the vngodlye vvorkes of *Theodoritus*, impugninge partelye the true fayth, vvith the tvvelue poinctes of moſte holye *Cyrill* concerninge the faith, and partly alſo the holy councell of Epheſus, and vvhat other thinges ſoeuer the ſame *Theodoritus* hath published in defence of *Theodorus* and *Neſtorius*. Moreouer vve condemne the wicked Epiſtle vvhiche *Ibas* vvrote vnto *Maris* the Perſian. When they had enterlaced certaine other thinges they layd downe fourteene poynctes, or articles of the true & ſyncere fayth. Thus haue we learned that theſe thinges were handled. when bills were exhibited vnto the councell by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monkes againſt the doctrine of *Origen* *Adamantius* and ſuche as embraced his errors, *Iuſtinianus* aſked of the councell what they minded to doe as touchinge theſe thinges? He annexed alſo vnto the aforeſayde, the copie of one certaine bill together with the letters of *Vigilius* wrytten in that behalfe. Whereby we may learne howe *Origen* endeuored to ſtuffe the plaine and ſimple doctrine of the Apoſtles with the tares of Gentils and Manichees, to be ſhorte when they had cried againſte *Origen* and againſte all them that wallowed in the like error with him, the controuerſie was referred vnto *Iuſtinianus* by an Epiſtle, whereof ſome parte was as followeth. Thou moſt Chriſtian Emperour that retaineſt the vertous minde, agreable with aunciente nobility. And a litle after. VVe abhorre and we deteſt this doctrine, we acknowledge not the voices of ſtraungers and aliens vnto the Churche: nay rather if there be any ſuch founde, we bind him ſure with the bonde of excommunication as a thiefe or robber and banishe him the Church of God. Againe after a fewe lines. Your maieſty may ſoone vnderſtande all that hitherto we haue decided, by the viewe and readinge of theſe our actes. Vnto theſe their letters they annexed the articles whiche the Patrons of *Origens* errors had learned, where they reuealed not only their conſent, but alſo their diſſention & manifold abſurdites. Of which articles the fift contained the blaſphemy of certaine monkes inhabitinge the Monaſtery of Newe Laura, layde downe in theſe wordes: *Theodorus* called *Aſcidas* Biſhop of Cæſarea ſayde, If the Apoſtles and Martyrs whiche nowe worke miracles and enioye ſo greate an honor be not made equall with Chriſt at the generall reſurrection, what are they reſtored vnto? ſundry other blaſphemies of *Didymus*, *Euagrius* and *Theodorus* were rehearſed by them that diligentlye collected theſe thinges. Within a litle while after that the councell was diſſolued, *Eutychius* byſhop of Conſtantinople was depoſed and *Iohn* of Sirimis a village of Cynegia borderinge vpon Antioch, ſucceeded him in the Biſhoprycke.

The ſentéce of the fift generall councell helde at Conſtantinople.

A peece of the councells Epiſtle vnto Iuſtinianus.

Cap. xxxviii.

Howe Iuſtinianus fallinge from the right faith affirmed that the body of Chriſt was in euery reſpect voyde of corruption.

THe ſelfe ſame tyme *Iuſtinianus* treadinge out of the waye of true doctrine and lightinge on ſuche a pathe as neyther the Apoſtles, neyther the Fathers euer ledd him vnto, fell amonge briers and brambles, with the which he purpoſed to ſtuffe the Church of God, yet brought he not his will about, for the Lorde had fortified the high waye with ſuch ſtrong hedges that murtherers coulde not leape ouer, as if (accordinge vnto the prophecye) the wall had bene throwen downe and the hedge broken. Wherefore the ſame tyme when *Iohn* ſyrnamed *Cateline* was Byſhop of Olde Rome after the death of *Vigilius*, *Iohn Sirimis* of Conſtantinople, *Apolinarius* of Alexandria, *Anaſtaſius* after *Domninus* of Theopolis otherwiſe called Antioch and *Macarius* nowe reſtored vnto his proper ſeae of Ieruſalem, when the councell after the depriuation of *Euſtochius* condemned *Origen*, *Didymus* and *Euagrius*: * *Iuſtinianus* wrote an edicte, where he affirmed that the bodye of the Lorde was not ſubiecte to death, or corruption, that it was voyde of ſuche affections, as nature ingraffed and were vnblameable, that the Lorde eate before his paſſion in ſuche ſorte as he did after his reſurrection, that his moſte holye bodye was nothinge altered, nor chaunged for all the framinge thereof in the matrix and for all

*The hereſie of Iuſtinianus the Emperour. Chriſt wept ouer Ieruſalem, he hungred he ſlept, he ſwete bloode, he died vpō the croſſe was therein theſe thinges no chaunge?

all the voluntarie and naturall motions, nay, not chaunged, no not after his resurrection, vnto whiche opinions he purposed to compell bothe Priestes and Bysshops to subscribe. But all they made answere, that they expected *Anastasius* the Bysshop of Antiochs opinion, and so posted him of for the first tyme.

Cap. xxxix.
Of Anastasius Archbishop of Antioch.

Anastasius was a man of such profound skill in holy Scripture, & so wary in all his doings throughout his wholl life time, ỳ he weyed greatly of small and light matters & would in no wise be chaunged or altered in them, much lesse in matters of great weight & importance, & especially which concerned God him selfe. And furthermore he so gouerned his nature, that neyther for his softenes and gentlenes he woulde easily yelde vnto suche thinges as were vnreasonable, neyther againe for his bluntnes and austeritie he woulde condescende where righte and reason did so require. He gaue diligente care to the recitall of graue matters, and as he flowed in speach so was he acute, and quickewitted in dissoluinge of doubtes and questions. He woulde not once as muche as voutsafe the hearinge of vayne and idle matters, but as for his tongue he so brydled it, that he moderated his talke with reason, and helde his peace where it so behoued him. *Iustinianus* tooke him in hande with all pollicy, as if he had bene to batter a well fortified holde, perswadinge him selfe verely if he mighte winne him, that he woulde easilye take the wholl citye, poke the true faith as it were in seruitude, and last of all leade the sheepe of Christ captiues out of the Churche. But *Anastasius* was of so diuine a courage (for he stoode vpon the sure rocke of the fayth) that he wrote letters freely against *Iustinianus* the Emperour, prouinge bothe plainely and wisely, that the blessed Apostles and holye Fathers confessed and deliuered vnto them, the body of the Lorde to be subiecte vnto death, and partaker of the vnblameable affections naturally impressed in the minde. In like sorte he answered the Monkes of the greater and lesse Syria which reasoned with him as touchinge this matter, he confirmed the mindes of all men to fight in defence of the trueth, to be shorte, he read dayly in the Church that sentence of *Paul* the electe vessell of God. If any preach vnto you any other Gospell besides that which ye haue receaued, yea if he be an Angell from heauen, let him be helde for accursed. Whereunto all (fewe onely excepted) gaue theyr consentes, and signified theyr endeuer, and studye in defense of the faythe. Moreouer the sayde *Anastasius* vnderstandinge that the Emperour woulde banishe him, wrote an exhortation vnto the people of Antioch for to confirme theyr mindes in the faith, the whiche partly for his fine stile and flowing sentences and partly also for the infinite testimonies alleadged out of holy Scripture and the history therein fitly applied, is highly to be esteemed.

The body of Christ was like vntoours in all thinges sinne onelye excepted.

Galat. 1.

Cap. xl.
The death of Iustinian.

But the edict of *Iustinian* by the prouidence of God, which prouided farre better for vs, was not published. For *Iustinian* who threatned exile vnto *Anastasius* and his clergy, was suddainely taken him selfe, when he had raygned thirty eighte yeares full and eight monethes, and departed this life. Anno Dom. 566.

The ende of the fourth booke of Euagrius Scholasticus.

THE FIFT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

CAP. I.

The creation of Iuſtinius the ſeconde Emperour of that name, and of his life.

Iuſtinianus went to hell as Euagrius thinketh. Iuſtinus 2. was proclaimed Emperour Anno Dom. 566.

IVſtinianus therefore when he had ſet the wholl worlde on tumultes and ſedition and in his later dayes receaued that whiche was due for ſuche leude practiſes, departed into endleſſe tormente appointed for him by the iuſt iudgement of God. *Iuſtinus* the, his ſiſters ſonne, Præſidēt of the pallace was inueſted & clad in the Emperiall robe, when as none (his owne friends only excepted) knewe either of *Iuſtinianus* death, or of *Iuſtinus* that he was proclaimed Emperour, vntil that both he him ſelfe & others alſo celebrated in Circus the wonted ſolemnity of the Empire. After the finiſhinge of the ſpectacles when as none roſe to take armour, or to rebell againſt him, he returned into ỹ pallace. And firſt of all he gaue out a commaundement that all the Biſhops and Prieſts which were gathered together at Conſtantinople out of all contreys ſhoulde depart euery man to his owne home, there to ſerue God in holynes and not to alter or practiſe any nouelty as touching the faith. That act of his is worthy of cōmendation, but as for his life and trade of liuinge, he ſwomme in ſenſualitye, he wallowed in filthy pleaſure, and was ſo greedy of other mens goods that he ſold euery thing for leud gaine and ſet benefices them ſelues (without any feare of God) to open ſale. Moreouer being entangled with two contrary vices foolehardines and faint courage, firſt he commaunded *Iuſtinus* his kinſman to come vnto him, a man of great honor and eſtimation both for his proweſſe in martiall affayres, and for other rare ornaments of his perſon, who then made his abode about the riuer Danubius for to wiſtand the people Abari, leaſt they cut ouer that water and inuaded the Romayne dominiōs. The ſe Abari be people of Scythia called Hamaxobij inhabiting ỹ regions beyond Caucaſus. who being driuen out of their cuntrey by the Turckes their neighbours & diuerſly grieued by thē came firſt to Boſphorus, thence forſaking the banks of Pontus Euxinus (where there dwelled many Barbarian nations, yet the cities & holds were kept of ỹ Romaynes, where againe there came both ſouldiers ỹ were diſcharged of the warres & rid of attendance & alſo ſuch inhabitāts as the Emperours had ſent thither) they went ſtraight on their voyage & vanquiſhed all ỹ Barbarians afore thē vntill they came vnto the ſhore of Danubius, whence they ſent Embaſſadors vnto *Iuſtinian* ỹ Emperour. Frō thence it was that *Iuſtinus* was called home as it was tolde him for to participate the benefite of the couenauntes drawen betwene him and the Emperour *Iuſtinus*. For when as both of them ſeemed to be of equall fame and the Empire like to fall vnto eyther of them, after great reaſoning & long diſputation had about the Emperiall ſcepter they couenanted betwene them ſelues that whether ſoeuer of them were crowned Emperour, ſhoulde make the other the ſecond perſon in honor, yet in ſuche ſorte, thoughe he were ſecond in reſpect of the Emperour, that he ſhoulde be firſte in reſpect of all others.

The ſenſuality and couetouſnes of Iuſtinus.

Abari a Scythian nation were driuen out of their cuntrey by the Turckes.

Contention about the Empire betwene Iuſtinus the Vncle and Iuſtinus the Nephew.

CAP. II.

Howe Iuſtinus the Emperour procured the death of his coſin Iuſtinus.

WHerefore *Iuſtinus* ỹ Emperour fauored ỹ other *Iuſtinus* but from teeth outward, forged haynous crimes againſt him by a litle & a litle, tooke frō him his garde, ỹ prætorian ſouldiers alſo & his traine, cōmaunded hī to keepe his houſe (ſo ỹ he was not ſeene abroad) & in ỹ end gaue charge he ſhould be cōueied to Alexādria. In which city about midnight as he lay in his

his bed he was murthered after a lamentable sort, and this was his recompence for the good will he bare vnto the common wealth, and the notable seruice he did in the warres. Neither was the Emperours, or the Empresse furie and rage mitigated, before they saw with their owne eyes his head taken of from his shoulders, and scornefully tumbled it with their feet.

Cap. iii.

Of wicked Addæus and Ætherius.

Shortly after, *Iustinus* araigned *Ætherius* and *Addæus*, who were both senators, and of a long time in chiefest autority with *Iustinian* for an haynous offence which they had committed. one of them *Ætherius* by name confessed after examination, that he sought to poyson the Emperour, and that *Addæus* was of his counsell, and of his minde in all he went about. But *Addæus* protested with solemne & dreadfull othes, that he knew not of it, yet both of thē were beheaded. *Addæus* as his head went to the block spake boldly, though he were innocent as touching that crime, yet that he had deserued ẏ punishment by the iust iudgement of God, who is the beholder & reuenger of haynous offences. he confessed that he had dispatched *Theodotus* president of the pallace by inchauntments. but whether these thinges be true or no, I am not able to saye. Neuertheless sure I am that both these were wicked persons, for *Addæus* burned with Sodomiticall lust, and *Ætherius* left no mischiefe vnpractised, he spoyled both the liuing and the dead, in the raigne of *Iustinian* vnder colour of the Emperours house whereof he was president, callinge for the Emperour, for the Emperours house. And so an ende of them.

Though god doe winke for a while, he payeth home in the ende.

Cap. iiii.

The Edict of the fayth which Iustinus caused to be published in writinge vnto all Christians whersoeuer.

Furthermore *Iustinus* wrote an edict, & sent it abrode vnto ẏ chrystians euery where, cōtaining such a forme as followeth. In the name of the Lord Iesus Christ our God, the emperour *Cæsar*, *Flauius Iustinus*, faithfull in Christ, meeke, chiefe lord, bountifull, lord of Almaine, lord of Gutland, lord of Germanie, lord of Antium, lord of Francia, lord of the people Eruli, lord of the nation Gepædi, pious, fortunate, glorious, victorious, triumphant, all noble, perpetuall *Augustus*. My peace (saith the Lord Christ, who is our true God) I geue vnto you: my peace (saith the same Lord vnto the whole world) I leaue vnto you. which is no otherwise to be taken, then that such as believe in him should repaire vnto the one, and the onely Church: that they should be at vnity among them selues, in the true and sincere faith of Christ, and detest from the hearte root such as gainesay, or vphold the contrary opinion. The chiefest point that appertaineth vnto mans saluation, is the free acknowledging, & protesting of the true faith. VVherefore as we are commaunded by the Euangelists, and as the sacred creed, to wit, the doctrine of the holy fathers hath taught vs, we exhort al mē to embrace the one & the only church & discipline, believing in the father, & in the sonne, & in the holy ghost: glorifying the coessētiall trinitie, the on godhead, to wit, nature and substance, one both in word and deed, one might, power, and autoritie in the three persons, in whome we were baptized, in whome we believe, and by whome we are coupled together in one. VVe worship the trinitie in vnitie, and the vnitie in trinitie, hauinge both a diuision and a coniunction, so wonderfull, that they can not be expressed: the vnitie we meane according vnto substance, to wit, the godhead, the trinitie according vnto the proprieties that is the persons: the diuision we vnderstand to be vndeuided, and the coniunction deuided. For the diuinity is one in the three persons, and the three in whome the diuinity lieth, or as I may better say, which are the diuinitye it selfe, are one, God the father, God the sonne, God the holy ghost: because that euery person is taken by him self, the mind separateth the things which are vnseparable, to wit, God to be three persōs, which are vnderstood to be ioyned together in on, as I may so terme it, in idētitie of motiō & nature. for it behoueth vs to say there is one God, & acknowledge three persōs or proprieties. we cōfesse moreouer that the only begottē sonne of God, God the word was begottē of the father before all worlds, & from euerlasting, not made: that for vs & for our saluation he came downe from heauen in the later dayes, & was incarnat by the holy ghost of our Lady *Mary* the holy & glorious mother of God, and perpetuall virgine, and borne

The edict of Iustinus the 2. Emperour of that name, where the creede or christiā faith is profoundly laid down, and straunge it may seeme that so vicious a man coulde endite so vertuous and so godly a stile.
Iohn. 14.
Faith chiefly required of christians.
Of the vnity and trinitie.
Howe the natures in christ are both deuided and coupled.

menians ſhewe their owne princes, yeelded them ſelues with all they had vnto the Empire of Rome. Not onely they, but the borderinge countrey inhabited partly of that nation, and partly of forainers (whoſe captaine was *Vardan*, one both for his noble parentage, and prowesſe in martiall affaires, was honored of them for their prince) offered their ſernice and loyaltie vnto the Emperiall ſcepter. When *Choſroes* king of Perſia charged the Emperour with theſe iniurious dealinges, *Iuſtinus* put him of with this aunſwere, ſayinge: that the date of the league was expired, and the dayes out, that it was not for the profeſſors of the Chriſtian fayth, to leaue ſuccourleſſe ſuche Chriſtians as fledde vnto them for ayde in time of warres, but to relieue and cheriſhe them. For all that *Iuſtinus* gaue *Choſroes* this aunſwere, yet made he no preparation for battaile, but wallowed him ſelfe in his wonted ſenſualitie, and preferred pleaſure before all.

No Chriſtians may murther their prince, what religion ſo euer he be of, if he be godly, God loueth his people, if wicked let them take him as a ſcurge, yet for their king.

Cap. viii.

Of captaine Martianus and the ſiege of Niſibis.

IN the meane whyle he ſent captaine *Martianus* his kinſman into the Eaſt, not furniſhing him with ſoldiers and armour, and other neceſſarie prouiſion to giue the enemy battaile: ſo that he came into Meſopotamia, not without plaine daunger and wrecke to the ſtate, hauing with him a fewe naked ſoldiers, of which number ſome were tributarie dichers and carters. He gaue certaine Perſians a very ſclender battaile (God wot) about Niſibis, while as yet the other Perſians were not in armour, and by chaunce getting the vpper hand, he beſieged the citie. But the Perſians thought good not to ſhut their gates at al, they reuiled very contumeliouſly the Romaine hoſt, they made no accompt of them, as if they had there beene ſet to keepe ſheepe. For all this there were manye ſtraunge monſters ſeene about that time, whiche prognoſticated the calamities that were ſhortly to enſue, and amonge others a calfe newly calued, was ſeene to haue two heades, yet but one necke.

Cap. ix.

Howe Choſroes when he had ſent captaine Adaarmanes againſt the Romaines who vexed them aboue all meaſure, went him ſelfe to Niſibis.

Choſroes being now furniſhed to battaile, brought *Adaarmanes* on his way as farre as the other ſide of Euphrates, which was with in his owne dominions, ſent him with an armie into the marches of the Empire of Rome, and commaunded him to breake into the towne Circeſium. Circeſium is a towne very commodious for the Romaines, ſituated in the furtheſt parts of the Romaine dominions, not onely fortified with ſtrong walles, raiſed vp to a marueilous great height, but alſo inuironed with two riuers, Euphrates and Aboras, and become by reaſon of them as it were an Iſle. Then he him ſelf went with his power ouer the riuer Tigris, & got him ſtraight to Niſibis. But the Romaines of a longe time vnderſtoode not of theſe voyages, and *Iuſtinus* was made a foole. For he belieued a flimflame repoꝛte that was blaſed abrode, howe *Choſroes* was either dead, or at the point of death. They ſay againe that he was ſore diſpleaſed, becauſe the ſiege of Niſibis was lingered, and that he ſent certaine men for to egge *Martianus* forwardes, and with all ſpeede to bring him the keyes of the citie. When their affaires tooke no proſperous ſucceſſe, but *Iuſtinus* bore away greate ſhame and repꝛoche, becauſe he woulde ſeeme to attempt that which was vnpoſſible for him to doe, that is to beſiege ſo great and ſo wide a citie, ſpecially with ſo ſimple an armie: firſte of all *Gregorie* Byſhop of Antioch, was certified of the whole. For the Byſhop of Niſibis was his deare friende, and liberally rewarded of him, and therefore beinge very ſory that the Chriſtians ſuſtained ſuch loſſes, and ſuch vexations of the Perſians, beinge alſo deſirous that the citie whereof he was Byſhop, were part of the Romaine dominions, ſignified vnto him all that was done about Niſibis, without the boundes of the Empire of Rome. *Gregorius* wꝛote immediatly of theſe tidings vnto *Iuſtinus*, and tolde him with all ſpeede how *Choſroes* inuaded the countreis. But he wallowinge ſtill in the filth of his wonted voluptuouſnes, neyther gaue eare vnto *Gregories* letters, neyther belieued them, thought that onely to be true, which his owne ſicke braine had conceaued. For he immitated the maner of intemperate and riotous perſons, who as they are lither and recheleſſe, ſo they build toe much vpon proſperous ſucceſſe and fortune, and

if any

if any thing happen contrary to their minde, they will in no wise be brought to beleeue it for true. Wherfore he wrote backe again vnto *Gregorie*, reiecting his letters for false reports. if they were true, that the Persians should not win the citie and raise the siege before his power came, or if they won it before, they should be met withall ere they left the countrey. Afterwards he sent *Acacius* a proud man, of a disdainefull condition vnto *Martianus*, with this commaundement, that if *Martianus* had before put one foote in the Citie and recoyled backe, he should put him beside his honor and dignitie. The which he did in all the hast to the great hurt of the common weale, and all for to satisfie the Emperours will. For he went into the Romaine campe and tooke *Martianus* being out of the Empire, and depriued him of all martiall dignitie, vnknowing vnto the armie. The captaines of the bands & Centurions after their watch was ended, vnderstanding that their captaine was put out of office, shooke of their armour, stole away priuely, scattered themselues here and there in their flight, and left the siege to the great laughter of all men. *Adaarmanes* therefore who had a mightie armie of the Persians and Barbarians called *Scenetæ* passing by *Circesium*, destroyed all the Romaine Countreis before him with fire, sword, and euery other sort of lamentable inuasion, shewed no mercy at all, neither in word, neither in dede. He tooke castels & many villages, and no man withstoode him, first, because the Romaine host wãted a head or captaine: next for ẏ *Chosroes* had beset all the soldiers about Daras, and therfore the countrey was ouerrun and destroyed freely without feare at all. furthermore *Chosroes* inuaded Antioch by his soldiers onely, for he him selfe was absent, who lost their labour and were driuen backe thence, yea when as very few remained in the Citie, when as also the bishop fledde away, and conueyed with him the holy treasure of the Church, because that the greater part of the wall lay on the ground, and the people as it falleth out at such times was vp all on rebellion, and when they were gone, the Citie was left desolate, neither was there any one that deuised engines to repell the violence of the aduersary, or that was disposed to resist the enemie any kinde of way.

Cap. x.

The winning of Apamia and Daras.

After that the assault of *Adaarmanes* toke no prosperous successe at Antioch, and the Citie Heraclea, afterwards called Gagalica, was by him set on fire, he made his voyage straight into Apamia, the which *Seleucus* ẏ sonne of *Nicanor* builded, a citie sometime flourishing, yet by long tract of time falne to great decay and ruine. And when he had required the citie with certen couenants concluded betwene them, it booted not for the citezens to resist, their walls were so old that they fell to the ground, he burned the citie, bereaued them of all their substance, destroyed all, contrary vnto the couenants drawne betwene them, subdued not only the citie but the countrey about, went his way & toke w̃ him not only the bishop, but also the lieuetenant of the citie. Againe in his iourney homewards he wrought great mischiefe without let or resistãce, a few soldiers only excepted, whom *Iustinus* had sent thither, whose captaine was *Magnus*, maister sometime of the exchaunge at Constantinople, and afterwardes by the cõmaundement of *Iustinus*, put in trust w̃ one of the Emperors palaces, the which soldiers were so discomfited, ẏ they fled away & were almost taken. These things being brought to this passe, *Adaarmanes* returned vnto *Chosroes*, who as yet had not taken ẏ citie which he besieged. As they ioyned powers together, their armie became very strong, the soldiers were animated, and last of all, the enemie terrified and altogether dismaid. He found the citie trenched about, with a great contremure raised nigh the wals, all warlicke engins prepared for the winning of the citie, as the great holow catapelts, which shoote the dartes from a loft, commonly called brakes or slings. *Chosroes* with these helpes wonne the citie by force in the winter season, when as *Iohn* the Maior of the towne toke no thought at all how he might repel the violence of the enemie, nay rather he betraied the citie, for both is reported. *Chosroes* had besieged the citie aboue fiue moneths, and in all that while there was not one that withstode him, last of all, when he had ransacked the citie of all that was in it, and slaine many after a lamentable sort, and taken many also aliue, he fortified the citie lying very commodiously both for him and his subiects, and so returned home. The winnig of Daras.

κατατέλται λιθοβόλοι.

Cap. xi.

Iustinus the Emperour fell into phrensie, and Tiberius tooke the gouernement of the whole Empire.

Iuſtinus vnderſtanding that his dominions were inuaded in ſuch ſort as we haue declared before by reaſon of his ouer much inſolencie and pride, baniſhed witte, remoued reaſon out of her ſeat, tooke his infortunate ſucceſſe farre more greeuous then the common courſe of nature could beare, and fell into frenſie and madnes, ſo that he had no ſenſe or vnderſtanding of any thing that was done. Wherefore *Tiberius* a Thracian borne, one that was of chiefeſt authoritie and eſtimation with *Iuſtinus*, tooke in hand the gouernment of the Empire. This man had lately bene ſent by *Iuſtinus*, with great power to geue battell vnto the people Abari: Who when as his ſouldiers could not finde in their hearts to behold the Barbarians in the face, had without all peraduenture bene taken, had not the diuine prouidence of God beyond all mans expectation ſaued and reſtored him aliue into the Romaine dominions: for by following the raſh and headie aduiſement of *Iuſtinus*, he together with the whole common weale of Rome, was in great daunger of vtter foile, and of looſing vnto the Barbarians, the great renowne of the Romaine Empire.

Cap. xii.

How Traianus went in embaſſie vnto Choſroes king of Perſia, and concluded a league betwene the Romaines and the Perſians.

Wherfore ſpeedie counſel was taken, ſuch as was meete and cõuenient for the Romaine affaires, to the ende that which they had loſt with raſhnes, might be recouered wyth reaſon and ſobrietie. they ſent vnto *Choſroes* king of Perſia, *Traianus* a man of great renowne, by office a Senator, of great honor and eſtimation with all men, partly for his hore heare, and partly alſo for his great wiſedom, his Embaſſie was not in the perſon of the Emperour, or in the name of the Romaine common weale, but only a meſſage from *Sophia* the Empreſſe. For ſhe wrote letters vnto *Choſroes*, where ſhe lamented the wofull plight her huſband ſtoode in, and the lamentable ſtate of the commõ weale wanting a head, that it ſtoode not with his honor to triumph ouer a ſeely widowe, to inſult ouer an Emperour that was ſicke and bedred, and to inuade a common weale that was deſtitute of aide and ſuccour. That he of old being diſeaſed had not onely the like humanitie ſhewed vnto him, but alſo of the beſt Phiſitions ſent vnto him from the Empire of Rome, which might eaſe him of his griefe. *Choſroes* being perſwaded with theſe circumſtances, although he had determined immediatly to ouerrunne the Romaine dominions, yet confirmed he a league for three yeares ſpace concerning the Eaſt countreys, and decreed withall that Armenia ſhould enioy the like benefite, that no battell ſhould be fought there, and that none throughout the Eaſt countreys ſhould be moleſted at all. While the affaires of the Eaſt ſtoode in this ſort, Sermium was taken of the Barbarians, a Citie of old inhabited of the people Gepædi, and afterwards by them deliuered vnto *Iuſtinus*.

Cap. xiii.

Of Tiberius who was made felowe Emperour, and his diſpoſition.

In the meane while *Iuſtinus* through the counſaile of *Sophia* the Empreſſe, proclaimed *Tiberius*, *Ceſar*, and vttered ſuch lamentable words at his coronation, as no hiſtorie either auncient or otherwiſe howſoeuer hath recorded vnto this day, God no doubt of his mercy graunting vnto him ſo much time & ſpace as might ſuffice him both to cõfeſſe his owne ſinnes, & alſo to pronounce ſuch things as were for the profite and commoditie of the common wealth. For when *Iohn* the Biſhop together with his companie, the princes and magiſtrates, laſt of all the pretorian ſouldiers were aſſembled in the open hall, where of olde ſuch ſolemnities were vſually celebrated: *Iuſtinus* cladde *Tiberius* in the Emperiall robe, and compaſſed him with the ſouldiers cloke, ſaying aloud as followeth. Let not the glory of this garment lead thee into errour, neither be thou deceaued vvith the glorious ſhovv of ſuch things as are ſubiect vnto the ſenſes, vvherevvith I my ſelfe novve (alaſſe) being ſnared, haue brought my ſelfe foolishly into theſe grieuous torments. VVherfore in gouerning the Empire vvith great moderation and mildnes of ſpirit, redreſſe vvhat is amiſſe, and correct vvhat I haue leudly committed. And poynting at the Magiſtrates with the finger: Thou muſt in no vviſe (ſayth he) be ruled by theſe men, for theſe be they vvhich brought me into this lamentable plight, and the miſerie thou ſeeſt me in. Theſe with other ſorrowfull wordes he vttered with many ſobbes and ſighes, which made all that were preſent wonderfull penſiue, and

Iuſtinus the Emperour, being fallen into frenſie and madnes, counſaileth Tiberius his ſucceſſour in theſe words.

and the teares to trickle downe their cheekes. This *Tiberius* was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not onely kings and Emperours, but also all other sortes of men. And first of all as touching the maner of his person, it became very well the maiestie of the Emperiall scepter, and as for his minde it was adorned with modestie, gentlenes, and curtesie. His gracious fauour was such that it allured all men at the first sight to loue him. He supposed that to be riches which suffised euery man, to geue not onely for necessitie, but also for plentie and abundance. For he was of the opinion, that not they onely were to receaue benefites which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to geue. He tooke that golde to be counterfait, whirh was gathered with the teares of the commonaltie. He was so moued with these circumstances that he forgaue vnto them that were tributaries vnto the Empire one whole peres tribute. Againe, such manours and fermes as *Adaarmanes* had in maner brought to decay, by ceasing them at greeuous tribute, he restored vnto their former libertie, and not onely considered their losse, but recompenced them ouer besides. He forgaue the iniurious exactions and pencions for the which other Emperours accustomed to deliuer, and in maner to sell their subiectes to be abused of the magistrates at theyr pleasure, and made a lawe there should no such thing afterwardes be committed.

If Tiberius were now aliue, to execute for such counterfait coyne, no doubt he vvould hang a great many, and perhaps a fewe lawyers.

Cap. xiiii.

Tiberius the Emperour sent Iustinianus with a great armie against Chosroes, and droue him out of the Romaine dominions.

The aforesayd *Tiberius* hauing set in order, as right and reason did require, such summes of money as his predecessour had both wickedly and iniuriously appoynted to be gathered, made ready for battaile, gathered together a great armie of valiant souldiers and noble persons beyond the Alpes about Rhene, & on this side of the Alpes, of the nation called Messagetæ, with other Scythian nations, out of Pæonia, Mysia, Illyria and Isauria, so that he had well nigh a hundred and fiftie * troupes of chosen horsemen ready and well appoynted, by meanes whereof he gaue the vtter foile vnto *Chosroes*, who immediatly after ỹ winning of Daras, had in the sommer time ouerrunne Armenia, and thence marched forwards towards Cæsarea, ỹ head Citie of Cappadocia. This *Chosroes* behaued him selfe so insolently towards the Empire of Rome, that when the Emperour sent Legates vnto him, he would not once boutchsafe to geue them the hearing, but very disdainefully bad them follow him to Cæsarea, and that there he would sitte and heare what they had to say. When he sawe the Romaine host (whose captaine was *Iustinianus* the brother of *Iustinus*, that was piteously murthered at Alexandria) all in armour comming of the contrary to meete him, the trumpettes sowne to battaile, the armies ready to ioyne together, the clamour of the souldiers pearcing the cloudes in the skie, orderly placed in the front in battaile arap, foming out with great furie present death. Last of all, when he espied so great and so goodly a troupe of horsemen, as none of the Emperours before euer thought of, he was greatly astonied, and by reason it so fell out vnlooked for and vpon a sodaine, he sighed heauely and would not geue the first onsette. As he deferred the battaile, lingered still, spent time idlely, and craftely went about to deceaue them, *Curs* a Scythian, Captaine of the right wing of the battaile set vpon him, and when the Persians could not withstand his violence, but quite forsooke the front of the host, *Curs* made a great slaughter of the ennemies. Last of all he pursued the souldiers at their backs, where the artillarie and preparation of *Chosroes*, and of his whole armie lay. He tooke all the kings treasure and Iewelles, all his ordinance for warre, yea when *Chosroes* both sawe and suffered it, thinking that to be farre better, then that *Curs* should sette on him. *Curs* with his souldiers gotte great spoyle and summes of money, and tooke away their beastes loded with fardelles and packes, where also the fire lay which *Chosroes* king of *Persia* worshipped for his God, thus hauing foiled the *Persian* armie, and sounding a hymne to the praise of God, he returned in the Euening about candleright vnto his companie, who by that time had left the arap they were sette in. *Chosroes* in all this while stirred not, neither as yet was the battaile begonne, but only light skirmishes, one while of this side, an other while of that side, as the maner is. *Chosroes* sette a mightie beacon on fire in the night, and purposed then to geue the ennemie battaile: the Romaines hauing two armies: he set about midnight on that host which lay in campe of the Northside, they being sodainly taken and vnprouided, recoyled and gaue backe, he went forwardes, tooke Melitina a

*ἴλη, in Latine turma, a troupe, as Varro thinketh, quasi terdena thirtie, their captaine is called decurio, sometake the troupe to be 32. horsmen, some other 64. horsmen.

Curs a Scythian.

A wise God, that could be taken in warres.

Citie not farre of, that was deſtitute of a garriſon and Citizens to repell his violence, ſette all on fire, and ſought to cutte ouer the riuer Euphrates. When the Romaine armies ioyned together & purſued after him, he fearing him ſelfe, got vp on an Olyphant, and paſſed ouer Euphrates: but the greater part of his armie in ſwimming and conueying them ſelues ouer, were drowned in the deapth of the water. He vnderſtanding of this miſfortune, got him away with all ſpeede. Wherefore *Choſroes* in the ende being thus plagued and recompenced for his inſolencie and diſdaine towards the Romaines, returned into the Eaſt with as many as were left him aliue. There the league was of force, that none ſhould aſſault him. Iuſtinianus after all, ouerrunne the marches of the Perſian dominions, continued there all winter long, without let or anoyance. About the eight Kalends of Julie he returned backe without the loſſe of any one part of his hoſt, and ſpent all ſommer with proſperous ſucceſſe and ioy of Martiall prowеſſe about the bounds where the Romain and Perſian dominions doe part aſunder.

Cap. xv.

How Choſroes after great ſorowe that he was foyled in battaile, died, and bequeathed the kingdom of Perſia to his ſonne Hormiſda.

Choſroes being on euery ſide beſet with miſerie, all diſmaid and diſcouraged, languiſhing for ſorrow, and pining away for care and penſiuenes, & as it were ſwallowed vp in the gulphs of his deepe ſighes and heauy ſobs, died after a lamentable ſort: leauing behind him a law, the which he made that the king of Perſia ſhould neuer from that day out take armour againſt the Romaines, as an euerlaſting memoriall of his flight and vtter foile. After his deceaſe, his ſonne *Hormiſda* was crowned with the royall ſcepter, of whom I will preſently ſay no more, for the Eccleſiaſticall affaires do call me away, and looke that now I ſhould thitherwards direct my penne.

Hormiſda king of Perſia.

Cap. xvi.

Of the chiefe Byſhops, which flouriſhed about that time.

When *Iohn*, otherwiſe named *Cateline*, departed this life, *Bonoſus* became Biſhope of Rome, whom an other *Iohn* ſucceded, and after him *Pelagius*. In the ſeae of Conſtãtinople, after *Iohn* came *Eutychius*, who had bene Biſhop there before. The Citizens of Alexandria after the death of *Apolinarius*, had *Iohn* to their Biſhop, whom *Eulogius* ſucceded. The Biſhoprike of Ieruſalem, when *Macarus* had finiſhed his mortal race, was gouerned by *Iohn*, who ſometime led a very poore and auſtere life in the monaſterie of the vigilant Monkes, during whoſe time the Church continewed at one ſtay, without chaunge or alteration.

This Bonoſus, is of other wryters called Benedictus.

Cap. xvii.

Of the earthquake at Antioche, in the raigne of Tiberius.

In the third yeare of *Tiberius Cæſars* raigne, there roſe about noone day ſo great an earthquake at Antioche and Daphne adioyning therevnto, that all Daphne, with the force & violence thereof fell to the ground, and many both publique and priuate buildings within the Citie of Antioch, were vnioynted and broken aſunder, yet not ſo much that they fell to the ground, there happened both at Antioch and at Conſtantinople, other calamities which require a long diſcourſe, and vexed out of meaſure either of the Cities with great tumultes and ſedition, yet as they roſe vpon a godly zeale, ſo ended they very ſtraungely. But of them afterwardes.

Anno Dom. 580.

Cap. xviii.

Of the tumultes at Antioch and at Conſtantinople, about wicked Anatolius.

Anatolius, one ſometime that was but a light and a commen felow, yet afterwardes crept through wiles, I wot not how, to be a Magiſtrate and to beare office in the commen weale. He liued at Antioch, where with great diligence he went about ſuch affaires as he had in hand, there he grew into great familiaritie with *Gregorie* Biſhop of that citie, and had oft recourſe vnto him, partly to conferre about his buſines, and partly by frequenting thither, to purchaſe vnto him

him selfe greater authoritie and estimation. It fell out that this *Anatolius* was found to haue sacrificed to Idolles, and being examined, he was manifestly proued a wicked man, an Enchaunter and entangled with diuers other enormities. Yet this magistrate together with his companions (for he had others that helde with him, and conuinced of Idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, and sette all on tumultes, that the hearing and examination of their impietie would by that meanes haue bene quite omitted. Moreouer, they exclamed at *Gregorie* the Bishop, and said openly that he was altogether of *Anatolius* counsaile. for the cursed deuil, disquieter of mankind, perswaded many of the citezens to accõpany *Anatolius* in his abhominable sacrifice. Herevpon it rose that *Gregorie* was in great suspition, that the people were so earnestly bent against him, and herevpon he was so vehemently suspected, that the Emperour *Tiberius* him selfe laboured to sift out the truth of *Anatolius* owne mouth. Wherfore he gaue out his cõmaundement, that both *Anatolius* and his companie should ẅ all speede be brought to Cõstantinople. *Anatolius* hearing of this, rãne vnto the picture of *Marie* the mother of God that hong a loft in the prison by a cord, set his hands behind him, made supplication & prayd vnto it. the image detested him as a wicked person and one ẏ God abhorred, and turned it self from him, a spectacle very straunge, & worthy of euerlasting memorie. the gailer and keepers ẅ the soldiers of the garrison saw it and reported it to others. The holy virgin appeared vnto diuers of the faithfull, and set them against wicked *Anatolius*, saying that he had reuiled her sonne. *Anatolius* being brought to Constantinople, and there chasticed very extremely, he could not charge ẏ bishop with any thing, but together with his companie, was an occasion ẏ the citie was on far greater sedition & vprore. for when some of these idolatrical sacrificers were cõdemned not to die, but to perpetual banishment: the people of a godly zeale boyled with anger, and would not suffer them to be banished, but tooke them in a fisherbote where they were set, and with vnisorme consent of all the people they were burned quicke. they cried out also against the Emperour and *Eutychius* their bishop, as traitors to the faith. for without doubt they had dispatched both *Eutychius* & such as were in commission to arraine *Anatolius* with his company (they sought them out in euery place, and beset them on euery side) had not the prouidence of God which preserueth his people, taken them out of their enemies clawes, and appeased by a litle and a litle, the rage of so furious a multitude. So it came to passe that they committed no horrible acte: that *Anatolius* was first throwne to the rauenous beastes in compasse of ẏ theatre, of thẽ to be torne in peeces, next hanged on the gallowes. neither ended he his life with those punishmentes, but the wolues came, pulled his carkasse to the earth (which was neuer seene before) and cruelly rent it in quarters with great rauening. there was a Christian that layd before these things came to passe, that in his sleepe he sawe the people pronounce the sentence against *Anatolius*. And againe, a noble man president of the Emperours pallace, one that made great frends for *Anatolius*, said he sawe *Marie* the mother of God, and that she spake vnto him in this sort: how long dost thou take part with *Anatolius*, who dealt contumeliously, not onely with me but with my sonne also? but this much of these things in this sort.

Anatolius an Ethnicke.

*In this storie concerning the picture & appearance of the virgin Marie, Euagrius shevveth him selfe to be much addicted to superstition.

Here you may see that Anatolius an inchaunter and sacrificer to Idols, prayed to pictures which God detested.

The execution of Anatolius, that sacrificed to Idols.

Here vve may see hovve superstition crept in aboue Euagrius time and so by litle and litle encreased vnto this day.

Cap. xix.

Of Mauricius the valiaunt Captaine, and his vertues.

Tiberius being cladde with the Emperiall robe, after the decease of *Iustinus*, deposed *Iustinianus* of his dignitie, because his later enterprizes against the Barbarians, tooke not such prosperous successe as afore time, and appointed *Mauricius* Captaine of the Easterne power, who by birth and by name was of olde Rome, yet because of his auncestors and parents, he tooke Arabissus a Citie of Cappadocia for hys countrey. He was a politicke and a wise man, very diligent and carefull in all his affaires, of a firme and a constant minde, of good gouernment in life and conuersation, and well disposed. He so bridled fleshly desires, and feeding of the panche, that he abstained not only from necessaries and such things as might easily be gotten, but also frõ other things whatsoeuer prouoked to intemperate lust and sensualitie. He would not geue the cõmon sort of mẽ the hearing, neither harkned he to euery mans tale. for he knew ẏ the one bred contempt, & the other brought nothing but flatterie. He would very seldome graunt his presence vnto any, yea and ẏ toe, whẽ he were earnestly besought vnto, he stopped his eares from hearing of idle talke, not ẅ ware (as the Poet cõsaileth) but ẅ wisdom and reason, which was vnto him in steede of a key, both to open and to shutte them as time and occasion did require. Ignorance the mother

The vertues of Mauricius.

of boldnes (for none is more bolde then blind bayard) and faint courage her next neighbour, he ſo banished from him, that he thought verily in rashnes there was perill, and in pawsing great ſecuritie. for wiſedom and fortitude which were reſiant in his breſt, ſo ruled his affaires as time and occaſion required, wythout geuing appetites the bridle, that meaſure and moderation both ſette them vp, and pulled them downe. but of this more at large hereafter. Rule and gouernement doe moſt commonly declare how excellent a man is, his nature and condition, Magiſtracie openeth what man is: for when life hath libertie and power to doe what her liſt, then reuealeth ſhe the ſecret cloſſets of her minde, and ſettes them wide open to the face of the whole world. This *Mauricius* waging battaile in forraine countreys, tooke both cities and caſtels that lay moſt commodious for the Perſians, and caried thence ſo great a pray, that he filled with the captiues he had brought with him, Iſles, townes and countreys, that lay of a long time deſolate and not inhabited: the land alſo that was vnmanured, he cauſed to be tilled and made arable ſoyle: of theſe men he had to ſerue his tourne great armies, which both valiantly and couragiouſly fought againſt other nations, and laſt of all he ſtored euery familie of ſeruauntes, for then there were captiues great ſtore, and cheape inough.

A man in office is ſone eſpied.

Cap. xx.

Mauricius foiled both Choſroes and Adaarmanes, which led the Perſian armies.

FUrthermore, the ſame *Mauricius* waged battaile with the head and chiefeſt of all Perſia, namely, *Tamochoſroes* and *Adaarmanes*, which ledde great armies to the field. but after what ſort, when, and how proſperouſly his enterpriſes went forwardes, either we geue other men leaue to commit them to letters, or peraduenture we our ſelues (ſeeing that in this preſent volume we haue promiſed to diſcourſe of other matters) will entreat of them in an other ſeuerall worke. yet thus much will I now ſay, that *Tamochoſroes* was ouerthrowne in the front of the hoſt, not with the fortitude of the Romaine armie, but with the onely pietie of the Captaine, and his faith in God: that *Adaarmanes* was foyled with plaine force of armes, and after great loſſe of his power put to flight, yea and that not onely when *Alamundarus* captaine of the Barbarian nation, called *Scenetæ*, betrayed *Mauricius*, in that he would not come ouer the riuer Euphrates, and ayde him againſt *Scenetæ*, which fought againſt him (theſe *Scenetæ* are ſo ſwifte on horſebacke, that they can hardly be taken, yea though their paſſage be ſtopt, but when it ſtandes them vpon, they farre outrunne the ennemie) but alſo when *Theodorichus* Captaine of the Scythians durſt not tarye within their reache, but ſhewed them immediatly a faire paire of heeles together with his ſouldiers.

Cap. xxi.

Of the ſignes prognoſticating the raigne of Mauricius.

THere were ſignes which went before, and foreſhewed that *Mauricius* ſhould be crowned Emperour. As he offered frankencenſe very late in the night, within the chauncell of *S. Maries* Church, which the people of Antioche doe call the temple of *Iuſtinian*, the curteine or canapie was all ſette on fire, and therewith he fell into ſuch a dumpe, that he feared the viſion exceedingly. *Gregorie* Biſhop of that Citie ſtanding by, ſayd that without all peraduenture the viſion was ſent from aboue, and foreſhewed the brightneſſe of glory, and the great renowme that was to befall him. Chriſt moreouer appeared towardes the Eaſt, ſeeking vengeaunce on the ennemies. In that viſion alſo was the raigne of *Mauricius* plainely prognoſticated. for of whom (I pray you) ſought he that, vnleſſe it were of the Emperour, and of ſuch a man as ſerued him in holineſſe? As I ſearched out the truth and certainetie of theſe things, his parentes tolde me other things worthie of memorie and the knowledge of the poſteritie in time to come. His father remembred that what time *Mauricius* was conceaued, he ſawe in his ſleepe a mightie Vine to burgeine out of his chamber, and that there hunge thereon infinite cluſters of ripe grapes. Hys mother tolde, that when ſhee was deliuered, the earth breathed vppe of her ſelfe a redolent ſauour, that was ſtraunge, and varied it ſelfe by turnes. Alſo that a grieſly ghoſt, commonly called a Goblin or a Hegge, tombled the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symeon* likewiſe that dwelt in a pillour not farre from Antioche, a man

The dreame of Mauricius father.

ἔμπουσα, that is, a Goblin.

man of great wisedome and experience, sufficiently adorned with all diuine giftes, gaue forth many tokens both in worde and deede, which plainely declared that *Mauricius* would be crowned Emperour, concerning which *Symeon*, if ought seeme expedient to be written, the next booke shall performe it.

Cap. xxii.

The coronation of Mauricius and Augusta.

When *Tiberius* was redy to yelde by the ghost, and now come vnto deathes doore, he gaue vnto *Mauricius*, who then was proclaimed Emperour, his daughter *Augusta* in mariage, & the Empire for dowrie: who for all that his life during the terme of his raigne was prolonged but for a short space, yet because of his noble actes (which conueniently may not presently be committed to writing) he left vnto the common weale both an immortall memorie of his name, and a passing inheritaunce, to witte, *Mauricius* whom he proclaimed Emperour, neither only this, but he gaue them also his owne title, for he called *Mauricius, Tiberius*, and *Augusta, Constantina*. but what famous acts they did, the next booke God willing shal declare.

Mauricius was crowned Emperour, Anno Dom. 583.

Cap. xxiii.

A supputation of the times, from Iustinus the second Emperour of that name, vnto Mauricius.

To the ende we may diligently note the succession of the times, we haue to learne that *Iustinus* the ponger raigned by him selfe alone twelue yeres, tenne monethes and odde dayes: together with *Tiberius*, three yeres and eleuen monethes, so that his whole raigne comes to sixteene yeres, nine monethes and odde dayes. *Tiberius* was Emperour by him selfe alone foure yeres, with *Iustinus* three yeres and eleuen monethes, so that if we number the yeres from *Romulus* vnto the raigne of *Mauricius*, they will appeare iust according vnto the supputation which went before, and this present rehearsall.

Frō the buil ding of Rome and the king dom of Romulus, vnto the raigne of Mauricius, there are 1148. yeres. Euagr. lib. 3. cap. 29.

Cap. xxiiii.

A recitall of such as continewed their histories one after an other from the beginning vnto his time.

As touching the order and continewance of times agreeable vnto the Ecclesiasticall historie, it is come to passe by the goodnesse of God, that we haue it at this day compendiously deliuered vnto vs by the workes of such famous historiographers as haue written the sayd historie vnto the posteritie following. for *Eusebius Pamphilus* hath written from the birthe of Christ vnto the raigne of *Constantinus Magnus*: *Socrates, Theodoret*, and *Sozomenus* haue continewed the times from *Constantine* vnto *Theodosius Iunior*, of which Emperours doings, this worke also of oures hath somewhat discoursed. As for the diuine and prophane historyes from the beginning of the world vnto this day, they are orderly continewed by painfull writers. And first of all *Moises* beganne to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, euen as he had truely learned of God in mount Sina. Againe others followed him, shewed the redy way to attaine vnto our religion, and committed to writing, the actes done since his time. Moreouer *Iosephus* wrote a very large storie, full of euery kinde of good matter. What fabulous things so euer are reported to haue bene done either by the Grecians or Barbarians of olde time, who either were at ciuill warres within them selues, or waged battaile with forraine enemies, or if any other thing can be remembred since the first molde of man was cast, all I say besides sundry other writers is laid downe by *Characes, Theopompus* and *Ephorus*. As for the Romaine historie, comprising in maner the actes of the whole world, or if any other thing fell out by reason of their ciuill discord, or of quarelles risen betweene them and forraine nations, it is exquisitely handled by *Dionysius Halicarnassæus*, who began hys story from the time of the people called Aborigines, and continewed it vnto the raigne of *Pyrrhus* king of Epirus. from thence vnto the ouerthrow of Carthage, *Polybius Megapolitanus* hath excellently discoursed, all which treatises though occasioned at diuers and sundry times, *Appianus*

Eusebius. Socrates. Theodoret. Sozomenus. Euagrius.

Moises.

Esdras and the Prophets.

Iosephus.

Characes. Theopompus. Ephorus. Dionysius Halicarnassæus. Polybius. Appianus.

with graue iudgement hath contriued into order and compacted together, adding therunto of his owne, ſuch things as were worthy of memorie after their dayes vnto his time. *Diodorus Siculus* wrote vnto the time of *Iulius Cæſar*, *Dion Caſſius* likewiſe continewed his ſtorie vnto the raigne of *Antoninus* of Emeſa, the like matter and order hath *Herodian* in maner folowed, ending with the death of *Maximus*. *Nicoſtratus* alſo a Rhetorician of Trapezus, began with the raigne of *Philip*, the ſucceſſor of *Gordianus*, and wrote vnto *Odænatus* of Palmyra, and the ignominious expedition of *Valerianus* againſt the Perſians. Of the ſame things entreated *Dexippus* at large, beginning with the raigne of the Macedonians, and ending with the Imperie of *Claudius*, the ſucceſſor of *Galienus*, the ſaid author laid downe the warres of the Carpians, and of other Barbarians in Hellada, Thracia and Ionia. *Euſebius* continewed his ſtorie from *Octauianus* the Emperours raigne, vnto the time of *Traian*, *Marcus*, and the death of *Carus*. *Arianus* and *Aſinius Quadratus*, wrote ſomewhat alſo of thoſe times. The times folowing, reaching vnto the raigne of *Arcadius* and *Honorius* the Emperours, *Zoſimus* hath proſecuted, and of the things which happened ſince their times, *Priſcus Rhetor* with others hath diſcourſed. All which hyſtories *Euſtathius* of Epiphania, hath briefly runne ouer, but very excellently, and deuided the whole into two volumes: The firſt containeth the Actes from the beginning of the world vnto the deſtruction of Troie, and the Pallace of *Priamus*, the ſecond continueth the ſtory from that time vnto the twelfe yeare of *Anaſtaſius* the Emperours raigne. There beganne *Procopius Rhetor*, and ended with the dayes of *Iuſtinian*. What happened ſince vnto theſe our dayes, although *Agathius Rhetor*, and *Iohn* both my felow Citezen and kinſman, haue orderly wrytten of, vnto the time when *Choſroes* the ponger both fledde vnto the Romaines, and alſo was reſtored vnto his kingdom by *Mauricius*, (who went not therein faintly to worke, but courageouſly as it became an Emperour, and brought *Choſroes* into his kingdom with great treaſure and armed ſouldiers) yet haue they not as yet publiſhed their hyſtories. Of whom hereafter by the grace of God we minde to ſpeake as occaſion ſhall ſerue.

Diodorus Siculus.
Dion Caſſi°.
Herodian.
Nicoſtratus.
Dexippus.
Euſebius.
Arianus.
Aſinius.
Zoſimus.
Priſcus Rhetor.
Euſtathius Epiph.
Procopius Rhetor.
Agathius.
Iohn.

The ende of the fift booke of Euagrius Scholaſticus.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

The ſolemne mariage of Mauricius and Auguſta.

Mauricius being crowned Emperour, firſt of all made preparation for the ſolemnitie of his mariage: next celebrated ſuch rites as became the Emperiall ſcepter, and coupled vnto him in mariage *Auguſta*, otherwiſe called *Conſtantina*, with great pompe and royaltie: laſt of all made ſumptuous feaſts & coſtly bankets, with great glory and renowne. *Theoſebia* and ỹ Empreſſe came to this ſolemne mariage with a portly traine and rich preſents. The one brought with her not only the father and the mother of *Mauricius* (which was neuer ſeene to haue happened to any Emperour before) for to honor the mariage with their comely honeſtie and reuerend wrincles, but alſo his brethern of goodly ſtature & proportion to ſet forth that royall ſolemnitie: the other preſented a garment all cloth of gold, garniſhed with purple and pearles of India, ſhe brought alſo crownes couered wyth gold and precious ſtones of diuers ſorts and ſundry colours, together wᵗ all the nobilitie, as well ſuch as were renowmed for Martiall proweſſe, as they that were made of, for their honourable

Sophia the wife of Tiberius.

order

order of the haule and pallace, all they bare in their handes burninge torches, stoode verye maiestically in the sight of all men, vpholdinge the glory of that gorgeous spectacle, so that there was neuer sene among men a more excellent, & a more roial shew. *Plutarchus Charoneus* (saith *Damophilus* a Romaine historiographer) said very well, that the puissance & prosperous successe, the fauor & fortune of Rome ioined handes together, but I had rather say, that true piety & felicity so met together in *Mauricius* alone, that true piety forced felicity to be present, & would in no wise suffer her to be foyled & ouerthrowen. These things being finished, *Mauricius* couered not onely his head with the crowne, & clad not onely his body in purple, but also his minde with precious ornamets. for in maner he alone of all the Emperours fell a gouerning of his owne person, and so became an Emperour in deede: first he drone from his minde the popular state of affections, next placinge the order of his peeres and nobilitie in the seate of reason, he made him selfe a liuely paterne of vertue for his subiects to immitate and followe after. Neither doe I repoze this of him to thende I might sooth him with faire wozds and flattery (to what purpose I beseech you should I doe so, seeing he knoweth not of the things which I doe write) but because the gifts which God hath so bountifully bestowed vpon him, and the affaires which at sundrye times enioyed suche prosperous successes, doe manifestly proue it to be most true. All which will we, nill we, we must confesse and acknowledge to be the goodnesse of God.

Cap. II.

Of Alamundarus the Saracen and his sonne Naamanes.

This Emperour besides all other men, was carefull ouer suche as had bene attainted of high treason, that none of them should be executed, and therefore he beheaded not *Alamundarus* captaine of the Scenetæ in Arabia, who (as I mentioned before) had betraped him, but was driuen out of one onely Isle with his wife and certen children, and banished for punishment into Sicilia. And moreouer *Naamanes* his sonne, who wrought infinite mischiefs against the common weale, who had destroyed the two Phœnicias and *Palæstina*, who last of all subdued the same regions with the helpe of the Barbarians rounde about him, yea at what time his father *Alamundarus* was taken, when all men craued his heade: he kept him onely in free ward, and enioyned him no other punishment, the like clemencie he shewed to infinit other persons, the which seuerally shal be spoken of when fit occasion is ministred.

Cap. III.

Of Iohn and Philippicus Romaine captaynes, and their doinges.

Iohn a Thracian borne, was sent by *Mauricius* to guyde the Easterne armie, who preuailinge but ill fauoredly in some battails, in some others againe patching that which was a discredit vnto him before, did as trueth is, nothing that deserued any great commendation. Next after him *Philippicus*, one that was allied vnto ỳ emperour (for he had maried one of the sisters) made a voyage into forraine countreis, destroied all that lay before him, took great spoile, and slew many of the nobles and peeres of Nisibis, and of others on this side of the riuer Tigris. he fought hand to hand with the Persians, and geuing them a wonderfull fore battail, he ouerthrew many that were of the chiefest of Persia and tooke many aliue; a band also of speare men which fled into an hill, lying very commodious for them, he took not, but let them go vntouched, which promised him they would send to their king with all speede to perswade him to peace. Other noble acts did he while he led the Romaine power, he brought the soldiers from riot and pleasure, & acquainted them with temperancie and diligent seruice. All which circumstances, we geue other men leaue (if them please) that either haue written, or are about to write, so farre to wade in them, as they haue learned by heresay, or conceaued by selfe opinion: who most commonly by reason of ignorance are deceaued and so halt, or through toe muche partialitie, or negligent, or by occasion of spite and hatred are so blinded that they can not vtter the trueth.

Cap. IIII.

Of captaine Priscus and the insurrection of the soldiers against him.

Priſcus ſucceeded *Philippicus* in the rowme of a captaine, and was ſo ſtately that none coulde ſpeake with him, vnleſſe it were about weightie and great matters. For he was of the opinion, that if he vſed litle familiaritie, he might doe what him ſelfe liſted, and that his ſoldiers vnderneath him woulde ſtand in awe of him, and the ſooner obey his commaundement. But comming on a certaine time vnto his armie with high lookes, and hauty diſdaine, with his whole body ſet vpon toe arrogant geſtures, he made them an oration of ſoldiers patience in perill of warres, of fine and picked harneſſe, and lack of all, of the rewardes they were to reape of the common weale for their trauell and ſeruice: they knowinge of theſe thinges as well as he, beganne openly to reueale their wrath, and conceaued diſpleaſure againſte him, and ruſhinge in thither, where he had pitched his tent, as if they had bene Barbarians, They ſpoyled him of all his ſumptuous ſtore and precious treaſure: not onely this, but without doubt they had alſo diſpatched him, had not he with al ſpeede taken horſe, and fled vnto Edeſſa. Yet they beſieged this citie, and commaunded that *Priſcus* ſhould be deliuered them.

Cap. v.

Of Germanus whom the ſoldiers made Emperour againſt his will.

When the citizens of Edeſſa woulde not reſtore *Priſcus*, the ſoldiers left him, and by force tooke *Germanus* captaine of the warefaringe ſoldiers in Phœnicia of *Libaneſia*, and proclaimed him their captaine and Emperour. While he refuſed the office, and they vrged it vpon him, there roſe great contention of either ſide, for he would not be conſtrained, and they would needs compell him, they threatned to execute him, vnleſſe he would willingly accept of the dignitie, he of the contrary proteſted openly he was neither affraide, neither woulde yelde one iote. At length they went about to laſh him with whips, & to maime the members of his body: which torments they perſwaded them ſelues verily he would not endure, that there was not in him more hardneſſe to beare away ſtripes, then nature and yeares gaue them to vnderſtande. they tooke him in hand, & knowing well inough what he was able to ſuffer, dealt very circumſpectly, leſt they wounded him ſore, vntil in thend they forced him to condeſcend, and with an oth to promiſe them his faith and fidelitie. Wherfore thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, and whom they led captiue to become their captaine. furthermore they diſplaced all other officers, as captaines, tribuns, centurions, decurions, and placed in their rowmes whom pleaſed them beſt, & reuiled the empire with railing ſpeaches. And though they bore them ſelues towards ſuch as were tributary milder then the common vſe and maneris of Barbarians: yet were they altogether alienated from their companions, & members with them of one common weale. For they tooke not their wayfaring vittailes by weight and meaſure, neither were they pleaſed with ſuche lodginge as was appointed for them, but tooke their owne luſt for lawes, and pleaſure for preſcribed order.

Cap. vi.

The Emperour ſent Philippicus againe among the ſoldiers, but the armie refuſed him.

When the Emperour ſent *Philippicus* to redreſſe the aforeſaide enormities, the ſoldiers not onely reiected him, but menaced and conſpired the deaths of ſuche as ſeemed to take his part.

Cap. vii.

Of Gregorie byſhop of Antioch, how he proued the report that was raiſed of him to be a meare ſclaunder.

The affaires of the common weale lying at this poynt, *Gregorie* byſhop of Antioch returned from Conſtantinople, after the ending of a bitter conflict the which I am now about to declare. when *Aſterius* was lieuetenant of the eaſt, & contention riſen betweene him & *Gregory*, firſt, all the head citizens tooke part with *Aſterius*, next the artificers ſtuck vnto him, ſaying that *Gregory* had iniuried them euery one, laſt of al it was permitted for the common people al to reuile

Gregory.

Gregory. both high and low conspired together, and ceassed not either in the streat or on the theatre to raile very contumeliously at bysshop *Gregory*, neither was their scaffold and enterludes without skoffs. Therefore *Asterius* was deposed of his Lieuetenantship, and *Iohn* elected to succeede him, whom the Emperour charged diligently to examine the circumstances of that seditious controuersie. This *Iohn* was a man vnfit for the hearing of trifling causes, much more for the examining of so weighty a matter, & the executing of so worthy a function. wherefore when he had set the whole citty on tumults, & published an edict, where it was lawful for him that could say any thing to come forth & accuse the bysshop: a certen exchaunger presented him ẏ he had companied with his owne sister whom he maried vnto an other. Againe others of ẏ kinde of people charged him that he had disturbed the quiet and good estate of the citie, and that not once but very oft. But *Gregory* purged him selfe of that sclaunder, and appealed vnto the Emperour, and to a councell for the hearinge of the other matters. I was my self in his company, and present when he purged him of these crimes at Constantinople. And when as al ẏpatriarchs either by them selues, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy bishops, after great sturre and much adoe the sentence went with *Gregory*, that his accuser should be racked, carted about the citie, and banished the countrey. After all this *Gregory* returned vnto his bysshoprieke againe, & in the meane while the soldiers ceassed not from raising of sedition, for *Philippicus* the captaine made then his abode about Berœa and the citie of Chalcis.

Gregorie B. of Antioch is falsly accused of incest.

The punishment of one that accused Gregorie b. of Antioch of incest.

Cap. viii.

Howe Theopolis otherwise called Antioch, was againe tossed with earthquakes.

Foure moneths after the returne of *Gregorie* from Constantinople in the sixe hundred thirtie and seuenth yeare after Antioch was so called, and the threescore and firste yeare after the earthquake whiche went next before, when as I my selfe the last day of September had taken to my wyfe a virgine of tender yeares, and the citye therefore kept holiday, and flocked wyth great pompe and solemnitie to my weddingchamber & feasting house, about the third houre of the night, there rose such an earthquake that with the violence thereof it shooke together the whole citie. It so tossed the fundations that all the buildinges about the most holy Churche were turned downe to the ground, except onely the hemispherical rouf that *Euphramius* had made of baye trees which also was sore hurt of the earthquake in the time of *Iustinus*, and so tossed also by other earthquakes, after that againe, that it leaned very muche into the North, and thrust out of their place the mightie wodden beames whiche fell with a marueilous great crackinge, and immediatly the hemispherical rouse shrinked to his owne place, and stood perpendicular wise as it did before, without bowing to either side. Many peeces of Ostracina and Psephium (mentioned before) all the places called Brisia, and moreouer the buildings of *S. Maries* Church were quite ouerthrowen, saue one middle porche that was marueilously saued. All the turrets that stoode on the playne grounde came tumblinge downe, when as the rest of the buildinge (the battlements of the wall excepted) stoode still, yet the stones of the battlements were driuen backe and notthrowen downe. Other Temples moreouer, and both the publique baths that were vsed at seuerall times were also partakers of that calamitie and came to ruine. The people perished confusely one with an other (as it was cõiectured by the bread which was spent in that citie) about a threescore thousand persons. But the bysshop escaped very straungely when the whole lodginge he sate in came to ruine, & al that were about him were only saued, otherwise none, for they lifted him vp with all spede, when the earthquake the seconde time shooke the place, and as it were opened the lodginge, so that they let him downe by a rope, and deliuered him out of daunger. It fared very well with the citye, notwithstandinge all that infortunate succesle. For it came to passe by the goodnesse of our mercifull God, mittigatinge his furie, and correctinge with the rodde of pitye and mercies, the sinnes of his people that no syze followed after. When as great flames flashed vp out of herthes, and lightes both publyque and priuate, out of kitchens, baths, and infinite other suche lyke places in compasse of the whole citie. There dyed in this earthquake manye noble and famous personages, and so did *Asterius*: but the Emperour repaired with money this lamentable ruine of the citie.

60000. persons were slaine with the ruine of buyldinges in the earthquake at Antioch.

Cap. ix.

The Barbarians ſeeing the Romaine armie falling to rebellion ſet vp themſelues, but they were foyled by Germanus.

AS toutching the armie ſpoken of before, it ſtood in maner at the ſame ſtay, that the Barbarians perſwaded themſelues verily, none would withſtande them, but that after their wonted maner they might deſtroye and inuade the Romaine dominions. But *Germanus* met them with his power, and ſo foyled them by force of armes, that there was not one left to bring the Perſians tidings of their ſlaughter.

Cap. x.

The Emperours clemencie towardes the ſoldiers which rebelled and forſooke their captaine.

THe Emperour gaue moneye vnto the armie, but *Germanus* and others he arrained, and although they were all condemned to dye, yet woulde not he haue them executed, neyther otherwiſe puniſhed, but gaue them rewardes. When theſe thinges went in this ſort the people Abari came twiſe, as farre as the Longe wall, inuaded the countrey before them, ſubdued Singedon, Anchialus, al Hellada, with other cities and caſtels, deſtroyed all with fire and ſworde, yea for all the Romaines had a great armie in the Eaſt. Wherefore the Emperour ſent *Andreas* captaine of his garde for to perſwade the armie to take againe ſuch officers and captaines as they had ouer them before.

Cap. xi.

Gregorie byſhop of Antioch is ſent to reconcile the armie that refuſed their captaine, and of the oration he made vnto them.

WHen the ſoldiers woulde not geue eare vnto *Andreas* exhortation, the commiſſion was directed vnto *Gregory*, not onely becauſe he was the man that could bring weighty matters about, but alſo that the armie of right and duety owed him great honor, for he had liberally beſtowed vpon diuers of the ſoldiers great ſummes of money, vpon others apparell, relieued others, ſome with food when they were admitted by him, and matriculated in the catalogue of ſoldiers. wherefore he ſent poſts into euery place, & warned all the chiefe of the armye to meete him at Litarbis, out of Antioch about three hundred furlongs: when he came vnto thē downe he fel vpon his knees, & made them this oration. I had determined with my ſelf now a good while ago (O ye valiant *Romains* which worthely deſerue this name) to make a voiage vnto you, partly to confer of preſēt affaires, & partly alſo to cōſult together with you, bringing you in remēbrance (that you neede not ſuſpect my dealing) how of mine owne free accorde, & harty good will the which I am ſure you are fully perſwaded of, I founde you commodious reliefe & neceſſary prouiſiō, when you fought by ſea, & were driuē by tempeſt here & there to ſhift for your ſelues. But hitherto my cōming hath bene diferred, peraduenture by the prouidēce of God which permitted me no licence, that both the Perſians may haue ſufficient triall of the *Romaine* power and fortitude which foiled thē, yea without a captaine & guide, & your ſincere & faithfull mind alſo borne vnto the cōmon weale, may in time be throughly knowen, by your deeds be approued & confirmed in all reſpectes. For you haue made manifeſt this one thing vnto the whole worlde, though you were offēded & cōceaued high diſpleaſure againſt your captains, yet eſteemed you nothing more thē the good eſtate of the cōmō weale. & ſeing it goeth ſo happely with vs, let vs now cōſider what it ſtands vs vpō to do. The emperour greets you wel, & gladly would ſee your reconciliation, he promiſeth to forget all that is amiſſe and nowe paſt, he thinketh the good will you owe vnto your countrey, the valiaunt courage and noble mindes ye haue in waginge of battaile to be ſpokeſmē good inough for your pardon. & all theſe ſure & certaine tokens laieth he wide open before you that ye may aſſure your ſelues of forgeuenes at his hands, & of his lawfull fauour. He ſaith againe, I wil vſe his owne words: If God eſtemed ſo highly of the loue you bear vnto the empire of Rome, & therfore brought to paſſe that after the remitting of your falts there raigned in you no leſſe fortitude and courage then was ſene in times paſt (which verily is an euidēt argumēt that all old iniury is forgottē) how can we poſſibly chuſe but yeeld vnto that which

The oration of Gregorie b. of Antioch vnto the ſoldiers which rebelled and ſhooke of their captain and Emperour.

which the holy spirite leadeth vs vnto. VVherefore (O ye Romaines) condescend with all speed vnto my friendelye aduise, let vs not loose the presente occasion that is offered vnto vs, let not this opportunitye throughe our negligence slip out of our handes. For when she passeth by, she detesteth delay, & being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. VVherefore succede your fathers & aunce stors in obedience, take possession of the loyall patrimony they bequeathed vnto you, let me (your poore Bishop) obtaine this at your handes, as your are valiant and shewe your selues in all respects no lesse then Romaynes in deede, that no backebiter may haue occasion to blemish your fame & renowne, sayinge you are bastardes and a broode that degenerateth from theyr noble linage. For your fathers and aunce stors beinge gouerned by Consuls and Emperours haue through obedience and noble prowesse, brought the wholl vvorlde subiecte vnto them. VVhat shoulde I bringe you in remembrance of *Manlius Torquatus* who executed his owne sonne (although he had done many feates and noble actes) for disobedience and rebellion? For notable and worthy deedes are most commonly wrought by the vvise counsaill of politicke captaines, and willinge obedience of souldiers. But when either of these two fayleth, the counsaill halteth, the enterprise falleth vnto the ground & hath ilfauored succesSe: and no maruell at all, specially when two thinges which shoulde be linked together are loosed and parted asunder. Let there be no delay in you (I craue it vpon my knees) yeld vnto me foorthwith, let a Bishop this once pleade & preuaile betwene the Emperour and his armie, let all the worlde vnderstande that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your captaines which offended you. If it so fall out that ye embrace not in time this wholsome counsail, yet will I take vpon me the person of loue owed vnto the Empire of Rome and of friendeship and harty good wil borne vnto you, and marke well what I haue to saye vnto you. Doe ye see what endes tyrantes and rebells moste commonly haue? Ponder I pray you with your selues howe ye can compasse suche thinges as ye goe about, seeinge (in my opinion) it is vnpossible, for you to continewe all together. For howe can either the foules of the aer, or fishe vvith other foode whiche the seae bringeth to land be transported vnto you vnlesse ye will shed the bloode of Christians in battaill and your selues be slaine to, which is both a great shame and reproche? And what I pray ye will become of you? Verily you will be scattered here and there and constrayned to leade miserable liues, Immediatly after, vengeance will ensue, so that ye shall neuer be pardoned. VVherefore geue me your handes and let vs louingly consult together what shall be expedient for vs our selues & for the profit of the commō weale, specially seeing we haue the feaste of our Sauiours passion and of Christs most holy resurrection as it were in maner assisting and alluringe vs to reconciliation.

Occasion a slippery thing.

Manlius Torquatus.

Cap. xii.

The souldiers after the oration of Gregorie Bishop of Antioch chaunged their mind and tooke againe Philippicus to their generall captaine.

When *Gregorie* had pronoūced his oration & shed infinit tears, all their minds vpon a suddaine were turned by diuine power & inspiration, in so muche they craued licence to departe out of the assembly seuerally for to deliberate with them selues what was best for thē to do. This being done not long after they come againe, saying they would yeeld vnto the Bishops sute and requeste. And when *Gregorie* nominated *Philippicus*, whome he was desirous they should craue to their captaine, they? answere was, that both they and the wholl armye had solemnly made an oth, they would neuer doe that. Then sayd he immediatly the Priestе hath power and authority to bind and to loose in heauen and in earth and rehearsed vnto them the sayinge of *Christ* in the Gospell. When they replied that herein also they woulde yelde vnto him, he fell a pacifienge of God with prayers and supplications. He distributed vnto them the immaculate body of *Christ*, it was vpon maundy thirsday, the number of them was about a two thousand, he entertayned them all that night, made them couches in the greene grasse, returned home the next daye after, and decreed they shoulde assemble together where it pleased them. Wherfore he sent for *Philippicus* who then abode at Tarsus in Cilicia, that with all speede he should repaire to Constantinople. He made the Emperour also priuey vnto these circumstances, and layde downe in his letters the requestes and demaundes of the armye as concerninge *Philippicus*. When *Philippicus* shortly after came to

Math. 16.18. Iohn.20.

Antioch the ſouldiers mette him, they entreated the Chriſtians to be a meane vnto him for them and they fell at *Philippicus* feete. He gaue them the righte hande, tolde them all olde iniurye was forgotten, and immediatly they followe him to warefare. Thus was that broyle taken vp.

Cap. xiii.
The winninge of Martyropolis.

Sittas one of the Decurions of Martyropolis, bearinge ſpite and hatred vnto one of the captaynes, betrayed the citye, and tooke opportunitye to worke this feate, when the gariſon was abſente. Wherefore vnder colour of the Romaynes the Perſians were broughte in, and tooke the citye, which lay wonderfull commodious for the Romaynes: many women that were in the prime of theyr flouriſhing yeares they kepte within the citie, all others (a fewe ſeruantes onely excepted) they droue out. Immediatly vpon this, *Philippicus* came thither and beſieged the city. And although he wanted neceſſaries for the ſiege, yet he encountered with them, with ſuch thinges as he had. He caſt vp certaine ditches and ouerthrewe one of theyr turrets, yet coulde not he take the citye, becauſe the Perſians watched all nighte and repayred againe ſuche thinges as were battered to the grounde. When the Romaynes made many an aſſaulte and had the repulſe (for the dartes were ſoe diſcharged at them from highe turrettes, and they themſelues without had more harme, then they coulde worke vnto the enempe within) they rayſed theyr ſiege, remoued a litle of and there pitched theyr campe, takinge diligente heede onelye to this, that no other Perſians ioyned with them that were in the city. *Gregorie* by the commaundemente of *Mauricius* the Emperour wente to the campe and perſwaded with them to returne to beſiege the citye. But they coulde not preuaile, becauſe they wanted engines of warre for the winninge of cityes. Therefore the armye was ſente abroade to winter, leauinge manye garriſons in the caſtells about, leaſt the Perſians came on a ſodayne and ſtepte into the city. The next ſommer followinge there was greate power gathered together, and a ſore battaill foughte with the Perſians about Martyropolis. And althoughe *Philippicus* had the vpper hande in that fielde and many of the Perſians together with one of theyr captaines ouerthrowen, yet there eſcaped to many of them into Martyropolis, for that was one of theyr principall driftes to be ſure of takinge that citye vpon them. From that tyme the Romaynes deſpayred of winninge the citye by ſiege (it was poſſible that mighte woulde ouercome it) they wente a ſeauen furlonges of and buylt an other citye ouer againſte it vpon the toppe of an hill well fortified of it ſelfe, there to inuente engines and to aſſaulte Martyropolis. This they did in ſommer, but in winter they diſſolued the armie.

Cap. xiiii.
Of captaine Comentiolus and the winninge of Ocbas.

Comentiolus borne in Thracia was ſente into the Eaſte to be captaine of the armye in the rowme of *Philippicus*: who thoughe he had proſperous ſucceſſe agaynſte the Perſians, yet had he bene ouerthrowen horſe and all, had not one of his garde gotte vp on a packehorſe and caried him awaye out of the fielde. The Perſians which were left aliue, hauinge loſte all their captaines ranne away and tooke Niſibis vpon them. And becauſe they feared to returne vnto their king (for he had told them they ſhould looſe their heades vnleſſe they broughte theyr captaynes ſafe and ſounde agayne) they fell a conſpiringe againſte *Hormiſda*: *Barames* alſo a Perſian captayne who was newly come with his armye from the warre againſt the Turckes, perſwaded them to doe no leſſe. In the meane while *Comentiolus* beſieginge Martyropolis lefte there the greater parte of his power and wente him ſelfe with certaine choſen ſouldiers to take Ocbas, a ſtrong caſtell vpon the further banke ouer againſte Martyropolis lienge vpon a ſteepe rocke, where he might viewe the wholl citye of Martyropolis. The which caſtell he beſieged, lefte nothinge vnattempted that might ſeeme auailable for the winninge of it, battered downe certaine peeces of the walls with Catapeltes or brakes, entred in that way and tooke it by force. Whereupon the Perſians deſpaired thencefoorth of keepinge Martyropolis any longer.

Cap.

Cap. xv.

The murtheringe of Hormisda kinge of Persia.

While the aforesayde sturre was in handelinge the Persians tooke *Hormisda* the moste wicked and vniuste kinge, and slewe him because he had plagued his subiectes not onely with extoztion, but also with sundzy kindes of death.

Cap. xvi.

The flighte of Chosroes the yonger vnto the Empire of Rome.

After the death of *Hormisda* the Persians crowned *Chosroes* his sonne to raygne ouer them, againste whome *Barames* tooke armour with his wholle power. *Chosroes* wente forthe to meete him with no great army, & perceauing that his souldiers left him & dzoped away he fled, straight way (as he repozted him selfe after he had called vpon the God of the Chzistians that his hozse woulde beare him where he purposed to goe) vnto Circesium. When he came thither together with his wife, two ponge childzen and certaine of the Nobles of Persia whiche accompanied him of their owne accozde: he sente Embassadours vnto *Mauricius* the Emperour. He after deliberation and aduisemente taken in that matter, pondering with him selfe the mutable race and variable course of mans life, the sodayne chaunge and alteration not onely of his state, but of other thinges in like sozte, accepted of his sute and Embassie, and made *Chosroes* in steede of a banished man his gest, in steede of a sozowefull fugitiue his louinge sonne, and gaue him royall pzesentes foz to allure him to roote his loue in his bzeste. Neither did *Mauricius* only send him such bountifull giftes, but the Empzesse also vnto the wiues of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanity vnto his sonnes.

Cap. xvii.

The Emperour sent Gregorie and Domitianus to meete Chosroes and to geue him entertainment.

Furthermoze *Mauricius* sent all his garde and the wholl hoaste of the Romaynes with a captaine to meete *Chosroes* and to conducte him whithersoeuer it pleased him to goe. And to the ende he might doe him the mozе honoz, he sent also *Domitianus* his kinsman that was Bysshop of Melitina, a man that excelled foz wisedome and pollicy, very fit both in wozde & in deede to handle graue matters and to heare weighty causes. He sent againe *Gregory* which made *Chosroes* to haue him in admiration foz the wise conference he had with him touching all other matters foz his bountifull pzesents, and the graue counsaile he gaue him concerning his trouble and molestation.

Cap. xviii.

Chosroes recouered againe the kingedome of Persia by the meanes of the Empire of Rome.

Chosroes comminge to Hierapolis the heade citie of Euphratesia returned homewardes. *Mauricius* vnderstandinge thereof, weyinge mozе the furtherance of *Chosroes* then his owne fame & renowne, holpe him to a great summe of money which was not seene befozе: made him an armye of Persians vpon his owne costs & charges, furnished *Chosroes* both with Romaynes & with Persians, & safeconduited him out of the Romayne dominiõs as farre as Martyropolis. And first of all, *Sittas* the traitoz was deliuered vnto him, next ỹ people of Martyropolis stoned him & last of all they hanged him on the gallowes. The citye of Daras was also geuen vp vnto him, after that the Persians had pziuely stolen away, and after that the Romaines alone had foiled *Barames* in one battaill and he fled awaye alone with greate ignominye, *Chosroes* was restored vnto his kingedome.

Cap. xix.

The holy martyr Golanduch liued about this time.

ABout this time liued *Golauduch* amonge vs whiche ſuffered greate tormente and was piteouſlye handeled by the Magicians of Perſia, at the laſte crowned with Martyrdome after ſhe had wrought many miracles. *Stephan* the firſt of that name Biſhop of Hieropolis wrote her life.

CAP. XX.

The preſentes which Choſroes kinge of Perſia beinge an heathen ſente vnto Sergius the Martyr.

The wordes which Choſroes an heathen king of Perſia ingraued in a croſs and ſent vnto Sergius, the Martyrs temple. If ought ſauor of Idolatrye remember that a pagan hath written thē. He hath not in theſe lines not as much as one worde of God, yet by the teſtimony of his owne mouth he had many wiues.

* εἰς γαμετίαν.

* καβαλλαρίους.

Happie is he that hath his name written in the booke of life but it is inoughe for a paga to haue his name written in a platter.

This king was fouly deceaued in the martyr for it is not with the Chriſtians as with the Magicians in Perſia which at their night ſacrifice coulde make his wife quickelye to conceaue.

Statēr is a coyne valuinge 4. grots.

Choſroes beinge nowe reſtored vnto his kingedome ſente vnto *Gregorie* a croſſe curiouſlye wrought of gold and precious ſtone, wherewith he would haue the honor of *Sergius* the renowmed martyr ſet forth & extolled. *Theodora* the wife of *Iuſtinian* had firſte dedicated this croſſe vnto him, after that, *Choſroes* the elder had taken it thence away (as I haue remembred before) together with ſundry other monuments. He ſent an other croſſe where he cauſed theſe words to be ingrauen in Greeke letters. I *Choſroes* king of kinges, the ſonne of *Hormiſda* haue ſente this croſſe. For when we were cōſtrayned to flie vnto the * dominions of the Empire of Rome, through the deuelish procurement and falſe treachery of the moſt infortunate *Barames* and his * Cabballarij, and by reaſon of *Zadeſpram* the traitor his comming with an army to Niſibis, for to pull backe the Caballarij which tooke parte with the citizens of Niſibis: we ſente *Caballarij* with a captaine as farre as Charchas for to withſtande *Zadeſpram* & to abate his courage, truſting in holy *Sergius*, the moſt honorable and renowmed martyr, for we hearde in the firſt yeare of our raigne that he was wont to graunte ſuch petitions as were made vnto him. The ſeauenth day of *Ianuary* we cried vnto him for helpe and made a vowe that if our *Caballarij* either ſlue *Zadeſpram* or tooke him captiue, we woulde ſende vnto his temple a golden croſſe garniſhed with pearles for to ſet forth his reuerend name, and to be ſhort, about the beginning of Februarie next following the head of *Zadeſpram* was broughte vnto vs. VVherefore hauinge obtayned our requeſt (that no man neede to doubt of the circumſtance) we haue ſent to holy *Sergius* tēple for to honor his reuerende name this croſſe, which we made our ſelues, together with the croſſe which *Iuſtinian* Emperour of Rome, had ſent to the ſame temple, yet was takē away & brought hither by *Choſroes*, kinge of kinges, the ſonne of *Cabades* our great graundfather, at what tyme the Romaynes and Perſians were at greate variance. VVe founde this in our treaſory and ſente it to holy *Sergius* temple. *Gregorie* receauinge theſe croſſes with the conſente of *Mauricius* the Emperour, caried them with greate ſolemnity into the Martyrs temple and there laid them vp. Shortely after *Choſroes* ſent other giftes vnto this holy temple, namelye amongeſt others a diſhe made of Gold, wherein theſe wordes were wrytten. I *Choſroes* kinge of kinges the ſonne of *Hormiſda* cauſed theſe thinges to be wrytten in this diſhe not for men to gaze at, neyther that the worthines of thy reuerende name ſhoulde be knowen by my wordes: but partely for the trueth therein contained, and partly for the manifold benefites and liberality I receaued at thy handes. For I thinke my ſelfe happy that my name is ingrauen in thy holy veſſels. At my beinge in Beramias I made humble ſute vnto thee holye *Sergius* that thou wouldeſt come and helpe me and that *Sira* my wife mighte conceaue. And thoughe *Sira* were a chriſtian and I a pagan and our lawe forbade vs to take a chriſtian to our wife, yet for the ſingular loue I bare vnto thee, the law in this woman tooke no place, and I haue not ceaſſed neyther doe I ceaſſe day & nighte to loue her entierelye amonge the reſte of my wiues. VVherefore O holye *Sergius* I thoughte good to beſeeche thy goodnes that she might be with child. And moreouer I made thee a vowe & promiſed if *Sira* did conceaue, I woulde ſende the croſſe whiche she weareth vnto thy moſte holye temple. Therefore I verily and *Sira* pondering this with our ſelues and purpoſing to keepe this croſſe for a memoriall of thy name, O holy *Sergius*, haue thought good in ſteede of the croſſe to ſend the price thereof, and becauſe it exceedeth not foure thouſande and foure hundred ſtatērs, we haue augmented it and made it vppe fiue thouſande. And from the time we made this petition and determined this with our ſelues, vnto our comminge to Rhoſon Choſron, there were not expired paſt fourteene dayes: at vvhat time O holy *Sergius*, not that I my ſelfe was worthy, but of thine owne goodnes, thou dideſt appeare vnto me in my ſleepe and toldeſt me the thirde time that *Sira* had conceaued. And I alſo in the ſame viſion anſwered thee plainely the thirde time that whiche was conuenient and became my perſon. VVherefore becauſe thou graunteſt

teſt ſuch petitions as are made vnto thee, from that daye forthe *Sira* felt not the common diſeaſe of women. I of myne owne parte althoughe I caſte doubtes with my ſelfe whether I were beſt to credit thy wordes or no, for all thou arte a graunter of requeſtes: yet ſeeing that *Sira* had not the womens diſeaſe, then was I ſure of the viſion and that thy wordes were true. VVherefore without any more adoe I ſente this croſſe together with the price thereof vnto thy moſte holy temple, and commaunded that with the price, one dishe and one cup ſhould be prouided for the celebration of the diuine myſteries: that againe there ſhould a croſſe be made & a cēſar both of golde to ſerue the holy table, and an vnicon open of either ſide and gilded ouer: laſt of all that the reſt of the ſumme which remayned ſhoulde be put vp to miniſter neceſſaries for thy holy houſe, that thou O holy *Sergius* wilt helpe both me and *Sira* not onely in other things, but ſpecially in this requeſt, and that that which happened vnto vs through thy interceſſion, by thy mercy & goodnes may take proſperous ſucceſſe and fall both vnto me & to *Sira* as we wish our ſelues. To the end both I & *Sira* and all others throughout the world may* put theyr truſt in thy power & beleue in thee. Theſe preſentes of *Choſroes* ſeeme to vtter ſuch things as are agreable with the prophecie of *Balaam*, whiche no doubt came to paſſe by the prouidence of God that pagans ſhoulde pronounce godly ſentences.

They that like of this doctrine let them note that Euagrius calleth the author there of Balaam, and for company take Caiphas he was alſo ſuch a prophete.

Cap. xxi.
Of Naamanes the Saracen.

ABout that time *Naamanes* tribune of the people Scenetæ, ſo wicked a perſon that he ſlewe men with his owne handes for ſacrifice to Deuells, came to be baptiſed, cauſed the golden picture of *Venus* to be melted with fire and turned to the vſe of the poore, he became ſo zelous that he perſwaded as manye as belonged vnto him to embrace the Chriſtian faith. *Gregorie* after the croſſes were giuen by *Choſroes*, was commaunded of the Emperour to viſite all the Monaſteries called Limeta throughout the wildernes, but ſpecially where the wicked doctrine of *Seuerus* raygned: ſo that he expounded vnto them the ſyncere & true faith, & conuerted many townes villages, Monaſteries and wholl nations vnto the Church of God.

Cap. xxii.
The death of holy Symeon that dwelled in a pillour.

IN the meane ſpace when moſte holye *Symeon* was ſo daungerouſlye ſicke that there remayned for him no hope of longer life: *Gregorie* beinge by me certified thereof, made all the ſpeede he coulde to be preſente when *Symeon* gaue vppe the Ghoſte. But he had not his deſire. This *Symeon* for his rare giftes and excellente vertues paſſed all the men of his time: he led in a pillour a ſeuere life euen from his tender youth, in ſo muche that he chaunged his teeth in that manſion. He was perſwaded to liue in a pillour vpon ſuche an occaſion as followeth. Beinge of tender yeares, playinge, leapinge and ſkippinge to and fro about the toppes of hilles and greenes as the maner is of children, he lighted by chaunce vpon a Lybard, tooke his girdle and tyed him about the necke, led the beaſte whiche nowe had put of his fierce nature by the girdle as if it had bene a bridle, and brought him home to his Monaſtery. His mayſter who ledde his life in a pillour ſeeinge this, enquired of him what he had in his girdle, the boye anſwered it was a catte. His mayſter gatheringe hereby, that he woulde proue hereafter a worthye man trayned him vppe to leade his life in a pillour. In whiche pillour together with an other alſo ſtandinge vpon the toppe of an hill he liued threeſcore and eyghte yeares, repleniſhed with all graces from aboue: He caſte out Deuells, he cured euerye diſeaſe and infirmitye, he ſawe thinges to come as if they had beene preſente. He foretolde *Gregorie* that he ſhoulde not be preſente at his deathe and that he knewe full litle of the thinges which were like to enſue after his death. And when as I alſo muzed with my ſelfe after the loſſe of my children and examined what the cauſe was, whye the Gentiles whiche had children at will were not viſited in like ſorte: *Symeon* althoughe I vttered my ſecrettes to no man, wrote vnto me that I ſhoulde refrayne from ſuche cogitations, that they were ſuche as offended God. Furthermore when the wife of my Scribe hadde her milke after ſhee was deliuered ſo ſtopte in her breaſtes that there woulde not a droppe come forthe and therefore the infante was like to dye,

Symeon tooke her husbande by the hande, bad him goe and laye it on his wiues brest. This beinge done, immediatly the milke came runninge out as if it had bene a streame and wet all the womans garmente. Unto these that wente before we may adde this also, howe certaine trauelers in whose company *Symeon* was, lefte behinde them a childe about midnighte: a Lion came and tooke vp the childe on his backe and brought him to *Symeons* Monastery. *Symeon* bad the seruaunts go forth and take in the childe which the Lion had caried thither. He did many other notable actes, which haue neede of an eloquente tongue, leasure conuenient, and a peculiar volume, all which are well knowen and rife in euery mans mouth. There resorted vnto him of all nations not only Romains but also Barbarians and obtayned there sutes. This *Symeon* in steede of meate and drinke fedde vpon certaine bowes of shrubbes that grewe in the mountaine harde by him.

Cap. xxiii.

The death of Gregorie Bishop of Antioch.

Shortly after *Gregorie* Bishop of Antioch being sore pained with the gowte tooke a certaine medicen made of Hermodactylus (for so was it called) the which a certaine phisicion ministred vnto him, and after the drinkinge thereof died immediatlye. He departed this worlde when *Gregorie* the successor of *Pelagius* was Bishop of Olde Rome, *Iohn* of Constantinople, *Eulogius* of Alexandria, & *Anastasius* of Theopolis who after twenty and three yeares was restored vnto his Bishoprieke, and also when *Iohn* was Bishop of Ierusalem which died shortely after and as yet there is none chosen in his rowme. Here doe I minde to cut of and make an ende of wryting, to wit, the twelfe yeare of the raygne of *Mauricius Tiberius* Emperour of Rome, leauing such things as followe after for them that are disposed to penne them for the posterity in time to come. If I haue omitted ought through negligence or lightly runne ouer any matter, let no man blame me therefore: remembringe with him selfe that I gathered and collected together a scattered and dispersed historie, to the end I might profitt the reader, for whose sake I tooke in hande so greate and so werysome a labour. I haue finished an other worke, comprysinge relations, Epistles, decrees, orations, disputations with sundry other matters. The relations therein contayned are for the most parte in the person of *Gregorie* Bishop of Antioch. For the which I was preferred vnto two honorable offices. *Tiberius Constantinus* made me Quæstor, *Mauricius Tiberius* preferred me to be maister of the Rolles, where the Liuetenants and Magistrats were registred. The relations I compiled duringe his raygne at what tyme he brought *Theodosius* to lighte, who was bothe vnto him and to the common weale a preamble or entrance to all kinde of felicity.

Euagrius endeth his history Anno Dom. 595.

The ende of the sixt booke of the Ecclesiasticall historie of Euagrius Scholasticus.

THE LIVES, THE ENDS, AND THE MARTYRDOMES OF THE PROPHETES, APOSTLES, AND SEVENTYE DISCIPLES OF OVR SAVIOVR, WRITTEN IN GREEKE

by Dorotheus Bishop of Tyrus aboue a thousand yeares agoe, and nowe translated by M. H.

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers.

1577.

THE LIFE OF DOROTHEVS GATHERED by the Tranſlator.

DOrotheus vvas a rare and ſingular man, vvell ſeene in the Latine, Greeke and Hebrevv tongues. He flouriſhed in the time of Diocletian, Conſtantinus Magnus, Conſtãtius & Iulian the Apoſtata. Euſebius Pamphilus one that knevve him very vvell & heard his gift of vtterance, vvryteth thus of him: Dorotheus miniſter of the Church of Antioch vvas a very eloquent and ſingular man. He applied holye Scripture diligentlye, he ſtudied the Hebrevve tongue ſo that he reade vvith great skill the holy Scriptures in Hebrevve. This man came of a noble race. He vvas expert in the chiefe diſcipline of the Grecians, by nature an Eunuche, ſo diſpoſed from his natiuitye. For vvhich cauſe the Emperour for rareneſſe thereof appropriated him, placing and preferringe him to be magiſtrate in the citie of Tyrus, and to ouerſee the dieing of purple. VVe heard him our ſelues expounding holy Scripture vvith greate commendation in the Church of God. So farre Euſebius. Antonius Demochares ſaith of him, that he vvas exiled in the perſecution vnder Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recouered his Bishopricke againe, vvhere he continevved vnto the raygne of Iulian, about the yeare of our Lord 365. And becauſe Iulian perſecuted not the Chriſtians openly him ſelfe, but ſecretly by his gouernours and Magiſtrates, Dorotheus vvas faine againe to flie vnto the city of Odiſſus, vvhere (as Petrus de Natalibus vvriteth) the officers of Iulian apprehended him and tormented him to death for his teſtimony of Chriſt Ieſus. There he died and vvas crovvned Martyr being a hundred and ſeuen yere old. An. Dom. 366. Of his vvorkes there is none extant ſaue this treatiſe contayning the liues and endes of the Prophetes, Apoſtles, and ſeuenty Diſciples of our ſauiour mentioned in the Goſpell after Luke, the vvhich he entitled Σύνοψις, by tranſlation a compendium or briefe tract.

Euſeb. eccleſ. hiſt. li. 7. ca. 31

Democh. Inſtit. Chriſt. religi.

Petrus de natalibus lib. 6. de Sanctis.

THE TRANSLATOR VNTO THE READER TOVTCHING DOROTHEVS AND THE LIVES HEWROTE OF.

BY this ſhort treatiſe of DOROTHEVS (Chriſtian reader) we may take occaſion to beholde the prouidence of God ouer his Churche, ſcattered farre and nigh ouer the face of the earth, and to praiſe him therefore: in ſo much that of his great care and entire loue, the inheritors of the kingdome of heauen, his choſen people, the Saincte̅s of God whoſe names were written in the booke of life, were neuer left deſolate without guides and teachers. *Adam* in Paradiſe hearde the voyce of God himſelf, there followed him ſuch as called vpō the name of God, erected diuine worſhip, and taught their poſteritie the ſame, namely; *Abel, Seth, Enos, Cainan, Malalael, Iared, Enoch, Mathuſalem, Lamech,* and *Noe*, whome *Peter* calleth the eight perſon after *Seth* the ſonne of *Adam*, and a preacher of righteouſnes. When as the olde worlde and the firſt age numbred from *Adam* to *Noe*, I meane as many as liued in his time were drowned for the ſinnes & iniquities of the whole world, yet ſaued he eight perſons, to reueale his will vnto all nations, to vphold his Church to multiply and to encreaſe the world. In the ſecōd age of the world, after *Noe* there liued *Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Saruch, Nachor, Thare,* & *Abraham*, vnto whom God rekoned faith (as *S. Paule* ſaith) for righteouſnes. In the third age of the world after *Abraham* liued *Iſaac, Iacob*, otherwiſe called *Iſrael*, with the twelue patriarchs, *Ruben, Simeon, Leui, Iuda, Zabulon, Iſſachar, Dan, Gad, Aſer, Nepthali, Ioſeph,* & *Beniamin*. Threeſcore and fiue yeares after the death of *Ioſeph, Moſes* was borne. He gouerned Iſrael, he guided the people, God gaue him three ſignes from heauen to confirme his doctrine, & to aſſure him of his vocation. he receaued the ten cōmaundements, & the law of God in moūt Sina & deliuered it vnto the people. him ſucceeded *Ioſue*, after *Ioſue* captains & Iudges, namely *Othoniel, Aod, Debora,* & *Barach, Gedeon, Abimelech, Thola, Iair, Iepthe, Abeſan, AElon, Abdon, Samſon, Heli* the prieſt, & *Samuel* the prophet iudged Iſrael. After theſe came in the kings good & bad, *Saule, Dauid*, &c. In the fourth age of the worlde there raigned after kinge *Dauid, Solomon* ouer Iſrael, ouer Iuda *Roboam, Abia, Aſa, Ioſaphat, Ioram, Ochozias, Athalia, Ioas, Amaſias, Azarias, Ioathan, Achaz, Ezechias, Manaſſes, Amon, Ioſias, Ioachaz, Ioacim, Iechonias, Sedechias*, vnder whome the captiuitie befell, both citie and temple were deſtroyed, & the people led into Babylō. Yet during the ſeuenty yeres of their captiuity, there wanted not ſuch as taught them, ſuch as prophecied vnto them of their deliuerance,* & comforted them in their miſery. In the fift age of the worlde after the captiuitye the Iſraelites were gouerned by *Zorobabel, Reſa, Ioanna, Iudas, Ioſephus, Abner, Semei, Mattathias, Aſer, Maath, Nagid Arphaxad, Agar, Heli, Maſbot, Naum, Amos, Sirach, Mattathias, Sıloa, Ioſeph, Arſes, Ianneus, Hircanus, Iudas Machabæus, Ionathas, Simon, Ionathas, Iohannes Hircanus, Ariſtobulus, Alexander, Hircanus, Antigonius, Ariſtobulus*, and *Herode* the Aliene, in whoſe time Chriſte Ieſus was borne in the fleſhe. Theſe are the ſucceſſions of Magiſtrates and Gouernours of all ſortes, as well of the vvicked to

Geneſ. 3.

Geneſ. 4. 5. *2. Pet. 2.*

Geneſ. 7.

1. Pet. 3.

Geneſ. 11. *Rom. 4.*

Geneſ. 21. *25, 35. 47.*

Exod. 4. *Exod. 20.* *Iudic. 3. 8.* *9. 10, 12.* *16.* *Act. 13.* *3. Reg. 2.* *11. 6. 14.* *12. 20.* *4. Reg. 8.* *11. 12. 14.* *15. 16. 18.* *21. 22, 23.* *24.*

* *1. Eſdr. 5.* *1. Eſdr. 2.*

chastise, as of the godly to cherishe, whom God appointed to gouerne his people, to vpholde the trueth, to extoll vertue, to roote out vice, and to praise his holye name. From *Aaron* vnto the byrth of Christ there were priests ordained to offer sacrifice vnto God, to pray for the sinnes of the people, and to preach the word of trueth. Whose names as I reade in the Ecclesiasticall history of *Nicephorus* are these. *Aaron, Eleazer, phinees, Eliezer, Bochchi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimaas, Azarias, Ioram, Iodas, Axioran, Sadæus, Phadæus, Iculus, Ioathã, Vrias, Neri, Ioas, Selam, Helchias, Sareas, Iosedech, Iesus, Ioachim, Eliasib, Ioachaz, Ioannes, Iaddæus, Onias, Simõ, Eleazar, Manasses, Onias, Simon, Onias, Iesus, Onias, Alcimus, Onias,* the sonne of *Onias, Iudas Machabæus, Ionathas* his brother, *Simon* his brother, *Iohannes Hircanus, Aristobulus, Iannæas, Alexander, Hircanus, Antigonus, Anaelus, Aristobulus, Anaelus, Iesus,* and *Simon,* in whose time Christe *Iesus* was borne. From the byrth of Christe (as it is to be seene in the Chronographie following) vntill the destruction of Ierusalem vnder *Titus,* there were these high priests: *Matthias, Iosephus, Ioazarus, Eleazar, Iesus sea, Ananus,* otherwise *Annas, Ismael, Eleazar, Simon, Caiphas, Ionathas, Theophilus, Simon, Ionathas, Matthias, Elioneus, Ioseph, Ananias, Ionathas, Ismael, Iosephus, Ananus, Iesus Dannæus, Iesus* the sonne of *Gamaliel, Matthias,* and *Phanes,* in whose time the citie of Ierusalem was taken, the temple set on fire, and the high priests ceassed. There were also from the beginning of the worlde vnto the birth of Christ, prophets, foreshewing (as *Dorotheus* writeth) the promises of God made vnto the fathers, wherin he promised to blesse all nations in the seede of *Abraham,* through the saluation that was to come by our Sauiour Iesus Christ. *Iosephus* in his Iudaicall Antiquities, writeth that *Adam* prophecied and foretolde his sonnes, the worlde shoulde be twise destroyed: first by water, afterwardes with fire. *Iude* in his Epistle speaketh of *Enoch,* the seuenth from *Adam,* that he prophecied, sayinge: beholde the Lorde shall come with thousands of Saincts, to geue iudgement against all men, and to rebuke all that are vngodly among them, of all their vngodly deedes which they haue lewdly committed, and of all their cruell speakinges whiche vngodly sinners haue spoken againste him. *Iacob* prophecied that his posteritie shoulde be deliuered out of Ægypt: of the comminge of Christ, that the scepter should not depart from *Iuda,* and a lawgeuer from betweene his feete vntill *Siloh,* that is, the *Messias* came. *Ioseph* foretolde likewise the children of Israell of their deliuerance out of Ægypt, sayinge: I die, and God will surely visit you, and bring you out of this land, vnto the lande which he sware vnto *Abraham, Isaac,* and *Iacob.* God will not faile but visite you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophecied of the creation of the worlde, and of suche thinges as were done vnto his time, the space of two thousande yeares before he was borne, againe of Christe he sayde (as *Peter* hath alleadged him in the Actes of the Apostles) A Prophete shall the Lorde your God rayse vp vnto you of your brethren lyke vnto me, him shall ye heare in all thinges, whatsoeuer he shall saye vnto you. *Samuel* was both a iudge ouer Israel, a priest and a prophet. *Dauid & Solomon* also is sayde to haue bene endued with the spirite of prophecie, though *Dorotheus* be of the contrary opinion. Both olde and late writers doe thinke no lesse then that he was a prophet. *Antoninus* hath a tracte intitled, *De prophetijs Dauid & Solomonis,* of the prophecies of *Dauid* and *Solomon.* There prophecied moreouer as we finde in holy scripture. *Nathan, Gad, Ahias, Asaph, Idithum, Addo, Semeia, Ioath, Oded, Azarias, Hanani, Iehu, Iehaziel, Eliezer, Elias, Zacharias, Elissæus, Osee, Abdias, Michæas, Amos, Esaias, Ioel, Ionas, Sophonias, Ieremie, Hulda, Naum, Abacuk, Ezechiel, Daniel, Baruch, Vrias, Aggæus, Zacharias, Malachias,* and *Iohn* the Baptist. Whose

Nicephor. Eccl. hist. lib. 1.

Ioseph. ant. Iud. lib. 1. cap. 4.

Iude Epist.

Gen. 48. 49

Gen. 50.

Act. 3.

Anton. Chronic. part. 1. tit. 3, cap. 4.

liues

liues this autor hath briefely runne ouer. These prophets in some places of holy scripture are termed Seers, in some other places the men of God, againe in other places the seruãts of the most high God. In the time of King *Acab*, *Obadias* the gouernour of his house, one that feared God, hid an hundred prophets in caues, yet their names are not knowen. of al the prophets generally, *Peter* the Apostle writeth in this sort: It is of the saluatiõ of your soules that the prophets haue enquired and searched, which prophecied of the grace that should come vnto you: searching when or at what time the spirit of Christe which was in them shoulde signifie, whiche spirit testified before the passions that shoulde happen vnto Christe and the glorie that shoulde followe after. vnto which prophets, it was also declared that not vnto them selues but vnto vs, they shoulde minister the thinges which are now shewed vnto you of them. Such was the goodnesse of God towardes mankinde, that in times past (as *S. Paule* saith) he spake at sundry times, and in diuers sorts vnto the fathers by prophets, also by the ministery of Angells sent forth for their sakes which shalbe heires of saluation. In these later dayes being the sixt age of the worlde beginning at Christ, and continewinge vnto the day of iudgement, that is vnto the seuenth age, and the Sabaoth of rest, we haue had the twelue Apostles, *Peter*, *Andrewe*, *Iames*, *Iohn*, *Philip*, *Bartholomewe*, *Mathewe*, *Thomas*, *Iames*, the sonne of *Alphæus*, *Iude*, *Simon*, & *Matthias*, which was chosen in the rowme of *Iudas* the traitor. *Paule* is also termed an Apostle, and called to the function by our sauiour him selfe, cryinge vnto him from heauen after his ascention. VVe haue also the foure Euangelists, *Mathewe*, *Marke*, *Luke*, and *Iohn*. VVe haue moreouer here layde downe by *Dorotheus*, the catalogue of the seuentie disciples which our Sauiour ordained in the *Gospell*, and appointed to goe by two and two into euerye citie and place where he him selfe shoulde come. The first after *Dorotheus*, is *Iames* the brother of the Lorde called *Iustus*, and the first Bishop of Ierusalem: yet *Petrus de natalibus*, *Volaterran*, and *Demochares*, all which three wrote the catalogue of these disciples doe name no such one. *Eusebius*, *Clemens Alexandrinus*, and *Paule* him selfe doe call him an Apostle, and no disciple. The 2. is *Timothee*, whome the three aforesayde writers doe not number. The 3. *Titus*. The 4. *Barnabas*, so doth *Clemens Alexandrinus*, and *Eusebius* call him: this is that *Barnabas* which in the Actes of the Apostles (as *Antoninus* writeth) was otherwise called *Ioses*, and hauinge land, solde it, and layde the price downe at the Apostles feete. The 5. *Ananias*. The 6. *Stephan*. The 7. *Philip*, Bishop of Tralleis in Asia. *Volaterran* sayth he was Bishop in Thracia, *Democharis Petrus de natalibus*, doe say he was Bishop in Thracia, afterwardes in Scythia. *Antoninus* saith he dyed at Cæsarea. The 8. *Prochorus*, whom *Volaterran* calleth *Proculus*. The 9. *Nicanor*. The 10. *Simon* Bishop of Bostra in Arabia, *Democharis*, *Volaterran*, & *Petrus de natalibus*, doe saye he was Bishop of Tyre and Sidon. The 11. *Nicolas*, Bishop of Sapria, yet say the aforesayd three autors it was Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Siluanus*. The 16. *Crescens*, bishop of Chalcedonia in Fraũce *Volaterran* calleth him *Crisces*, Bishop of Chalcedonia. *Democharis*, & *Petrus de natalibus*, doe call him *Chrysches*, Bishop of Chalcedonia. *S. Paule* sayth he sent this *Crescens* into Galatia, *Eusebius* sayth the Apostle sent him into Fraunce, whereby it appeareth by some mens coniectures, that the Epistle vnto the Galatians was writtẽ by *S. Paule* vnto the French men. The 17. *Epænetus*, yet *Volaterran* hath none suche. The 18. *Andronicus*. The 19. *Amplias*, Bishop of Odissa. *Democharis* & *Petrus de natalibus*, doe call him *Ampliatus*, and Bishop of Edissa, *Volaterran* saith of Edessa. The 20. *Vrbanus*. The 21. *Stachys*, the aforesaide autors doe call him *Stateus*. The 22. *Apelles*,

3. Reg. 18.
1. Pet. 1.
Heb. 1.
Mat. 10. Act. 1. Act. 9.
Euseb. eccl. hist. lib. 2. cap. 1.
Anton. chro. par. 1. tit. 5. cap. 18. Part. 1. tit. 6. cap. 11.
Euseb. lib. 3. cap. 4.

Biſhop of Smyrna. *Volaterran* ſaith of Heraclea, *Demochares & Petrus de natalibus* doe ſay it was of Eradia. The 23. *Ariſtobulus* Biſhop of Brettania, *Volaterran* ſaith Betania, *Demochares & Petrus de natalibus* doe ſaye it vvas Bethania. The 24. *Narciſſus*, Byſhop of Patræ, *Demochares & Petrus de natalibus* doe call him *Tarciſſus* Byſhop of Athens, and *Volaterran* ſayth he was Byſhop of Athens. The 25. *Herodion*, *Volaterran* hath none ſuche. The 26. *Rufus*. The 27. *Aſyncritus*. The 28. *Plegon*. The 29. *Hermes*, Byſhop of Dalmatia, *Volaterran Demochares*, *& Petrus de natalibus* doe ſaye he was Byſhop of Philipolis. The 30. *Hermas*, but the other writers haue none ſuche. The 31. *Patrobas*, Byſhop of Nepotiopolis, *Demochares & Petrus de natalibus* doe ſaye of the nation Peli. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius*, Byſhope of Epheſus after *Timothee*, yet *Origen* ſayth he was Byſhop of Theſſalonica. The 35. *Philologus*. The 36. *Olympas*, the aforeſayde three autors haue none ſuche. *Ambroſe* taketh this *Olympas* for the ſiſter of *Nereus*, but *Origen* doth not ſo. The 37. *Rodion*, the other writers remember none of that name. The 38. *Iaſon*. The 39. *Soſipater* biſhop of Iconium, *Origen* taketh him to be that *Sopater* of Berrœa, mẽtioned in the Acts of the Apoſtles. The 40. *Lucius* whom *Origẽ* taketh to be *Luke*. The 41. *Tertius* biſhop of Iconium, yet *Demochares & Petrus de natalibus* doe ſay he was b. of Meiadum, *Volaterran* hath none ſuch. The 42. *Eraſtus* biſhop of Paneas, whom *Volaterran* calleth *Eraſtes*, b. of Meiadum, but *Demochares & Petrus de natalibus*, haue none ſuch. The 43. *Phigellus* whom *Volaterran* calleth *Philetus* & *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos*, b. of Cæſarea yet *Petrus de natalibus* ſaith it was of Connia. The 48. *Cephas*, who as *Dorotheus* geſſeth was he whom *Paule* reprehended at Antioch, but it is a fable as it is to be ſene in the cenſure laid downe in *Euſebius pag.* 15. 16. the aforeſaid latine writers haue none ſuch among the diſciples. The 49. *Soſthenes*. The 50. *Epaphroditus* b. of Adriana, as *Demochares* ſaith of Andriaca. The 51. *Cæſar*. The 52. *Marcus* the coſin of *Barnabas*. The 53. *Ioſeph*. The 54. *Artemas* whom *Volaterran* calleth *Antomas*. The 55. *Clemens*. The 56. *Oneſiphorus*, or *Oneſimus*, yet by the words of *Paule* they ſhould not be one. The 57. *Tychicus* b. of Chalcedõ in Bithynia or as the former autors doe write, of Colophonia. The 58. *Carpus* Biſhop of Berhœa, *Petrus de natalibus* ſaith of Beronia, and *Volaterran* ſaith of Cheronea. The 59. *Euodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforeſayde Latine writers doe remember none ſuche. The 63. *Priſcas*, whome the Latines doe call *Priſcus*. The 64. *Iunias*, *Origen* and *Ambroſe* doe call him *Iulias*. The 65. *Marcus* otherwiſe called *Iohn*. The 66. *Ariſtarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Marke* the Euangeliſte, and the 70. *Luke* the Euangeliſte. Beſides theſe 70. I finde others alſo in holye Scripture vvorthye the notinge, namelye, *Symeon Niger*. *Manahen*, *Iude*, othervviſe called *Barſabas*, *Criſpus*, *Alexander*, one that behaued him ſelfe verye ſtoutlye at Epheſus, *Secundus*, *Mnaſon* of *Cyprus* an olde Diſciple, *Mercurius*, *Nereus*, *Fortunatus*, *Achaicus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus*, the Eunuche Baptized of *Philippe* in the Actes vvhome *Euſebius* calleth a Diſciple, vvyth others. Other vvryters as *Vincentius*, and *Antoninus* haue founde out more: namelye *Sauinianus*, *Potentianus*, *Altinus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Ariſtion*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrſinus*, *Iulianus*, and no maruayle, for Saynᵭe *Paule* vvitneſſeth that Chriſte vvas ſeene after his reſurrection of moe then fiue hundred brethren. Theſe be they whom God raiſed vp to plant the principles of his Goſpell, and the founde

Ambroſe in Epiſt. ad Rom. *Origen in Epiſt. ad Rom.* *Act. 13. 15 18. 19. 20. 21.* *1. Cor. 16.* *Philip. 4.* *Coloſſ. 1. 4.* *1. Tim. 1.* *2. Tim. 4.* *Epiſt. ad philem.* *1. Cor. 15.*

of

of their ſeete was heard throughout the world. theſe be they which fedde with Angelles, and became themſelues foode for wilde beaſtes, they ſpared not their liues vnto the death, they quenched the heate of fire, they turned the edge of the ſworde, they ſtopped the mouthes of furious beaſtes, they confounded the tyrants, and ſoyledde the ennemies of the truthe. I may ſay of them, as *Cyprian* ſpeaketh of the true Chriſtians and Martyrs, *occidi poterant, ſed vinci non poterant.* Well they might be ſlaine, but it was vnpoſſible to ouercome them. And yet when the ennemie triumpheth, that at leſt wiſe he ſeemeth to haue brought his purpoſe about, we may comfort our ſelues with this ſaying: *Sanguis martyrum, ſemen Eccleſiæ,* the bloude of the Martyrs is the ſeede of the Churche. Chriſt him ſelfe foretolde that whoſoeuer woulde be his diſciple, muſt take vppe his croſſe and followe him. Theſe Prophets and theſe Apoſtles, and theſe Diſciples haue done no leſſe. *Abel* was murthered by *Cain.* The children of Iſrael were oppreſſed vnder *Pharao*. *Elias* was perſecuted by *Iezabel.* The Prophet *Ioath* was threatned by *Ieroboam,* and ſlaine of a Lion. *Zacharie* the ſonne of *Iehoida* was ſtoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was ſmitten with a clubbe on the temples of the heade, and ſo brained. *Eſaias* was ſawed aſunder in two partes with a wodden ſawe. *Ionas* was in the whales bellie, yet hauing eſcaped that daunger, was he not without miſerie. *Ieremie* was perſecuted oftentimes, impriſoned very ſore, throwne into the deepe dungeon where he ſtoode in mire vnto the eares, at length ſtoned to death in AEgypt. *Ezechiel* was ſlaine at Babylon by the Duke of the people. *Daniel* was throwne among the hungrie Lions, yet God preſerued him. The three children were throwne into the firie fornace, but the fire did them no harme. *Baruch* was faine to flie away to ſaue his life from king *Ioachas* handes. The Prophet *Vrias* was ſlaine with the ſworde by king *Ioacim.* *Iohn* the *Baptiſt* was beheaded of *Herode* the Tetrarche. *Steuen* was ſtoned to death. *Iames* was beheaded by *Herode Agrippa*. *Peter* was crucified at Rome vnder *Nero,* with his heade downewardes. *Paule* was likewiſe beheaded at Rome vnder *Nero.* *Andrevv* was crucified by *AEgeas* king of Edeſſa, at Pataras a Citie in Achaia. *Iames Alphæus,* that was Biſhop of Ieruſalem, was throwne downe from an high, and brained with a fullers clubbe. *Thomas* was ſlaine at Calamina, a Citie in India: the Painims ranne him through with a dart, the which ſome doe call a ſpeare or iauelin. *Philip* was crucified at Hierapolis in Aſia. *Bartolomevv* was ſlaine aliue in India: his ſkinne pulled ouer his eares, and after all, beheaded. *Mathevv* vvas runne through vvith a naked ſworde in AEthiopia. *Simon* was crucified. *Iude* vvas ſlaine. *Iohn* was ſcurged, and often perſecuted, it is ſaide that *Domitian* the Emperour cauſed him to be throwne into a tunne of hotte ſkalding oyle, yet tooke no harme. *Matthias* was knockt on the heade with an axe, and immediatly beheaded. *Marke* the Euangeliſt had a rope tied about his necke, and by that dravvne throughe the ſtrete of Alexandria, that his fleſh vvas rent in peces, the ſtones coloured with blud, and in the ende he vvas burned to aſhes. *Barnabas* had a rope about his necke, and therevvith pulled to the ſtake and burned. This is to beare the croſſe of our Sauiour, this is to drinke of one cuppe vvith Chriſt, this is it which *S. Paule* ſayth: Whoſoeuer liueth godly in Chriſt Ieſu, ſhall ſuffer perſecution. for through many tribulations vve haue to enter into the kingdome of heauen. This preſent treatiſe of *Dorotheus* hath moued me thus to vvryte, and the matter it ſelfe is ſo copious, that I can hardly holde my penne, yet I hope the reading of theſe briefe ſtories vvil not ſeeme tedious vnto any. As for the liues following, I would haue thee (gentle reader) to know that where *Dorotheus* ſeemed vnperfect, and to haue ouerſkipped certen liues worthie

520 the noting and the knowledge of the posteritie, I haue either borowed the same of some other auncient vvryter, or gathered it my selfe out of holy scripture. This is the marke to discerne the one from the other. Where any one life is altogether of Romaine letters, the same is none of *Dorotheus*. If thou thinkest I haue done vvell, geue the praise to God, if in thine opinion it seeme othervvise, suspende thy sentence, and be not singuler in reprehending that, vvhich peraduenture after aduisement taken, may frendly be interpreted.

Farevvell.

DOROTHEVS, OF THE PROPHETS, APOSTLES AND SEVENTIE DISCIPLES.

Samuell.

SAMVEL was both a Prophet, a Prieſt, and a iudge ouer *Iſrael*. He liued in the dayes of *Heli*, *Saule* and *Dauid*. His father was called *Elkana*, his mother *Henna*. she was of a long time barren, and praying vnto God, made a vowe that if she bare a man childe, she woulde dedicate him to the Lord all the dayes of his life. She conceaued, bare a ſonne, and called his name *Samuel*, who being a childe was girded with a linnen Ephod, and miniſtred vnto the Lord. All *Iſrael* knew him for the true Prophet of God, he rebuked the ſinnes of the people, he exhorted them to turne vnto the Lord, he tolde *Heli* the high Prieſt, that God would plague his houſe. VVhen the people cried vnto him for a king, he vſed all meanes to perſwade them to the contrary, and ſeeing they would not be anſwered, he tooke *Saul*, and anoynted him king to raigne ouer them. This *Saul* was a wicked king, and becauſe of his impietie the Lord ſent *Samuel* vnto him, for to tell him that his raigne should not laſt long, but *Samuel* was ſorowfull, and mourned ſo long ouer *Saul*, vntill the Lord was angrie with him for it. Afterwardes God ſent him to anoynt *Dauid* king ouer *Iſrael*. In the ende this *Samuel* waxed olde, and died in the time of *Dauid* king of *Iſrael*, and was buried at *Rama*.

Samuel liued about the yere of the vvorld. 2940. afore Chriſt was borne 1030. yeres. 1.Reg. 1. 2. 3. 7. 8. 9. 10 13. 15. 16. 25.

Nathan.

Epiphanius Biſhop of *Cyprus*, who liued *Anno Dom. 401. wryteth thus of Nathan.*

NAthan was of Gabaon, in the time of king *Dauids* raigne. He inſtructed this king in the law of the Lord, and foreſaw that Dauid would offend with Beerſabea. when he made ſpeede to admoniſh the king, *Belial* ſtaid him. for as he went, he found by the way a dead korſe all bare, and becauſe of that, continewed there a while. This *Nathan* died, and was buried in *Gabaon* his owne land.

THe Prophet *Nathan*, of the houſe of *Thock*, born in *Gabath* a Citie of *Galilee*, liued in the time of *Dauid*, and taught him the lawe of the Lord. he foreſaw that *Dauid* was too farre in loue with *Berſabea*, and therfore immediatly left *Gabath*, and gotte him towardes *Ieruſalem*, for to ſtaie the king from committing ſo hainous an offence. And beholde *Beliar* ſtopt him. for when he found him dead, and lying all bare on the high way, he ſtayed as long as he was a buryinge of him, leſte the carkaſſe of man shoulde vnreuerently be torne in peeces of brute beaſts and rauenouſly deuoured. In the ſame night vnderſtoode *Nathan* that *Dauid* had committed that horrible offence, wherefore he mourned out of meaſure, and went backe againe to *Gabath* with great lamentation. VVhen *Vrias*, the husbād of *Berſabea*, was ſlaine by the procurement of *Dauid*, the Lord ſent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembring him ſelfe, was aſtonied and trembled for feare of the Lord, becauſe he perceaued plainly that the Lorde was highly diſpleaſed with him for his adulterie. *Dauid* knew moreouer that the Prophet Nathan was inſpired with the holy Ghoſt, he honoured the man and reuerenced his perſon as the true meſſenger of God. This *Nathan* became olde, and died, and was buried at *Gabath* his owne land.

He liued Anno mundi 3009. afore Chriſt was borne. 960. yeres. 2.Reg. 7. 12. 3.Reg. 1. 1.Paral. 17. Eccleſ. 47.

Gad.

THe Prophet *Gad* liued in the dayes of king *Dauid*, and told him what he should doe when he fledde from the face of *Saul*. After *Dauid* had numbred the people, he brought a meſ-

1.Reg. 22. 2.Reg. 24. 1.21.

sage vnto him from the Lord, and badde him chuse of three plagues. VVhether he would haue seuen yeres hunger, or flee before the ennemie three moneths, or endure three dayes pestilence.

Ahias.

3.Reg.11.14. THis *Ahias* was of Silon, where the tabernacle out of the Citie of *Heli* was. He died, was buried nighe the Oke in Silon. He is called also *Adonias.*

Epiphanius wryteth thus of Ahias.

AHias the Selonite, born in *Selom*, of the tribe of *Iuda*, where the old tabernacle of the Arke, out of *Armathen*, the towne of *Heli* the Priest was to be seene. This is that Prophet which prophecied of *Salomon* the sonne of *Dauid*, that he woulde fall from the Lord. He rebuked *Ieroboam*, saying, that when he came to be king, he woulde deale vnfaithfully with the Lord. He sawe in a vision a yoke of oxen destroying the people, and assaulting the priestes. He prophecied vnto *Solomon*, that women woulde withdrawe his minde from the Lord. This *Ahias* became so olde that his sight was dimme, he died not farre from the Oke in *Silo*, and there was buried.

Asaph.

1.Par.16. 2.Par.29.35. ASaph was a sear, that is a Prophet in the time of *Dauid*. He appoynted him chiefe of those that praised the Lorde in Psalmes.

Idithum.

1.Par.25. 2.Par.35. IDithum was one of king *Dauids* Prophets, and appoynted by him to prophecie with harpes, psalteries and cymbals.

Addo.

2.Par.9.12.13 He liued in the yere of the worlde. 3069. he died afore Christ about 900. yeres. ADdo, of some called *Iddo*, was a prophet in the time of *Solomon*, *Roboam*, and his sonne *Abia*. The doings of *Solomon* are said to be wrytten in his visions. he is sayde to haue wrytten the genealogie of *Roboam*. The maners and sayings of *Abia* the sonne of *Roboam*, are sayde to be wrytten in the storie of the prophet *Iddo*, which is not extant.

Semeia.

3.Reg.12. 2.Par.11.12. SEmeia prophecied in the dayes of *Roboam* king of *Iuda*. and whē *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semeia*, saying: speake vnto *Roboam* the sonne of *Solomon*, king of *Iuda*, and vnto all the house of *Iuda* and *Beniamin*, and to the remnaunt of the people, ye shall not fight against your brethern. &c. VVhen *Roboam* forsooke the lawe of the Lord, *Semeia* was sent vnto him with this message: Thus sayeth the Lord, ye haue left me, and therefore haue I also left you in the handes of *Sesac* king of *Ægypt*.

Ioath.

3.Reg.13. THis *Ioath* was of ꝑ land of Samaria. A Lion smote him ꝑ he died, and was buried in Bethel, nighe ꝑ false prophet which deceaued him.

Epiphanius wryteth thus of Ioath, whom he calleth Ioam.

THe Prophet *Ioam* was of *Samaria*, a Lion mette him by the way, and slewe him. This is he that reprehended *Ieroboam* for the golde calues he erected, that tooke away also that wicked oblation and sacrifice. VVhen *Ieroboam* stretched forth his hand against him, his hand was withered. Immediatly after, an olde prophet deceaued this *Ioam*: for when he had constrained him to eate breade, and to drinke water otherwise then the Lord had commaunded *Ioam*, a Lion met him and killed him, without any harme done to his asse. He was buried in *Bether*, harde by this olde false prophet. VVhen that shortly after this false prophet died, he requested of the priests he might be buried where *Ioam* was laide, because he had deceaued him, and that either of them was to receaue at the resurrection, according vnto their doings. VVherefore they were both laide in one sepulchre.

Oded.

2.Par.15. ODed the prophet, and father of *Azarias* the prophet, liued very long vnto the time of *Achas* king of *Iuda*. his abiding was in *Samaria*. when the host of the king of *Israel* had taken great spoile, and made great slaughter of the tribe of *Iuda*, *Oded* the prophet went forth before

2.Par.28. the host that came to *Samaria*, and sayd vnto them. Beholde, because the Lord God of your fathers is wroth with *Iuda*, he hath deliuered them into your hand, and ye haue slaine them with crueltie that reacheth vp to heauen. And nowe ye purpose to keepe vnder the children of *Iuda* and *Ierusalem*, and to make them bondmen and bondwomen: and doe ye not lade your selues with sinne in the sight of the Lord your God? now heare me therefore, and deliuer the captiues againe, which ye haue taken of your brethren, for els shall the great wrath of God be vpon you.

Aza-

Azarius.

THis *Azarias* was of *Synatha* & put away frō Israel the captiuity of Iuda. he died & was buried in his owne countrie.

Epiphanius writeth thus of Azarias.

AZarias the prophet was of the house & linage of *Symphata*. this is he that took away by his prayers the captiuitie that was threatned in Ierusalē to light vpon Iuda. he prophecied somewhat of the comming of the Lord. he rested in the Lord in his owne countrey, where he was also buried. He liued in the time of Asa king of Iuda. 2. paralip. 15.

Hanani.

THe prophet *Hanani* prophecied in the daies of *Asa*, king of Iuda. when *Asa* for fear of *Baasa* king of Israel ioyned in league with *Benhadab* king of Syria, *Hanani* the prophet came to *Asa* and said vnto him. because thou hast trusted in the king of *Syria*, & not rather put thy trust in the Lord thy God. therfore is the host of the king of *Syria* escaped out of thine hand, had not the Æthiopians & *Lubin* an exceeding great host with many chariots & horsemen? and yet because thou didest trust in the Lord, he deliuered them into thine hand. for the eies of the Lord behold all the earth, to strengthen them that are of perfect heart toward him: herein thou hast done foolishly, & therefore from henceforth thou shalt haue war. & so *Asa* was wroth with the prophet, and clapt him in prison, for he was displeased with him because of his prophecie. 2. Paralip. 16.

Iehu.

IEhu the son of *Hanani* the prophet, liued in the daies of *Iosaphat* king of Iuda. he prophecied against *Baasa* king of Israel, that god wold root him out with al his posterity, for murthering of *Nadab* the sonne of *Ieroboam*. when *Iosaphat* tooke part with *Achab* king of Israel against the king of *Syria*. *Iehu* went forth to meete him & saide vnto him. wouldest thou helpe the vngodly & loue them that hate the Lord? therfore is wrath come downe vpon thee frō before the Lord. neuertheles there are some good acts founde in thee, in that thou hast hewen downe the groues out of the land, & hast prepared thine heart to seek God. this *Iehu* is said to haue noted the acts of *Iosaphat* in the book of the kings of Iuda. 3. Reg. 16. 2. Paralip. 19 20. He liued Anno mundi 3134. afore Christ about 840. yeres.

Iehaziel.

IEhaziel prophecied in the daies of *Iosaphat* king of Iuda. when all Iuda stood in great feare of the host & multitude of enemies that came against them, the spirit of the Lord came vpon *Iehaziel* in the mids of the congregation, & he said: hearken al Iuda & ye inhabitors of Ierusalem, & thou king *Iosaphat*, thus saith the Lord vnto you. be not affraid, nor faint hearted by reason of this great multitude: for the battel is not yours but Gods. to morow go ye downe against them, behold they come vp by the clift of Ziz, and ye shall finde them at the end of the brooke before the wildernes of Ieruel, ye shal not neede to fight in this battel, but step forth & stande, and behold the helpe of the Lord which is with you. feare not, nor let your hearts faile you, O ye of Iuda and of Ierusalem, to morow go out against them for the Lorde will be with you. when they came to the enemies they found them all dead karkasses. 2. Paralip. 20

Eliezer.

ELiezer prophecied vnder *Iosaphat* king of Iuda. After that *Iosaphat* ioyned him selfe with *Ahazia* king of Israel, whose minde was to doe wickedly and together with him to prouide a Nauie to saile into Tarsis: *Eliezer* prophecied against *Iosaphat* saying. because thou hast ioyned thy selfe with *Ahazia*, the Lord hath broken thy workes. And the shippes were broken, that they were not able to go to Tarsis. 2. Paralip. 20.

Elias.

THis *Elias* was the first man ỳ shewed men the way to heauen, he was the first manỳ shewed the way to be one for men & angels. He dwelling sometimes vpō earth entred also into the heauens, being mortal. herein the world had his conuersatiō with immortal creatures, he which walked vpon earth, liueth now like a spirit with the angels in heauen: this is he ỳ gaue his spirit to rest duble vpon his disciple *Elisseus*, this is he though he continue a man, yet waxeth he not old, this is he that is reserued for a captaine of war against Antichrist, this is he that will withstand him and rebuke his pride & falshood, this is he that in the end of the world wil turne al men from his lying & deceit vnto God. this is he ỳ receaued the gift of God to be the forerunner of the second & glorious comming of the Lord. although his seruice was among the baselt sort, yet is he now in companỳ with the angels. he was a Thesbit of Arrhabia, of the tribe of *Aaron*, his dwelling was in Galaad. for *Thesbis* was an habitation dedicated vnto priests. afore his mother was deliuered of him, his father saw in a vision the angels saluting of him all in white, wrapping him with flames of fire as Elias liued Anno mundi 3130. and was translated afore Christ about 850. yeres.

it were swathing bandes, and nourishing him with fire, as it had bene vsuall foode or pappe. To Ierusalem he went and tolde his vision, aunswer was made he should not feare his dreame at all, for it would come to passe that the childe his wife was great of, should dwell in great light, that what so euer he sayd should be of great force, and that he should iudge Israel with sword and fire.

Zacharie the sonne of Iehoida.

2. Paral. 24. *Zacharie* the sonne of *Iehoida*, Prophecied in the time of *Ioas* king of Iuda. when the tribe of Iuda serued groues and Idolles, the wrathe of God came vpon them for their trespasses. He sent Prophets vnto them to bring them againe vnto the Lord, but they would not heare. The spirite of God came vpon *Zacharia*, the sonne of *Iehoida* the Priest, and he sayde vnto them. Thus sayeth God, why transgresse ye the commaundemēts of the Lord, that ye can not prosper? because ye haue forsaken the Lord, he hath also forsaken you. and they conspired against him, and stoned him with stones at the commaundement of the king, euen in the court of the house of the Lord.

Elisæus.

Elisæus died about. 750. yeres afore Christ was borne. *Elisæus* was of Abelbuel, the lande of Rubim. And because of him there came a straunge thing to passe. What time he was borne in Gargalis, the golden cowe in Selom bellowed so lowd ꝑ she was heard at Ierusalē. Herevpon a certen Prophet said: there is borne in Ierusalem a prophet, which shall ouerthrow their carued Images & molten Idols. He died and was buried in Samaria.

Osee.

He liued Anno mundi 3286. & died before Christ about. 630. yeres. Osee. cap. 6. 1. Cor. 15. *Osee* the Prophet, spake by diuine inspiration of our Lord Christ in this sort. In their aduersitie they shall early seeke me, saying. Come, let vs turne againe vnto the Lorde, for he hathe smitten vs, and he shall heale vs, he hath wounded vs, and he shall binde vs vp againe. After two dayes shall he quicken vs in the thirde day, he shall raise vs vp, and then shall we haue vnderstanding, &c. It was by occasion of this Prophecie that *S. Paule* sayd to the Corinthians. I haue deliuered vnto you first of all that which I receaued, howe that Christ died for our sinnes agreeing to the scriptures. and that he was buried, and that he rose againe according vnto the Scriptures. For this it is that the Prophet sayth here, and the third day he shall raise vs vp. there can no more be founde in any other place of the thirde day throughout the olde Testament. Againe this Prophet wryteth that which may be applied vnto our Lord Christ, my flesh is of thē.

Osee. 11. Againe. Ephraim compassed me about with lies, and the house of *Israel* with deceite, but *Iuda* yet ruleth with God, and is faithfull with the saincte. Because the Lord Christ is sayde to haue come of this tribe, therefore sayeth he that this tribe of Iuda is faithfull with the saincte.

Osee. 13. 1. Cor. 15. Againe in the same Prophet. I will redeme them from the power of the graue, and deliuer them from death. ô death where is thy victorie, ô hell where is thy sting. *S. Paul* reasoning of the resurrection, alleaged this Prophecie. This *Osee* was of Belemoth, of the tribe of *Isachar*, and was buried in peace in his owne countrey.

Abdias.

The grace of God gaue vnto this Prophet power and knowledge to speake of the mysterie of *Christ*. for thus he sayeth. The day of the Lord is neere vpon all the Heathen. This Prophecie seemeth as if it had bene spoken against the Scythians, that is, against *Gog* and *Magog*, yet is it more certen and more properly applied to the Lord Christ. a litle after he sayeth. Vpon mount *Sion* there shalbe deliueraunce. This *Abdias* was of Sychem, and the towne Bethacharam, he was the disciple of *Elias*, and hauing endured great veration for his sake, yet was he preserued. He was the thirde of the fiftie sonnes of the prophets whom *Elias* pardoned. He went vnto *Ochozias*, and afterwardes left his kings seruice, and gaue him selfe to the gift of Prophecie. He dyed and was buried with his fathers.

Micheas.

Mich. cap. 5. *Micheas* was also endued from aboue, that he Prophecied of the coming of our Lord Christ in this sorte. And thou *Bethlem Ephrata*, art not the lest among the thousandes of *Iuda*. Out of thee shall he come forth vnto me which shalbe the gouernour in *Israel*, whose outgoing hathe ben from the beginning, and from euerlasting. This was the Prophecie which the high priests & scribes of the Iewes brought forth, when as after *Herode* had demaunded of them where Christ should be borne, they said: In *Bethlehem*. Herevpon *Herode* sent the wise men into *Bethlehem*. Againe sayth the Prophet. He shall turne againe and be mercifull vnto vs, he shall put downe our wickednesses, & cast all our sinnes into the bottom of the sea. He wil perform to *Iacob* the truth, and mercy to *Abraham*, as he swore vnto our fathers in old time. This *Micheas* was of Marathi,

Math. 2. Mich. 7.

of

of the tribe of Ephraim, and after he had much ado with *Achab*, *Ioram* his ſonne threw him downe for to breake his necke, becauſe he had rebuked him for the ſinnes of his fathers. He was buried in his owne land, in the common buriall in *Ephraim*.

Amos.

Amos was the father of the prophet *Eſay*, God gaue him of his ſpirite to prophecie of *Chriſtes* comming in this ſort. For beholde I frame the thunder, and create the winde, reuealing my Chriſt among men. Again, In that day wil I raiſe vp the tabernacle of *Dauid* that is falne down, and cloſe vp the breaches therof, and I will raiſe vp his ruines, and I wil build it as in the dayes of old. that they may ſeeke the Lord which are the remnant of men, & all the heathen vpon whom my name is called, ſayth the Lord which doth this. *Iames* made mention of this Prophecie in the Acts of the *Apoſtles*. This *Amos* was of Thecna. *Armaſius* king of Iuda perſecuted him very oft chaſtized him many times, at length the ſonne of *Amaſias* tooke him with a clubbe on the temples of the head, and killed him. while as yet he drew breath after his wound, they brought him to his owne countrey, and within two dayes after he died, and was there alſo buried.

Amos.4. Cap.9.

Act.15.

Eſaias.

THis great Prophet *Eſay*, the ſonne of *Amos* foreſaw in a figure the myſterie of Chriſt when he ſawe the Lord ſitting vpon an high and glorious ſeate, where (ſayeth he) the Seraphines ſtoode about him, whereof one hadde ſixe wings, and an other hadde ſixe wings, wherewith they couered their faces, and cried one to the other in this maner. Holy, holy, holy is the Lorde of hoſtes, the whole earth is full of his glory. Then was there one of the Seraphins ſent, which tooke of the altar an hotte cole with the tongs, and touched his lips, ſaying: this taketh away thine vnrighteouſnes. He was ſo fully inſtructed by the viſion he ſawe, and perſwaded of the type and figure, that he foreſhewed the myſterie of Chriſt. Againe, he was ſo endued with grace from aboue, that he prophecied of the myſterie of *Chriſtes* paſſion in this ſort. He was ledde as a sheepe to be ſlaine, yet was he as ſtill as a Lambe before the sherer, and opened not his mouth. The Eunuche of Ethiopia, reading this Prophecie, requeſted *Philip* to expound it vnto him, who immediatly declared that the Prophet had ſaid this moſt truely of *Chriſt* our Lord. againe he ſaith. He is ſuche a man as hath good experience of ſorowes and infirmities. And againe. He did none euil, neither was there guile found in his mouth, yet the Lord will cleanſe him of his wound, and shewe light vnto him. Againe. Thus ſayth the Lord: Behold I lay in *Sion* for a foundation a ſtone, euen a tried ſtone, a precious corner ſtone, a ſure foundation. and who ſo beleeueth on him ſhall not be confounded. Againe. The ſpirite of the Lord is vpon me, therefore hath he anoynted me. &c. When the Lord readd this in the ſynagogue on the Sabaoth, he ſayd. Verely I ſay vnto you, this day is this ſcripture fulfilled in your eares. This *Eſay* was of Ieruſalem. He died at Ieruſalem vnder king *Manaſſes*, being ſawed a ſunder in two partes, and was buried vnder the Oke, nighe the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed vp. It was by this Prophet that God wrought the monument, and memoriall of the place called *Siloam*. for when breath failed him before death came, he called for a litle water to drinke, which was immediatly ſent vnto him out of this brooke, & therfore the place is called *Siloam*, which is by interpretatiõ as much to ſay as ſent. In ẏ time of *Ezechias* before this lake or pond was made, there came out a litle water at ẏ prayer of *Eſay*. for the people were then in the plaine coũtreys of ẏ Moabites, who were aliens. and left ẏ citie periſhed through want of water (for the enemies enquired where they might drinke, the Citie being beſet, they beſieged alſo the brooke Siloam which was drie vnto them) there came forth water when the Iewes prayed together with *Eſay*. Therefore it runneth continewally after a ſecret ſort vnto this day for to reueale this great myracle. And becauſe this was done by *Eſay*, the Iewes for memorial therof, buried him with great care and honor nigh Siloam, that by his holy prayers they might in like ſort enioy the benefite of this water after his departure out of this world. for he had an aunſwere from aboue to doe as he did. His ſepulchre is nighe where the kings are buried, behinde the buriall of the Iewes, towardes the Southe. *Solomon* builded the tumbe of *Dauid* vnto the Eaſt of mount Sina, hauing an entraunce to goe in from the way which cometh out of Gabaon, out of the Citie about a twentie furlongs. He made it ſo crooked and ſo awrie, that it can hardly be perceaued, ſo that many Prieſtes, and in maner the whole nation of the Iewes coulde not vnto this day finde the way that goeth in. King *Solomon* had laide vp there, golde that came out of Æthiopia and ſpice. And becauſe *Ezechias* ſhewed and diſhonored the bones of his fathers, therefore God badde him aſſure himſelfe it woulde come to paſſe that

Eſay was before the incarnation of Chriſt about 600. yeres.

Eſay.6.

Eſay.53.

Act.8.

Eſay.28. 1.Pet.2. Eſay.61. Luke.4.

The martyrdom of Eſay.

VVhen the Iewes came for water, it ranne, when their ennemies were a thirſt, and ſought it, it woulde not runne.

The prayers of Eſay while he liued, wer auaileable before and after his death.

his seede should serue his ennemies, and he made him baren and fruteles from that day forth.

Ioel.

Ioel.2. GOd gaue of his spirite vnto the Prophet *Ioel*, that he foreshewed the mysterie of Christ. For he sayeth. And it shall be in the last dayes sayth the Lorde. Of my spirite I will poure out vpon all flesh: your sonnes & your daughters shall prophecie: your yong men shall see visions, and your old men shall dreame dreames. On my seruauntes & on my handmaidēs I vvill poure out of my spirit in those dayes, and they shal prophecie. I wil shew wonders in heauen aboue, & tokens in the earth beneath, bloud & fire, and the vapour of smoke: the sunne shalbe turned into darknes, and the Moone into bloud, before that great & notable day of the Lord come. And it shall come to passe, that whosoeuer shal cal vpon the name of the Lord shalbe saued. *S. Peter* Act.2. rehearsed this Prophecie in the Acts of the *Apostles*, that it was euen then fulfilled whē as the holy Ghost came downe from heauen and rested vpon the *Apostles* on the day of Pentecost. This *Ioel* was a neighbour vnto the citie Bethomeron in Rubim, where he died, & was also buried in peace.

Ionas.

Ionas hath not barely in word, but truely in deede foreshewed the mysterie of our sauiours resurrection. For *Christ* sayth in the gospell: Euen as *Ionas* was three dayes and three nightes in the bellie of the whale, so shall the sonne of man be three dayes and three nights in the bowelles of the earth. Euen as the whale cast vp *Ionas* vncorrupt, so hathe the sepulchre restored the Lorde to the better life. This *Ionas* was of *Cariathmaus*, nigh Azotus, a Citie lying on the sea coaste towardes the Gentiles. After he came out of the whales bellie, and taken his way to the Citie of *Niniue*, he taried not in that lande, but tooke his mother, and soiorned in Assur a forraine soyle. He thought with him selfe, by this meanes I shall take away the infamie which I haue purchased vnto my selfe by prophecying falsely against the Citie of Niniue. *Elias* hauing prophecied in those dayes against the house of *Achaab*, and called for famine to light vpon the earth, fledd away, and being come to a widowe which had a childe, he taried there (for he coulde not abide among the vncircumcized) & blessed her. When *Ionas* died, God raised him to life by *Elias*, for he would haue him then know that he coulde not flie from the hand and power of God. After the famine was ended, *Ionas* left that countrey, and gotte him to the land of Iuda, and when his mother died by the way, he buried her by mount Libanus. He died also him selfe in Saar, and was buried in the caue of Cenzeum, who had bene made iudge ouer one tribe in his countrey, what time the lande wanted a Prince. This Prophet gaue straunge tokens vnto Ierusalem and the whole land. to witte, a stone crying very lamentably that the end was at hande. that when Ierusalem were troden and frequented of all nations, then the Citie should be destroyed.

The widowe of Sarepta was the mother of Ionas and he him selfe was the childe that Elias raised from death to life, so sayth Epiphanius.

Sophonias.

Sophon.2. *Sophonie* was also thought worthy to prophecie of ỳ Lord *Iesus Christ*. For thus he saith: the lord shalbe terrible vnto them, & destroy all the gods in the land, & al the isles of the heathen shal Sophon.3. worship him euery man in his place. And again. I wil clense the lips of the people that they may euery one cal vpon the name of the Lord, & serue him vnder one yoke. from beyōd the riuers of *Æthiopia* will I take my dispersed, and they shall bring me an offering. And againe. Reioyce O daughter *Sion*, be ioyful o *Israel*, reioyce and be glad from thy whole heart o daughter *Ierusalem*, for the Lord hath wiped away thy vnrighteousnes, he hath redemed thee from the hand of thine enemies, the Lord him selfe wil raigne in the middest of thee, so that thou shalt no more see any mischiefe befall vnto thee. These things do properly appertaine vnto the Lord *Iesus Christ*. This *Sophonias* was of the tribe of *Simeon*, and the lande Sabarthatha. He prophecied of the Citie, the ende of *Israel*, and confusion of the wicked. He died and was buried in his owne land.

Ieremie.

Ieremie was before the incarnation about.510. yeres. *I Eremie* receaued grace from aboue, to prophecie of the mysterie of Christ. For he sayeth. And they tooke thirtie peeces of siluer, the price of him that was valewed, whom they bought of the children of *Israel*, and gaue them for the potters fielde as the Lorde appoynted me. *Mathew* remembred this prophecie in the gospell, as then fulfilled in the passion of *Christ*. Againe sayeth the same prophet. Behold, the dayes will come saith the Lord, and I will make a new couenaunt with the house of *Israel*, & the house of *Iuda*, not such a couenant as I made with their fathers, what time I brought them with a mightye arme out of *Ægypt*. For they kept not my couenant, and therfore I haue despised thē saith the Lord, but this is the couenant which I will make with the house of *Israel*. After those dayes sayeth the Lorde, I will set my lawes in their mindes, and

Math.27.

I wil

I will write them in their hearts, and I wil be their God, and they shall be my people neither shal euery one then teach his brother, or his neighbour saying: knowe the Lord. for euery one shall know him from the lowest to the highest. because I will haue mercie on their iniquities & their sinnes will I remẽber no more. *S. Paule* writing to the Romains put them in remembrance of this prophecie. This *Ieremy* was of Anathoth, the people stoned him at Taphnis in Ægypt, and so he died and lyeth buried there where *Pharaos* pallace stoode. The Ægyptians beinge greatlye benefited by him, did him that honor. For he had prayed for them when certayne Adders and beastes that were bred in the water molested them sore, such as the Ægyptians called Menephoth, and the Grecians, Crocodils. And at this day alsothe faithful thereabouts do praye in that place, & take vp dust from thence for to cure suche as are hurte of those beastes. Manye of them also doe vse therewyth to chase away these venemous creatures into other waters. We our selues haue learned of some that were of the line of *Antigonus* and *Ptolomæus*, auncient and elderlye men, that *Alexander* king of *Macedonia*, comming vnto that place where the Prophet was buried, and hearing of the misteries therof, translated his tumbe & reliques into *Alexandria*, placed them there with great pompe & glory on euery side, & so that kinde of serpent was banished that land also, and that water in like sort. thus were the serpents whom they call *Argolai*, that is Lisards put away, being brought out of *Peloponnesus*, so that the people there are called *Argolai*, that is lasy loubers. their speach is nice & fine, but altogether infortunate. This *Ieremy* gaue the priests in Ægypt, warning that their Idols must be broken and throwen to the grounde by a sauiour, that was a babe that shoulde be borne of a virgine and layde in a Manger. And therefore at this day they sette a virgine in bed, and an infant in a Manger, and adore them. And when as of old, king *Ptolomæus* demaunded of them why they did so, their aunswere was that their auncestors had deliuered them that mystery, and receaued it of the holy prophet. before the temple was taken this prophet tooke out the *Arke of couenant* & all that was laid vp therin, and hid it in a certen rocke, saying vnto such as were present. The Lord from Sinai is gone vp into heauen, & againe the lawgeuer shall come out of Sion with great power, and the signe of his comming shalbe vnto you when all nations shal honor a tree. he said moreouer, no man shall take away that Arke except *Aaron*, and no man shall see the tables laide vp therein, be he priest or be he Prophet, except *Moses* the chosen of God. And at the resurrection the Arke shall firste rise and come forth out of the rocke, and it shall be layde on mount Sina, and thither vnto it will all the Saincts assemble together lookinge for the Lord, and flying from the enemy which would haue destroyed them comming vnto this rocke. he sealed vp this Arke with his finger writing thereon the name of God, the forme of it was like the ingrauing of iron, and a light cloud ouershadowed and couered the name of God, neither knew any man this place, neither could any man reade the sealinge vnto this day, neither shall vnto the end. This rock is in the desert where ẏ Arke was made at the first, betwene two mountains where *Moses* & *Aaron* lie buried. And in the night time a cloude muche like fire couereth this place euen as it did of olde. The glory of God can neuer be awaye from the name of God. Therefore God gaue vnto *Ieremy* the grace that he should finish his mystery, & become companion with *Moses* & *Aaron* who are ioyned together vnto this day. For *Ieremy* came of the line of the priests.

The martyrdome of Ieremy, he was very oft persecuted by Ioachas the sonne of Iosias, and imprisoned by Sedechias before his going into Ægypt. Ierem. 36. 37 38.

Dorotheus talked with some of the posterme of Antigonus.

A prophecie of the birth of Christ, & the ouerthrow of all Idols.

A custome in AEgypt to worship a virgine and an infant.

This Arke was a coffer made by Moses in the desert. 5. cubits in length & 3. in breadth therein were put the table of the olde law, the rod of Moses & part of Manna. 2. Paralip. 34. 4. Reg. 22.

Hulda.

HVLDA a propheteſſe, the wife of *Sallum* dwelled in Ierusalem in the time of *Iosias*. The king sent *Helkia* the priest with many others vnto her for to vnderstand what the will of the Lord was touchinge their doings. she aunswered in this sort. Thus saith the Lord God of Israel, tell ye the man that sent you vnto me. Euen thus saith the Lorde, beholde I will bringe euell vpon this place and vpon the inhabiters thereof, euen all the curses that are written in the booke which they haue read before the king of Iuda: because they haue forsaken me and haue offered vnto other gods to anger me with, all manner workes of their hands: therefore is my wrath set on fire against this place and shal not be quẽched. And as for the king of Iuda which sent you to enquire of the Lord, so shall ye say vnto him. thus saith the Lorde God of Israel, concerning the words which thou hast heard, because thine heart did melt, and thou didst humble thy selfe before God whẽ thou heardest his words against this place, & against the inhabiters, & humbledst thy self before me, & cariedst thy clothes & didst weep before me: I haue heard it also saith the lord. beholde I wil take thee to thy fathers, & thou shalt be put in thy graue in peace, & thine eies shall not see all the mischiefe that I will bringe vpon this place, and vpon the inhabiters of the same.

Exith.

Naum.

GOd endued *Naum* with his spirit that he prophecied of the resurrection of our Lorde Christ. Keepe thy festiuall dayes O Iuda, pay thy vowes vnto the Lord, for the wicked shal passe no more through thee, the wicked is vtterly cut of, he that rid thee out of trouble, riseth vp, breathing in thy face. This *Naum* was of *Elteſis*, ouer *Bethabara* and of the tribe of *Symeon*. After *Ionas* he prophecied straungely of Niniue, that they shoulde all be destroyed by sweete waters and fire vnder grounde, whiche came so to passe. for the meare or lake whirh compasseth the citie, and certen earthquake, drowned and destroyed all, and fire that came out of the desert consumed the vpper part of the citie. This *Naum* died in peace, and was buried in his owne land.

Abacuk.

Abacuk. 1. Act. 13. An Angel tooke Abacuk by the heare of the head as he had meate & pottage in his hand, and caried him into Babylon where Daniel the prophet was in the dungeon among Lyons: after he had fed and relieued Daniel, the Angell caried him home the same day. Dan. 14.

THe spirit of God came vpon *Abacuk* that he prophecied of the resurrection of *Christe*, his wordes are these. Beholde ye despisers, and wonder, and perishe ye. for I doe a worke in your dayes, a worke whiche ye shall not beleiue though a man declare it you. *S. Paule* applyed this prophecy very well at Antioch in Pisidia, to haue bene spoken of the resurrection of our Lord *Iesus Christ*. This *Abacuk* was of the tribe of *Symeon*, and the land Bithicuchar. he foresaw the taking of Ierusalem before the captiuity, and therefore lamented greatly. And when *Nabuchodonosor* came vp against Ierusalem, he fled into Ostracina, and dwelled in ỹ land of the Ismaelites. whē as such captiues as were in Chaldæa returned againe, & such as were left in Ierusalē went downe to Ægypt, he dwelled in his owne land. And when on a certen time he ministred foode vnto ỹ reapers of his land, & took pottage, he prophecied vnto his seruants saying: I will go into a far countrey but I will returne quickly againe. if ye see ỹ I tary to long, geue you vnto ỹ reapers their meat. when he had bene in Babylon & geuen ỹ prophet *Daniel* his dinner, immediatly he was by the reapers as they sate at meat, neither made he them priuie to any thing ỹ was done. he knew ỹ the people would shortly returne out of Babylon, & two yeares before their returne he dyed & was buryed in his owne land. he prophecied also of the destruction of the temple, that a nation should come out of the west & destroy it. then (saith he) the Tyres silke robe of the inner temple shalbe set abrode & the pinacles of the two pillours shalbe taken away, & no man shall know where they shalbe laide. they shalbe caried by an Angell into the desert, where the Arke of couenant went at the first. And about the end the Lord shalbe knowen in them, and he will lighten them that sit in darkenes, and suffred persecution of the serpent as he did from the beginning.

Ezechiel.

Ezechiel was afore the incarnation about 600. yeres.

THis *Ezechiel* prophecied in Babylon & was endued with grace from aboue, to prophecie of the mystery of Christ. for he saith. I will deliuer them out of all their trouble and iniquities. and I will clense them, and they shalbe my people and I will be their God. As for my seruant *Dauid* he shalbe a prince in the middest of them, and there shalbe one shepherde ouer them all. for they will walke in my commaundements. And againe. These waters flowe out into the sea, towards the east, and runne downe into Arabia, and come into the sea comming thither, the water shalbe wholsome, yea it will come to passe that all which liue and moue where this riuer commeth shalbe preserued. This *Ezechiel* was of the countrey Sarira & the line of priests. he dyed in Chaldæa in the time of the captiuity, after he had prophecied very muche vnto the inhabitants of Iudæa, the Duke of the people of Israel slewe him at Babylon, because he reproued him of Idolatrye, and the people buried him in the fielde Maur, in the sepulchre of *Sem* and *Arphaxad*, the progenitors of *Abraham*. that monument is a duble caue. for *Abraham* built in Chebron a sepulchre vnto *Sara* after that fashion. It is called duble, because it is made of turninges and windinges, standinge vpon the playne grounde, yet hanginge in a certaine rocke. He gaue the people a straunge token, that they should note when ỹ riuer Chobar dried vp, then perswade thēselues that the hook or sieth of destruction was at hand, euen to the bounds of the earth, againe when it ouerflowed the city of Ierusalem, ỹ their returne was at hand. for the holy prophet dwelled at that riuer, and thither it was that many resorted vnto him. It fell out that when there was a great multitude of people about him, ỹ Chaldæans stood in great feare of ỹ Hebrews lest they molested thē, & when they set vpon them for to slay thē, the prophet caused the water of ỹ riuer to deuide it self, & to geue them passage to flie vnto the further banke, & that as many of the Chaldæans as pursued after them ỹ fled should be drowned. The same prophet praied vnto God in the time of scarsity and dearth, & in so doing procured vnto the people great store of fish, & againe when many of them died he entreated the Lord for them, that they were restored to life. when the people was in maner destroyed, he wrought such wonderfull miracles ỹ he discouraged their enemies, and that God smote

Ezech. 47.

The martyrdome of Ezechiel.

them from aboue. When the people saide vnto him, we perishe, there remaineth no hope for vs, he perswaded them by prophecying of dead bones that there was comfort inough left for Israel, both for the present, and for the time to come. This Prophet Iudged Israel, and shewed what shoulde become both of Ierusalem and the Temple. He was taken from Babylon that he came to Ierusalem the same houre to rebuke suche as beleeued not in God. This Prophet sawe euen as *Moses* did before him, the figure of the Temple, the Wall, and what was thereabout, and the gate through the whiche the Lorde was to enter in, and toe goe out, and that it woulde come to passe that the same gate woulde be shut, and that all nations shoulde put their trust in the Lorde. In Babylon he iudged the tribe of *Dan*, and of *Gad*, because they wrought wickednes in the sight of the Lord, in persecuting them that kept the lawe; and he gaue them a terrible token, for Adders destroyed their children, and all their cattell for their sinne and iniquitye. He prophecyed also that for their sakes the people shoulde not returne vnto their owne countrey, but shoulde remayne in Media vntill they had repented them. One of these was he that slewe this Prophet.

Ezech. 38.

He was caried to Ierusalem in a vision.

Daniel.

THe prophet *Daniel* prophecied in Babylon, and was accepted of, as one that was fit to prophecy of *Christ*. Know therefore & vnderstand (saith he) that frō the going forth of the cōmaundement to bring againe the people, and to build Ierusalem vnto *Messias* the prince, there shalbe seuen weeks and threescore & two weekes &c. Againe in an other place. There was a stone cut without hands, & the stone smote the image, it became also a great mountaine and filled the whol earth. Againe. And behold, there came one in the clouds of heauen like the sonne of man which went vnto the auncient of dayes, & vnto him there was geuen honor & power, with other things that ther are laide downe. This *Daniel* was of the tribe of *Iudah*, a noble man borne, being a yong childe he was led into captiuity out of Iudæa, into the land of the Chaldees: he was in the vpper Betheron, & so chast a man that the Ievves thought he had bene gelded. he bewayled verye muche both the people and the holye citie Ierusalem. He brought him selfe verye lowe, and weake by fastinge and abstayninge from delicate foode, feedynge vpon the fruite of the earth. In forme of bodye he was dryе and leane, but in the fauour of God he was moyste and of good likinge. At the request of *Balthasar* the kings sonne, this prophet prayed very much for king *Nabuchodonosor*, who was transformed into the figure of a monstrous beast, that his father should not be cast away. In the forepartes, and the heade he was like an Oxe, the hinder partes with the feete resembled the Lyon, his heares were as Egles feathers, and his nayles lyke brydes clawes. It was reuealed vnto this holye man that the Kinge for his brutishe sensualitye and stiffneckednesse shoulde be transformed into a beaste. That is to saye, he shoulde be made subiecte vnto *Belial* lyke an Oxe vnder yoke, and resemble a Lyon for his raueninge, tyrannye and crueltye. These are the propertyes of Potentates in their youth, vntill at length they are become bruite beasts, rauening, slaying, practising tyranny and all kinde of impiety, and in the end they receaue of the iust iudgment of God, the reward of their wickednes. The spirit of God gaue this holy man to vnderstand that like an Oxe he woulde feede vpon hay which was his food. Wherefore *Nabuchodonosor* after he had digested this meate, he recouered the sense and vnderstandinge of man, he wept, he made supplication vnto the Lord day & night, he prayed vnto ỳ Lord forty times. And being come vnto him self, yet forgate he that he had bene made a man. The vse of his tongue was taken away that he could not speak, and vnderstanding of that, immediatly he fel a mourning. His eyes by reason of his continuall lamentation gaue forth a dead look. Many went out of ỳ citie to see him, yet only *Daniel* would not go. for al ỳ while he was so transformed *Daniel* ceassed not to pray for him. his saying was, he wil become a man again, & thē wil I see him, but they gaue no credit vnto his words. *Daniel* by praying vnto ỳ most highest brought to passe ỳ the seuen years whō he called seuen times, were turned into seuen moneths, & that ỳ mystery of ỳ seuen times should in thē be finished, within ỳ space of seuen moneths he was restored vnto him selfe, ỳ fiue yeares ỳ were behind, & the fiue moneths he prostrated him self before the Lord, confessing his sinnes, & iniquity. And when he had obtained remission of sinne, he gaue his kingdome vnto ỳ prophet, he eat neither bread neither flesh, nor dronk wine, but cōfessed his sinnes vnto ỳ lord. for *Daniel* had cōmaunded him to feed vpō pulse & herbs, & so to please ỳ Lord. wherfore he called *Daniel Balthasar* & would haue made him cohere w̄ his sonnes. but as touching the kingdome, the holy prophet would none of it; his aunswere was, be fauourable vnto me O Lorde, that I forsake not the inheritance of my fathers, and become heire vnto the vncircumcised. He wrought many straunge wonders in the

Daniel liued afore the incarnation of Christ about 500. yeres.

Daniel. 9.

Daniel. 5.

Epiphanius writeth of this prophecie without any great differēce betweene Dorotheus and him.

presence of the other kings of Persia whiche are not written. *Daniel* dyed in Chaldæa, and was honorably buried alone in a princely sepulchre. he gaue a terrible token as touchinge the mountaines ouer Babylon saying. When ye see them smoke of the North side, the destruction of Babylon is at hand. When ye see them burne, then the whole worlde is nigh to an ende. If out of these mountaines in time of calamitie, there shall flowe out water, then the people shall returne into their owne lande, if blood doe runne out, there will be greate slaughter throughout the worlde. After all, this holy man of God rested in peace.

Baruch.

Ierem. 36. 45. Baruch. 1.

BAruch liued in the time of the prophet *Ieremy*; he was his scribe. he wrote out of *Ieremies* mouth & read it before *Ioachas* the sonne of *Iosias* king of Iuda, & after he had read it he was faine to flye awaye and hide him selfe together wyth *Ieremy*, for the booke was burned. It appeareth after this flight he was verye timorous, God sent *Ieremye* to reproue him for it. Beinge ledde captiue into Babylon, when *Ieremye* went downe to Ægypt he wrote that booke which beareth his name, the which was sent from thence to Ierusalem to be read in the temple vpon high dayes.

Urias.

Ierem. 26.

VRias was of Cariath-iarim, the sonne of *Semei*, he prophecied against the citie of Ierusalem, and the whole lande of Iudæa euen as *Ieremye* did. *Ioacim* the sonne of *Iosias* kinge of Iuda sought to kill him therefore. *Urias* hearing of it was very much affraide, fled away, and got him into Ægypt. but king *Ioacim* sent mē after *Urias* which brought him out of Ægypt, so that in the end king *Ioacim* smote *Urias* with the sworde and killed him and threwe his carkasse where the common sort of people were buried.

Aggæus.

Ioh. 6. Epiphanius sayth, he first at that time songe Alleluia & Amen. the which was afterwardes retained in the church beinge the hymne of Aggæus & Zacharie.

AGgæus was endued with grace from aboue to prophecy of the Lord *Christ*, & vnder the person of *Zorobabel* he spake that which agreeth wyth the Lord *Christ*, that is to say: I wil make thee as a signet, for I haue chosen thee saith the Lord of hosts. euen as *Iohn* the *Euangelist* speaking of the sonne of man saith: for him hath God sealed. This *Aggæus* being a yong man came from Babylon to Ierusalem, and prophecied very plainly of the returne of the people, and as touching the temple, he saw with his eyes the buylding againe of it. he dyed and was buried nigh the sepulchres of the priests, with the accustomed honor done at the buriall of priests.

Zacharias.

Zachar. 9. 13.

THe spirit of God came vpon *Zachary* ꝑ he prophecied of the cōming of *Christ*. for he saith. Reioyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy king cōmeth vnto thee euen the righteous & sauiour, lowly & simple is he, riding vpon an Asse, and vpon the foale of an Asse. Litterally he spake this prophecy of *Zorobabel* but ꝑ trueth of it in the end tooke place in ꝑ Lord *Iesus Christ*. Againe he writeth. And I wil say vnto him, how came these wounds in thine hands? he shal answere, thus was I wounded in the house of mine owne friends. And a

Math. 26.

litle after, I wil smite the sheperd & the shepe wil be scattered abrode. The Lord him selfe was mindfull of this prophecy about the time of his passion, alleaging it & applying it to him self when he should be betrayed. This *Zacharie* being very aged came out of Chaldæa, & there prophecied vnto ꝑ people of many things, & for confirmation therof wrought straunge things, he executed also at Ierusalem the priestly function, he blessed *Salathiel*, & his sonne, and called him *Zorobabel*. he gaue by his prayer & seruice which he made at Ierusalem, vnto ꝑ Persians vnder *Cyrus*, the victorie, he prophecied of him & blessed him exceedingly. As touching his prophetical visions he saw thē at Ierusalem. he entreated of the end of ꝑ Gentils, of the temple, of idolenes, of prophets & priests, and of a double iudgement. he dyed being a very olde man, and was buried nigh Eleutheropolis, a forty furlongs of in the field Noeman. but in the time of *Ephidius* the bishop he was reuealed to be that *Zacharie* the sonne of *Barachie*, whom *Esay* spake of, the land where he lyeth is called Betharia out of Ierusalem a hundred and fifty furlongs.

Malachias.

Malachie was before the incarnation of Christ about 412. yeares. Malachie. 1. Malach. 3. Math. 11. Luc. 7.

MAlachie euen as the rest haue done, prophecied of our Lord *Iesus Christ*, for thus he saith. Frō the rising of the sonne vnto the going down of the same, my name is great among the Gētiles, & in euery place incense shalbe offered to my name and a pure offringe. for my name is great among the very heathē saith the Lorde of hostes. And againe he saith. Behold I will send my messenger, & he shall prepare the way before thee. *John Baptist* & our sauiour also applied this

this Prophecye vnto him selfe. Agayne sayth the same Prophete. Vnto you that feare my name shall the sonne of righteousnes arise & health shalbe vnder his wings & ye shall goe forth like fatte calues. Ye shall treade downe the vngodlye for they shalbe duste vnder the soles of your feete, in that day that I shall doe this sayth the Lorde of hostes. And beholde I will send you *Elias* the Thesbite before the comminge of the greate and glorious daye of the Lorde. Euen as the Lord spake of *Iohn* vnto the Iewes. And if ye vvill receaue it, this is *Elias* vvhich was for to come. This *Malachie* was borne in Supha after the returne of the people out of Babylon. Beinge a very ponge man, he tooke wonderfull straunge and diuine foode to nurishe him, he led a godly life. And because all the people reuerenced him, as an holy man & Saincte of God, they called him *Malachias* whiche is by interpretation, an Angel. He was a well fauored and bewtifull ponge man. What so euer he prophecied of, the Angell of the Lord was seene then to instruct him. euen as it came to passe in the daps of old when there was no Prince as it is wrytten in the booke of Iudges. He died in the prime of his florishing yeares and was laid to his fathers in his owne field. Malach.4. Matth.11.

Iohn Baptist out of Epiphanius.

IOhn Baptist the sonne of *Zacharie* and *Elizabeth*, was of the tribe of *Leui*. This is he that shewed vs the lambe of God, the sonne of the father whiche taketh away the sinnes of the worlde, by pointinge at him with the finger. This is he that shewed mortall men the waye and sette the dores of the kingedome of heauen wide open. There was neuer any that was borne of a woman greater then *Iohn* the *Baptist*. He died beinge beheaded by *Herode* the tyrante for *Herodias* the wife of his brother *Philip*.

The censure Dorotheus geueth of the Prophetes and theyr workes.

AMonge these Prophetes some wrote, and some haue not wrytten, There are twelue of them called the lesse, *Osee*, *Amos*, *Micheas*, *Ioel*, *Abdias*, *Ionas*, *Naum*, *Abacuk*, *Sophonias*, *Aggaus*, *Zacharias* and *Malachias*. There are also foure called the greate Prophetes, *Esay*, *Ieremie*, *Ezechiel*, and *Daniel*. All the Prophetes prophecyed vnto the Ievves, and admonished them of the promises of God made vnto the fathers, wherein he promised to blesse all nations in the seede of *Abraham* through the saluation that was to come by our Lorde *Iesus Christ*: agayne howe he with a mightie and out stretched arme brought them out of theyr bondage in Ægypt and gaue them the land of promisse: Last of all howe they were led captiues into Babylon by *Nabuchodonozor* and thence brought backe agayne with honor. Moreouer howe they were afflicted by *Antiochus* and the nations rounde aboute them, yet for all that, by the prouidence of God they proued conquerours in the end. And to shutte vppe the wholl in fewe wordes, howe he shoulde come accordinge vnto the promises whiche wente before of him, that was looked for and promised of the seede of *Abraham* to be the Sauiour of the wholl worlde. And this was the common drifte of all the Prophetes. Of whiche number some wrote bookes namelye *Dauid*, who compiled the booke of Psalmes. And *Daniel* who was commaunded in the time of captiuitie, to wrote such things as were reuealed vnto him by visions, with certayne others also. As for the reste they wrote not theyr owne Prophecyes, but the Scribes which were in the temple wrote euery Prophets sayings, as it were with supputation of the dayes. And when so euer anye Prophete was sente of God to entreate either of the captiuitie of Ierusalem, or of Samaria, or of other places, either of theyr returne or of *Antiochus*, or of the borderinge nations, or else of *Christ* him selfe, looke what he prophecyed euerye daye the same was wrytten seuerallye as the Prophete vttered it. He preached of some certayne matter, and againe when as at an other time he prophecyed of an other thinge it was againe wrytten. And suche thinges as were spoken followed after the chapiters that went before and had theyr titles layd downe in the beginings, and thus the wholl and perfect booke was made of the diuerse and sundry sermons of that Prophete. By this meanes it commeth to passe that we finde in the bookes of the Prophetes the chapiter noted and applied either vnto the captiuitie in Babylon or else vnto the returne thence, and anone agayne an other chapiter either touching *Christ*, or concerning some other matter, immediatly againe of an

The bookes of Psalmes. Daniel. The Scribes as Baruch & suche others wrote the bookes of the Prophetes.

A note for the readinge of the Prophetes.

other thinge and by and by afterwardes of the former matter. And to speake the wholl in one worde, vnlesse a man will reade them with good aduisemente and graue iudgemente, he will thinke them confusely placed and out of order. They wrote not onelye the Prophetes workes in this order by peeces in the temple, but also the bookes of the kinges. Namelye such things as were from the dayes of *Saul* vnto his raygne, and in the tyme of *Dauid*, what happened vnder *Saul* vnto the raygne of *Dauid*, and thus they wrote the seuerall actes of euerye kinge at seuerall tymes, euen as the Chronicles are layde downe in the raygne of the kinges and so of the contrarye. *Moses* wrote the fiue bookes called Pentateuchus, to witte the historie of the thinges that were done before his time from the beginninge of the worlde, what happened in his tyme, and what shoulde come to passe after his dayes. *Iesus Naue* wrote his owne booke. The bookes of ꝑ Iudges were wrytten in the temple that is to say in the tabernacle. Euen so was *Ruth*. *Solomon* him selfe wrote his owne Prouerbes the Canticle of Canticles and the booke of the preacher called Ecclesiastes. For when he had receaued of God the gifte of wisedome, he exhorted all men to liue wisely in this worlde. * He had not the gift of prophecy. We haue rehearsed before such as were inspired from aboue to prophecye of Christ.

4. bookes of the kinges.
Pẽtateuchus
Iosue.
Iudges.
Ruth.
Prouerbes.
Canticles.
Ecclesiastes.
* An error.

Of the twelue Apostles and Euangelistes.

1. *Symon Peter.*

THe firste is *Simon Peter* the chiefe of the Apostles. He as we are geuen to vnderstande by his Epistles preached the Gospell of our Lorde *Iesus Christ* in Pontus, Galatia, Cappadocia, Bithynia and in the ende preached at Rome, where afterwardes he was crucified the thyrde Calends of Iuly vnder *Nero* the Emperour with his heade downewards (for that was his desire) and there also buried.

He that beheaded Iames is called Herod Agrippa. Act. 12.

2. *Andrewe.*

Andrewe the brother of *Simon Peter* as our elders haue deliuered vnto vs, preached the Gospell of our Lord *Iesus Christ* vnto the Scythians, Sogdians, Sacians, and in the middle Sebastopolis inhabited of wilde Æthiopians. He was crucified by *Ægeas* kinge of the Edessæans & buried at Patris a citie in Achaia.

3. *Iames the sonne of Zebedæus.*

Iames the sonne of *Zebedie* a fisherman preached the Gospell of our Lorde *Iesus Christ* vnto the twelue dispersed tribes. He was slayne with the sworde by *Herode* the tetrache of the Iewes in Iudæa, where he is also buried.

Iohn beinge in Asia wrot his reuelatiõ as it appeareth by the 1. cap.

4. *Iohn.*

Iohn the brother of *Iames* who was also an Euangelistе, whome the Lorde loued, preached the Gospell of our Lorde *Iesus Christ* in Asia. The Emperour *Traian* exiled him into the Isle Patmos for the worde of God, where he wrote also his Gospell the which afterwardes he published at Ephesus by *Gaius* his hoaste and Deacon of whome *Paul* the Apostle wryting to the Romaines hath testified saying: *Gaius* myne hoast and of the wholl Church saluteth you. After the death of *Traian* he returned out of the Isle Patmos and remayned at Ephesus vntill he had liued a hundred & twenty yeres. Which being expired, he liuing as yet (ꝑ Lord would so haue it) buried him selfe. There are some which wryte that he was not banished into ꝑ Isle Patmos vnder *Traian*, but in the time of *Domitian* the sonne of *Vespasian*.

So writeth Eusеb. lib. 3. cap. 16.

5. *Philip.*

Philip of the city Bethsaida preached the Gospell in Phrygia, he was honorably buried at Hierapolis with his daughters.

6. *Bartholomewe.*

Bartholomewe preached the Gospell of our Lorde *Iesu Christ* vnto the Indians, and deliuered vnto them the Gospell of *Mathewe*. He rested and was buried in Albania a citie of Armenia the greate.

Simon preached to the Moores. Where he preached is nowe called Barbarie.

7. *Thomas.*

Thomas as it hath bene deliuered vnto vs, preached the Gospell of our Sauiour *Christ Iesus* vnto the Parthians, Medes and Persians. He preached also vnto the Caramans, Hircans, Bactrians and Magicians. He rested at Calamina a citie in India beinge slayne with a darte, which they

call

call a speare or iauelin where he was also honorably buried.

8. Mathewe.

Mathewe the Euangelist wrote the Gospell of our Lorde *Iesus Christ* in the Hebrewe tongue and deliuered it vnto *Iames* the brother of the Lorde according vnto the flesh, who was Bishop of Ierusalem. He dyed at Hierapolis in Parthia where he was also honorably buried.

9. Simon Zelotes.

Simon Zelotes preached Christ throughout Mauritania & Aphricke the lesse. At length he was crucified at Brettania, slayne and buried. Simon preached to the Moores.

10. Iude the brother of Iames.

Udas the brother of *Iames* called also *Thaddæus* and *Lebbæus* preached vnto the Edessæans and throughout all Mesopotamia. He was slayne in Berytus in the time of *Agbarus* king of Edessa and buried very honorably. Where he preached is nowe called Barbarie.

11. Simon Iudas otherwise Iames the sonne of Alphæus.

Simon surnamed *Iudas* who succeeded *Iames* in the Bishoppricke of Ierusalem (I take him to be *Iames* the sonne of *Alphæus*) was crucified vnder *Traian* and slaine in Ostracina in Ægypt whē he had liued a hundred and two yeares. Here Dorotheus is deceaued: for this Apostle him self was Iames Alphæus bishop of Ierusalem.

12. Mathias.

Mathias being one of the seuentye Disciples was afterwardes numbered with the eleuen Apostles in ỳ rowme of *Iudas* the traitor. He preached the Gospell in Æthiopia about ỳ hauen called Hyssus and the riuer Phasis vnto barbarous nations and rauenours of flesh. He died at Sebastopolis where he was also buried nigh the temple of *Sol*.

Paul.

Paul being called of the Lorde *Iesus Christ* him selfe after his assumption and numbered in the Catalogue of the Apostles beganne to preache the Gospell from Ierusalem and wente on still vnto Illyricum, Italy, & Spayne. His Epistles are extant at this day ful of all heauenly wisedome. He was beheaded at Rome vnder *Nero* the third Calendes of Iuly, so died a Martyr & lieth there buried with *Peter* the Apostle.

Marke the Euangelist.

Marke the Euangelist & the first Bishop of Alexandria, preached the Gospell vnto the people of Alexandria & all the bordering regions frō Ægypt vnto Pentapolis. In the tyme of *Traiā* he had a cable rope tied about his necke at Alexandria by the which he was drawen frō the place called Bucolus vnto the place called Angels, where he was burned to ashes by the furious Idolatrers in the moneth of Aprill and buried at Bucolus.

Luke.

Luke the Euangelist of the citye of Antioch, by profession a Phisicion wrote the Gospell as he heard *Peter* the Apostle preach, and the actes of the Apostles as *Paul* deliuered vnto him. He accompanied the Apostles in theyr peregrination, but specially *Paul*. *S. Paul* made mention of him wryting in a certaine place: Deare *Lucas* the Phisicion saluteth you. He died at Ephesus where he was also buried and after many yeares together with *Andrewe* & *Timothee* he was trāslated to Constantinople in the time of *Constantius* the sonne of *Constantinus Magnus*. Coloss. 4.

Of the seuentie Disciples.

Touchinge these seuentie Disciples I woulde haue thee vnderstande Christian reader that as Peter de Natalibus wryteth there were founde at Rome two olde copies, bothe wrytten by Dorotheus as he learned, the one in Greeke the other in Latine, his meaninge was to make bothe Romaynes and Grecians partakers of the fruites of his trauell, and as the drift of them was one, so the order diuerse, for they vary very much. The editions came to my hands and as I founde them so I minde to publishe them, placinge the translation out of the Greeke on the lefte hande and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

1. Iames.

Iames the brother of the Lorde after the flesh, called also *Iustus*, was the first Bishop of Ierusalē, the Iewes stoned him there to death and buried him in the temple nigh the altar.

2. Timothee.

Act.16. *Timothee* was by *Sainct Paul* placed Bysshop of Ephesus. He preached the Gospell of our Lord *Iesus Christ* from Ephesus vnto Illyricum and throughout Hellas in Achaia where he dyed and was honorably buried.

3. Titus.

Titus was bishop of Creta, he preached the gospel of Christ there, and in all the countrey about, in the ende he dyed there, and was reuerently buried.

Titus was Bishop in Crete, there he preached, & there he lieth buried.

4. Barnabas.

Act 4.13. *Barnabas* was a minister of the word together with *Paule*. he preached Christ first at Rome, afterwardes he was made bishop of Millayne.

Barnabas.

5. Ananias.

Act.9.22. *Ananias* which baptized *Paule* in the Actes of the Apostles, was made bishop of Damascus.

Ananias who baptized *Paule*, was after that Bysshop of Damascus.

6. Stephan.

Act.6.7. *Stephan* the firste martyr, and one of the seuen Deacons, was stoned by the Ieuves at Ierusalem, as *Luke* testifieth in the Acts of the Apostles, and so dyed.

Stephan was the first martyr, and the firste of the seuen Deacons.

7. Philip.

Act.8. *Philip* who was also one of the seuen Deacons, baptized *Simon Magus* and the *Eunuch*, and was made bishop of Tralleis in Asia.

Philip one of the 7. Deacons who baptized *Simō* & the *Eunuch*, was Bishop in Thracia, afterwardes in Scythia.

8 Prochorus.

Act.6. *Prochorus* one of the seuen Deacons, was Bishop of Nicomedia a citie in Bithynia.

Prochorus one of the 7. deacons was bishop of Nicomedia in Bithynia.

9. Nicanor.

Act.6. *Nicanor* one of the seuen Deacons, was martyred in one day together with his fellowe Deacon, and first martyr *Stephan*, with two thousande other faithfull Christians.

Nicanor one of the 7. Deacons suffred the same day that *Stephan* the firste martyr did, together with two others.

10. Simon.

Act.6. *Simon* one also of the seuen Deacons, was Bysshop of Bostra in Arabia, and there by the heathen burned to ashes.

Simon one also of the 7. Deacōs was bishop of Tyre & Sidon.

11. Nicolas.

Apocalyp.2. *Nicolas* was one of the seuen Deacons, and beinge made Bishop of Sapria, he followed after straunge doctrine, and fel together with *Simon* from the faith.

Nicolas one of ỹ 7. deacons was b. of Samaria, but he fel & became an heretick. of him sprāg the sect of the Nicolaits, whom *Iohn* reprehended in the Reuelation.

12. Parmenas.

Act.6. *Parmenas* was one of the Deacons, as he ministred in the rowme of a Deacon, he dyed in the presence of the Apostles.

Parmenas one of the 7. dyed at Nisibis.

13. Cleopas.

Luc.24. Euseb. eccle. hist.lib.3.cap 11.19.29. *Cleopas* called also *Simon*, was the Lordes Cosingermaine. As he accompanied *Luke*, he saw the Lord after his resurrection from the deade, and spake with him, as we reade in the Gospell. At length he was the second Bishoppe of Ierusalem.

Cleopas.

14. Silas.

Act.15.16.17 *Silas* was a minister of the worde with *Paule*. he was made Bishop of Corinth.

Silas was bishop of Corinth.

15. Siluanus.

After the Greeke edition.

15. Siluanus.

Siluanus was alſo miniſter of the woꝛde together with *Paule*.he was choſen Biſhop of Theſſalonica.

16. Creſcens.

Creſcens whom *Sainct Paule* remembꝛed in his ſeconde Epiſtle vnto Timothie, was Biſhop of Chalcedona in Fraunce.he pꝛeached the Goſpell of Chꝛiſt,and was there martyꝛed in the time of Traian and buꝛied.

17. Epænetus.

Epænetus of whom *S. Paule* made mention in his Epiſtle to the Romaines was Biſhop of Carthage.

18. Andronicus.

Andronicus whom *S. Paule* remembꝛed in his Epiſtle to the Romaines was Biſhop of Pannonia.

19. Amplias.

Amplias whome *Paule* ſaluted in his Epiſtle to the Romaines was Biſhop of Odiſſa.

20. Vrbanus.

Vrbanus mentioned by *Paule*, wꝛiting to the Romains was Biſhop of Macedonia.

21. Stachys.

Stachys remembꝛed of *Paule* wꝛiting to the Romains, the fiꝛſt Biſhop of Byzantium,was by *Andrewe* the Apoſtle made Biſhop of Argyropolis in Thꝛacia.

22. Apelles.

Apelles mentioned of *Paule* in his Epiſtle to the Romaines,was Biſhop of Smyrna,beſoꝛe bleſſed *Polycarpus*.

23. Ariſtobulus.

Ariſtobulus whome *Paule* ſaluted wꝛitinge to the Romaines,was Biſhop of Bꝛettania.

24. Narciſſus.

Narciſſus of whome *Paule* ſpake in his Epiſtle to the Romaines,was Biſhop of Patræ in Achaia.

25. Herodion.

Herodion named alſo by *S. Paule* in his Epiſtle to the Romaines was alſo Biſhop of Patræ.

26. Rufus.

Rufus one that is rekoned by the Apoſtle among others in the afoꝛeſaide Epiſtle was Biſhop of Thebæ.

27. Aſyncritus.

Aſyncritus rehearſed by the Apoſtle in his Epiſtle to the Romains was Biſhop of Hircania.

28. Plegon.

Plegon whome *Paule* remembꝛed when he wꝛote to the Romaines,was made Biſhop of Marathon.

29. Hermes.

Hermes of whom mention is made in the Epiſtle to the Romaines was Biſhop of Dalmatia.

30. Hermas.

Hermas whome *Paule* ſaluted in his Epiſtle to the Romaines,was Biſhop of Philippos.

31. Patrobas.

Patrobas of whom *Paule* made mention,was Biſhop of Nepoliolis.

After the Latine edition

Siluanus pꝛeached together with *Paule*,he was biſhop of Theſſalonica — 2.Cor.1. 1.Theſ.1. 2.Theſ.1. 1.Pet.5.

Chryſches was Biſhop of Chalcedonia. — 2.Tim.4.

Epænetus was biſhop of Carthage. — Rom.16.

Andronicus Biſhop of Pannonia. — Rom.16.

Ampliatus Biſhop of Ediſſa. — Rom.16.

Vrbanus Biſhop of Macedonia. — Rom.16.

Stateus (Stachys) was of Andrew the Apoſtle made biſhop in Argyropolis of Thꝛacia. — Rom. 16.

Apelles was Biſhop of Eradia. — Rom.16.
Ampleius biſhop of Smyrna beſoꝛe *Polycarpus*.

Ariſtobulus was Biſhop of Bethania. — Rom.16.

Tarciſſus (Narciſſus) was Biſhop of Athens. — Rom.16.

Eradius (Herodio) was Biſhop of Patræ. — Rom.16.

Rufus otherwiſe called *Ruferius*, was Biſhop of Thebæ. — Rom.16.

Aſyncritus Biſhop of Hyrcania. — Rom.16.

Phlegontius (Phlegon) was biſhop of Marathon. — Rom.16.

Hermes was biſhop of Philipolis. — Rom.16. Euſeb. lib.3. cap.3.

— Rom.16.

Patrobas was biſhop of the nation Peli. — Rom.16.

After the Greeke edition.

32. *Agabus.*

Act.11.21. *Agabus* of whome mention is made in the Acts of the Apostles, was endued with the gift of prophecie.

33. *Linus.*

2.Tim.4. *Linus* is remembred of *Paule*. he was the first Bishop of Rome after *Peter* the chiefe of the Apostles.

34. *Gaius.*

Rom.16. Act.19.20. 1.Cor.1. *S.Paule* made mention of *Gaius*, he was Bishop of Ephesus after *Timothee*.

35. *Philologus.*

Ioh.epist.3. Rom.16. The Apostle made mention of *Philologus*. *Andrewe* the Apostle made him bishop of Sinopa.

36. *Olympas.*

Rom.16. *Paule* in a certaine place hath remembred *Olympas*. he was beheaded at Rome together with *Peter* the chiefe of the Apostles, and so dyed a martyr.

37. *Rodion.*

S.Paule some where made mention of this *Rodion*, he was also beheaded at Rome together with *Peter*.

38. *Iason.*

Act.17. Rom.16. *Iason* is remembred in the workes of the Apostle, he was bishop of Tarsus.

Rom.16. 39. *Sosipater.*

Sosipater is remembred of the Apostle, he was bishop of Iconium.

40. *Lucius.*

Act.13. Rom.16. *Lucius* is also remembred of *Paule*, he was bishop of Laodicea in Syria.

41. *Tertius.*

Rom.16. This *Tertius* wrote the Epistle of *S. Paule* to the Romaines. he was the second bishop of Iconium.

42. *Erastus.*

Act 19. Rom.16. 2.Timoth.4. *S.Paule* made mention of *Erastus* in his Epistle to the Romaines. first he was stewarde of the Church of Ierusalem, afterwardes he was made Bishop of Paneas.

43. *Phigellus.*

2.Tim.1.2. *S.Paule* remembred this *Phigellus* as if he had taught false doctrine, and followed after *Simon*. he was bishop of Ephesus.

44. *Hermogenes.*

2.Tim.1. The Apostle made mention of this *Hermogenes* as one that brought into the church of God false doctrine. he was bishop of Megara.

45. *Demas.*

Coloss.4. 2.Tim.4. Epist. ad philem. *Paule* wrote of this *Demas* that he fell from the faith. for of these three which went next before, he remembred in his second Epistle to *Timothee*, that *Phigellus* and *Hermogenes* by sowing of straunge doctrine resisted his preaching: that *Demas* for loue of the present world forsook the trueth of the Gospell. This *Demas* became afterwards an

1.Iohn.2. Idole priest of Thessalonica. of these thinges also wrote *Iohn* the Apostle. They went (saith he) out from vs, but they were not of vs.

After the Latine edition.

Agabus who had the gifte of prophecie was one also of the 70 Disciples.

Linus was Bishop of Rome after *Peter*.

Caius was Bishop of Ephesus.

Philologus was by *Andrewe* made bishop of Sinopis.

Liphasius was bounde at Rome with *Paule*, and beheaded after his martyrdome.

Iason was bishop of Tharsus.

Sosipater as saith *Dorotheus* was bishop of Iconium, but *Origen* in the firste Epistle saith, he was bishop of Thessalonica.

Lucius was bishop of Laodicea in Syria.

Tertius who wrote the Epistle to the Romaines as *Paule* endited it, was Bishop of Meiadum.

Philetus or *Phigellus* was bishop of Ephesus.

Hermogenes was Bishop of Megara.

Demas became an Apostata.

After the Greeke edition.

46. Quartus.

There is mention made of this *Quartus* in the Epistle to the Romaines, he was bishop of Berytus.

47. Apollos.

S. Paule made mention of *Apollos* in his first Epistle to the Corinthians, he was bishop of Cæsarea.

48. Cephas.

This was he whome *Paule* reprehended at Antioch, of one name with *Peter*, he was bishop of Cannia.

49. Sosthenes.

S. Paule remembred this *Sosthenes*, he was bishop of Colophonia. *1. Corinth. 1. Act. 18.*

50. Epaphroditus.

There is mention made in the works of *S. Paule* of *Epaphroditus*, he was bishop of Adriana.

51. Cæsar.

Cæsar also is remembred of *Paule*, he was bishop of Dyrrhachium.

52. Marcus.

S. Paule made mention of this *Marcus*, he was a Cosingermaine of *Barnabas*, and bishop of Apollonias.

53. Ioseph.

Ioseph who also is called *Iustus*, and *Barsabas* of whome *Luke* wrote in the Acts of the Apostles, that he was in election with *Matthias*, was bishop of Eleutheropolis.

54. Artemas.

Artemas whome *Paule* also remembred, was bishop of Lystris.

55. Clemens.

Clemens of whom *S. Paule* said: with *Clemens* and the rest of my fellow labourers, was the first of the Gentils and Greeks that believed in Christ, he was made bishop of Sardice now called Triaditza.

56. Onesiphorus.

S. Paule remembred *Onesiphorus*, he was bishop of Coronia.

57. Tychicus.

There is mention made by *S. Paule* of this *Tychicus*, he was the first bishop of Chalcedon in Bithynia.

58. Carpus.

S. Paule made mention of this *Carpus*, he was bishop of Berrhœa a citie in Thracia.

59. Euodius.

Euodius is remembred of *Paule*, he was the first bishop of Antioch after *Peter* the Apostle.

60. Philemon.

S. Paule wrote an Epistle vnto this *Philemon*, he was bishop of Gaza.

61. Zenas.

Zenas the Lawier of whom *Paule* made mention was bishop of Diospolis.

62. Aquila.

The Apostle hath made mention of this *Aquila*, he was bishop of Heraclea.

After the Latine edition.

Rom 16.

Quartus was bishop of Berythus.

1. Corin. 1, 3. 4. 16.

Apollo was bishop of Connia.

Act. 18. 19. Tit. 3.

It was Peter the Apostle and not Cephas, as we reade in the Epistle to the Galathians that was rebuked. It appeareth this copy was corrupted, for in the other coppie there is no suche thing.

Sosthenes was bishop of Colophonia.

Epaphroditus was bishop of Andriaca.

Cæsar was bishop of Dyrrhachium.

Marcus the Cosingermaine of *Barnabas*, so called because they came both of two sisters, as the Glossa saith, he was bishop of Apollonias.

Philip. 2. 4. Philip. 4. Coloss. 4.

Ioseph called also *Iesus*, was bishop of Eleutheropolis.

Act. 1. 18. Coloss. 4.

Artemas was bishop of Lystra.

Titus. 3.

Clemens the first that believed of the Gentiles, was first bishop of Sardice, afterwards of Rome.

Philip. 4.

Onesimus, or *Onesiphorus* was bishop of Coronis.

2. Tim. 1. 4. Coloss 4. Epist. ad philem. Act. 20.

Ticicus (Tychicus) was bishop of Colophonia.

Ephes. 6. Coloss. 4. 2. Tim. 4. Tit. 3.

Carpus was bishop of Beronia in Thracia.

2. Tim. 4.

Euodius was bishop of Antioch after *Peter*.

Philip. 4.

Philemon vnto whom *Paule* wrote a peculiar Epistle was bishop of Gaza.

Epist. ad philem.

Zenas was bishop of Diospolis.

Tit. 3.

Act. 18. 1. Cor. 16. 2. Tim. 4.

After the Greeke edition.

63. *Priſcas.Priſcilla.*

2.Tim.4. *S.Paule* remembred this *Priſcas*, he was biſhop of Colophona.

64. *Iunias.*

Rom.16. The Apoſtle remembred alſo this *Iunias*. he was biſhop of Apamia in *Syria*.

65, *Marcus.*

Act.13.15. 2.Tim.4. *Marke* who alſo was called *Iohn*, of whom *Luke* wrote in the Acts of the Apoſtles, was biſhop of Biblus.

66. *Ariſtarchus.*

Act.19.20.27 Coloſſ.4. Epiſt.ad philem. *S.Paule* hath made often mention of this *Ariſtarchus*.

67. *Pudas.Pudens.*

The Apoſtle remembred *Pudas* alſo.

68. *Trophinus.Trophimus.*

2.Tim.4. Act.20.21. 2.Tim.4. *S.Paule* likwiſe made mention of this *Trophimus*, theſe three laſt were partakers wᵗ *Paule* in all his afflictions, & his dayly companions. laſt of all they were beheaded together with him at Rome vnder *Nero*, & crowned martyrs.

69. *Marke* the Euangeliſt.

70. *Luke* the Euangeliſt.

These two alſo are numbred in the catalogue of the ſeuentie Diſciples, the *Eunuch* likwiſe of Candace Queene of the Æthiopians preached the Goſpell of our Lord *Ieſus Chriſt* in Arabia *Felix*. the Iſle Taprobana, and throughout all Erythra. It is reported alſo he was there gloriouſly martyred and buried. that his tumbe is an inuincible bulwerke for the faithfull, diſcomfeiting the wicked Barbarians, and curing diſeaſes vnto this day.

After the Latine edition.

Priſcus.

Ariſtarchus biſhop of Apamia.

Marke called alſo *Iohn*, was biſhop of Biblus.

A ſeconde *Ariſtarchus* mentioned in the Epiſtle to *Philemon*.

Pudens.

Trophimus.

These three were partakers of ꝑ Apoſtles perſecutions, and beheaded at Rome after him.

Marke the Euangeliſt who receaued at the mouth of *Peter* the Goſpell as he preached at Rome.

The *Eunuch*.

The ende of Dorotheus.

Faultes eſcaped in the Printing.

Page 9. line 10. for maner, read man.
page 9. in the marge for 3963, read 3970.
page 10. liue 6. for conſepuently, read conſequently.
page 14. line 17. for Velerius, read Valerius.
page 14. line 53. for thy, read they.
page 17. line 34. for fortwith, read forthwith.
page 22. line 51. the parentheſis ſhould be after Chriſt)
page 23. line 2. for Olimpiades, read Olympiades.
page 31. line 17. for thirteeneth, read thirteene.
page 56. line 6. for they, read the.
page 94. line 41. for ah, read an.
page 103. line 46. for and other, read an other.
page 111. in the marge for Nazianzē, read Neocæſarienſ.
page 122. line 26. for darned, read darkened.
page 131. in the marge for Gregorie Nazianzen, reade Neocæſarienſ.
papag. 140. line 51. for depart read departed.
ge 139 in the marge for Gregorie Nazianzen, reade Neocæſarienſ.
page 150. line 11. for frendas, read friendes.
page 150. line 40. for the and, read and the.
page 159. line 35. for violent, read violently.
page 175. line 16. for permoited, read permitted.
page 187. line 53. for alloweded, read allowed.
page 189. line 2. for berewed, read bereaued.
page 189. line 15. for wh, read with.
page 202. line 2. for beloued God, read beloued of God.
page 213. line 18. for two hundreth eight and twentie, read three hundred and fift.
page 236. line 12. for cauſe, read clauſe.
page 240. line 16. for leage, read league.
page 242. line 51. for ſonne, read ſunne.
page 246. line 43. for Murſon, read Murſa.
page 248. line 40. for Iſchyas, read Iſchyras.
page 256. line 2. for Conſtantinus, read Conſtantius.
page 284. line 24. for our, read your.
page 303. line 37. for not, read to.
page 383. line 32. for Alexander, read Alexandria.
page 411. line 48. for neither, read either.
page 427. line 32. for cogeled, read congealed.

The reſt which thou findeſt (gentle reader) correct them thy ſelfe.

A CHRONOGRAPHIE CONTINEVVED FROM THE BIRTH OF CHRIST

(WHERE EVSEBIVS, SOCRATES, EVAGRIVS AND DOROTHEVS BEGINNE TO WRITE) VNTO THE TWELF YEARE OF THE raygne of Mauricius the Emperour beinge the full time of six hundred wantinge onely fiue yeares after Christ, and the purest age: containing the Acts of Christ: the yeares of the incarnation: the famous men, with the martyrs and fauorers of the trueth in all those times: the raygne of the Emperours: the kinges of Iudæa: the succession of highpriestes in Ieruſalem as longe as they lasted: after them, the succession of Bishops, specially in the moste famous Churches, as Ieruſalem, Antioch, Rome Alexandria with others: The Councells within this time summoned, and the heretickes condemned.

All vvhich are faithfully collected chiefly out of Eusebius, Socrates and Euagrius, and vvhere they seeme vnperfect out of other auncient vvryters, by.

M. H.

James Honyman His Book 1784

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers.

1576.

James Honyman

Thomas Kennedy

THE PREFACE OF THE AVTOR to the Reader toutching his Chronographie.

SEeing that hitherto (gentle Reader) in the translation of these auncient Historiographers, *Eusebius, Socrates, Euagrius,* and *Dorotheus,* I haue imployed great labour and industrie, referring the paynes to myne owne person, and the profit to the furtherance of thy studie & knowledge: I haue determined yet once agayne to gratifie thy louing minde with this Chronographie followinge, a worke which with more ease thou mayest runne ouer and peruse, and the sooner committe to memorie then the former, though my paynes herein were nothinge aslaked, but æquiualent with the other trauayle. I hope the treatise will be acceptable, insomuch the Englishe tongue hath not at this day extant any Ecclesiasticall Chronographie continewed from so long a tyme. Well we may haue catalogues of kings, recitall of Bishops, pedegrewes of our gentries, with other priuate & particular summaries seuerally handled by sundry men: yet the generall Antiquitie, the ioynte contriuing, the relatiõ to the foũtaine, the searching of the original out of farr & foraigne countreyes (seeing the Gospell vvas not first preached heere in England) I find not extant in our mother tongue. Therefore orderly to proceede as the aforesayd learned vvriters haue layd dovvne their example I vvill beginne vvith the birth of Christ pẽning in the first colume such vvorthy actes as the Euangelists haue recorded of him during his abode here on earth, aftervvardes the yeares of his incarnation. The next rovvme is an abridgement of the raygne of the Emperours. *Luke* the Euangeliste thought good euen in the very entrance of his discourse to laye dovvne the birth of Christ in the raygne of *Augustus* the Emperour, and the preaching of *Iohn* the baptist to haue begonne the fifteenth yeare of *Tiberius Cæsar*. *Socrates* in the fift booke of his ecclesiastical history tooke the catalogue of the Emperours to be one of his principall drifts, his reason vvas becavse the ecclesiastical affayres seemed alvvayes to depende very much of the Emperours and Princes. The thirde place contayneth the famous men vvith the fauorers of the trueth, the Martyrs and Saynćts of God. The gladsome tidings of the glorious Gospell vvas not first reuealed vnto Princes & Presidents, vnto the mighty & vvise of this vvorld (for God needed not their ayd & povver) but vnto the vveake, simple, ignorant, foolish and contemptible in the sighte of men, such as were sheperds, fishermen, tolegatherers and tentmakers. The fourth riglet contineweth the raigne of the kings of Iudæa. *Mathevv* and *Luke* beganne their Gospells vvith the raigne of *Herode*. But they lasted not very long. In the dayes of *Herode* Christ vvas borne in the flesh, after him came *Archelaus*, the third was *Herod* the tetrach vvhich beheaded *Iohn* the baptist, the fourth vvas *Herode Agrippa* vvhich beheaded *Iames* the brother of *Iohn* vvith the svvord and dyed miserably him selfe. The last vvas *Agrippa* minor before vvhome *Paul* pleaded in the Actes of the Apostles, in vvhose dayes Ierusalem vvas destroyed. Anno Dom. 73. *Iosephus* vvriteth that vvithin the compasse of one hundred yeares all the progeny of *Herode* vvas rooted out. The fift order is of highpriests neither haue I omitted them seeing both the Euangelistes and the Historiographers mentioned such as vvere in the time of Christ. They ende

Luk. 2.3.

Socrat. eccl. hist. lib. 5 proëm.

Ioseph. Antiq. lib. 18. cap. 11.

Ioseph. Antiq. lib. 20. cap. vlt.

likewiſe with the kings of Iudæa and the deſtruction of Ieruſalem. I remember *Ioſephus* wryteth that frō *Aaron* which was the firſt highprieſt vnto the laſt at the ouerthrowe & burning of the temple vnder *Titus* there were highprieſts to the number of foureſcore and three. The ſixt diuiſion is of councells, ſometimes of the wicked as of the Phariſes and hereticks, ſome other times of the godly as of the Apoſtles and Apoſtolick men. where it appeareth manifeſtly vnto the wholl world that the biſhop of Rome had as litle to doe therein as other biſhops, for Emperours, princes, & ſomtimes the biſhops of ſome prouince or other within thē ſelues, haue ſummoned coūcells, called biſhops together & decided ſuch matters as were called into controuerſie without the aduiſe of the biſhop of Rome. For ſaith *Socrates* the chiefeſt councels were ſummoned & are vnto this day called together by the commaundement & conſent of the Emperours. Beſides all the aforeſaide I haue laid downe the ſucceſſion of biſhops in the foure moſt famous churches, as Ieruſalē, Antioch, Rome, Alexādria. Though other writers addict them ſelues wholly vnto the Catalogue of the churche of Rome, omitting no not one, *Ioan* the ſhe Pope onely excepted. Some will maruell why I preferre Ieruſalem and Antioch before the ſeae of Rome, the reaſon is becauſe thoſe churches had their biſhops before the church of Rome. *Clemens Alexādrinus* wryteth that *Iames* called the brother of Chriſt was immediately after the aſſumption of our Sauiour choſen biſhop of Ieruſalem by *Peter*, *Iames* and *Iohn* the Apoſtles. Againe as *Luke* reporteth the Antiochians were firſt called chriſtians. *Paul* & *Barnabas* preached there one wholl yeare and if fame fayle vs not of the trueth *Peter* the Apoſtle was biſhop there ſeuen yeares and ſpente ſeuen other about Ieruſalem & the Eaſterne contreyes afore his comminge to Rome. He came to Rome the ſeconde yeare of *Claudius* the Emperour Anno Dom. 44, a great while after the ſeae of Ieruſalem and the biſhoprik of Antioch were ſetled. Let no man muze why I lay downe theſe foure ſeaes otherwiſe then all Chronographies in what language ſo euer vnto this day extant haue done, I doe it not of any ſingularitie for theſe auncient Hiſtoriographers *Euſebius*, *Socrates*, and *Euagrius* haue followed the ſame order though other Chronologers and Chronographers haue not imitated them. Laſt of all I haue placed the hereticks by themſelues ſo that the reader may eaſily ſee whē they liued, who they were, what they haue taught, by whome they were condēned & the end of moſt of them as farre forth as the lines might be contriued within the colume & the long tediouſnes auoyded. Nowe drawing towards the birth of Chriſt where the Chronographye beginneth I thinke beſt by way preface not as my principall drifte, briefly to runne ouer the yeares of the world that thereby we may the ſooner learne when our Sauiour Chriſt Ieſus appeared in the flesh and firſt we haue to beginne from Adam.

Socrat. lib. 5. eccl. hiſt. proem.

Euſeb. eccl. hiſt. lib. 2. cap. 1. Act. 11. Anton. Chron. part 1. tit. 6. cap. 4. ſ. 1. Euſeb. eccl. hiſt. lib. 3. cap. 1. 4. Ierom. Catalog. eccl. ſcript. Euſeb. eccleſ. hiſt. lib. 2. cap. 14. 16.

Geneſ. 1. 5.

The yeare of the world.

Adam was the firſt man & made of the mould of the earth being a hundred & thirty yeare old he begate *Seth*, he liued in all nyne hundred and thirty yeares. *Geneſ.* 5. he was aliue vntill the fiftyeth and ſix yeare of *Lamech* the father of *Noe* and departed this life 126. yeare before *Noe* was borne.

130. *Seth* was a hundred and fiue yeare old when he begate *Enos* he liued in all nyne hundred and twelfe yeares. *Geneſ.* 5. he departed this life in the yeare of the worlde one thouſand forty and two, after the death of Adam one hundred and twelfe yeares, before *Noe* vvas borne 14. yeares.

235. *Enos* was foureſcore and tenne yeare olde when he begate *Cainan* he liued in all nine hundred and fiue yeares. *Geneſ.* 5. he departed this

life

life in the yeare of the worlde, one thousande one hundred and fortieth yeare, he liued together with *Noe* foureſcore & foure yeares.

325. *Cainan* liued threeſcore and tenne yeares and begat *Malalael*, he liued in all nine hundred and tenne yeares. *Geneſ.*5. he departed this life in the yeare of the worlde 1235.

395. *Malalael* liued threeſcore and fiue yeares & begat *Iared*, he liued in all eight hundred ninety and fiue yeares. *Geneſ.*5. he departed this life 366. yeares before the deluge, after *Noe* was borne 234. yeares.

460. *Iared* liued a hundred threeſcore and two yeares & begat *Enoch*, he liued in all nine hundred threeſcore and two yeares. *Geneſ.*5. he departed this life in the yeare of the worlde 1422. he liued with *Noe* three hundred three ſcore and ſix yeares.

622. *Enoch* liued threeſcore and fiue yeares & begat *Mathuſalem*, he liued in all three hundred threeſcore and fiue yeares & was tranſlated. *Geneſ.*5. he was taken vp into heauen ſeuen & fifty yeares after the death of *Adam*. } The firſt age of the worlde from *Adam* to *Noe*.

687. *Mathuſalem* liued a hundred foureſcore & ſeuen yeares and begat *Lamech*, he liued in all nyne hundred ſixty & nyne yeares and died in the yeare of the deluge. *Geneſ.*5.

874. *Lamech* liued a hundred foureſcore and two yeares and begatt *Noe*, he liued in all 777. yeares & died fiue yeares before the deluge. *Geneſ.*5.

1056. *Noe* was borne in the yeare of the worlde one thouſand fifty and ſix, in the 182. yeare of his father *Lamech*, after the death of *Adam* 126. after the death of *Seth* 14. yeares, being fiue hundred yeare old

1556. he begat *Sem*, and liued in all nine hundred and fifty yeares. *Geneſ* 9. he liued with *Enos* 84. yeares, with *Cainan* 179. with *Iared* 366. with *Mathuſalem* 600. with *Lamech* 595. with *Sem* his ſonne 448. *Geneſ.*9.

1656. *Anno mundi* 1656.

The deluge drowned the whole worlde in the ſix hundred yeare of *Noe*. *Geneſ.*7 8. *Geneſ.*7.8. It was in the yeare of the worlde one thouſande ſix hundred fifty and ſix, for ſo doth *Auguſtine* write de ciuitate Dei lib.15. cap.20. finding fault with the error of the Septuagints whome *Euſebius* in his Chronicon, & *Beda* haue followed, for they numbred 2262. yeares which can not be. Againe *Auguſtine* de ciuitat. Dei lib.15. cap.12. & 14. miſliketh very much with ſuch as doubted whether the yeares of olde were as long as we finde them of late, he proueth that there were ſo many houres in the day, ſo many dayes in the weeke, ſo many weekes in the moneth, & ſo many moneths in the yeare alike from the beginning of the worlde. *Auguſtine.*

1658. *Sem* being an hundred yeare olde begat *Arphaxad* the ſeconde yeare after the flood, he liued in all ſix hundred yeares. *Geneſ.*11. he was borne nynety and nyne yeares before the deluge, he departed this life in the yeare of the worlde 2158. *Geneſ.*11.

Arphaxad being borne the ſeconde yeare after the deluge, liued thirty and fiue yeares and begat *Sale*, he liued in all 438. yeares *Gen.* 11. he liued with *Noe* 348. yeares, with *Sale* his ſonne 403. with his nephew *Heber* 373. with *Phaleg*, *Reu*, *Saruch*, *Thare*, vntill the 148.

yeare of *Abraham* the 48. of *Isaac*. he died after *Isaac* was borne 48. yeares, 12. yeares before *Iacob* was borne.

1693. *Sale* liued thirty yeares and begat *Heber*, he liued in all 433. yeares. *Genes.* 11. he liued after the death of *Abraham* 3. yeares, with *Isaac* 78. and with *Iacob* 18.

1723. *Heber* of whome the Hebrewes are called liued foure & thirty yeares and begat *Phaleg*, he liued in all 464. the longest liued of all the fathers after the floode. *Genes.* 11. he liued after the desease of *Abraham* 64. with *Isaac* 110. with *Iacob* 80.

1757. *Phaleg* liued thirty yeares and begat *Reu*, he liued in all 239. yeares. *Genes.* 11.

1787. *Reu* liued two and thirty yeares and begat *Saruch*, he liued in all 239. yeares. *Genes.* 11.

1819. *Saruch* liued thirty yeares and begat *Nachor*, he liued in all 230. yeares. *Genes.* 11.

1849. *Nachor* liued nine and twentie yeares and begat *Thare*, he liued in all 148. yeares. *Genes.* 11.

1878. *Thare* liued seuenty yeares & begat *Abraham*, he liued in all 205. yeares. *Genes.* 11.

The second age of the world frō *Noe* to *Abraham*.

Anno mundi 1948.

From the floode vnto the birth of *Abraham* 292. yeares. from *Adam* and the creation of the worlde vnto *Abraham*. 1948.

Gen. 21. 25 1948. *Abraham* being a hundred yeare olde begat *Isaac*, he liued in all a hundred seuentie and fiue yeares. *Genes.* 21. 25.

Gen. 25. 35 2048. *Isaac* beinge threescore yeare olde begat *Iacob*, he liued in all a hundred and fourescore yeares. *Genes.* 25. 35.

2108. *Iacob* afterwards called *Israell* was a hundred and thirtye yeare

Genes. 47. 2238 olde when he went to Ægypt and presented him selfe before *Pharao*. he liued in all 147. yeares. *Genes.* 47.

Anno mundi when *Israel* with the 12. Patriarches (*Ruben. Simeon. Leui. Iuda. Zabulon. Issachar. Dan. Gad. Aser. Nepthali. Ioseph. Beniamin*) went into Ægypt. 2238.

Ioseph died beinge a hundred and tenne yeare olde. *Genes.* 50. it

Genes. 50. 2309. was the foure and fiftieth yeare after the desease of his father *Iacob*.

Moses was borne threescore and fiue yeares after the death of

2373. *Ioseph*. The *Israelites* dwelled in Ægypt foure hundred and thirtye yeares. *Exod.* 12. which is not to be taken precisely betwene their

Exod. 12. 2453. incomming and outgoing, but as *S. Paul Galat.* 3. alleadgeth from the calling of *Abraham* out of *Haran*. *Moses* was fourescore yeare olde when he presented him self before *Pharao* for the deliuerance of the *Israelits*. *Exod.* 7.

Exod. 7. Anno mundi 2453. the *Israelits* came out of Ægypt after the deluge 797. yeares.

Deu. 31. 34 2493. *Moses* liued in all a hundred & twenty yeares. *Deut.* 31. 34. he ruled ouer the Israelits the space of forty yeares during their abode in the wildernes. *Deuter.* 29.

The high prieste. *Aaron* was the first high priest. *Exod.* 28. 29.

The Prophets.

Deut. 29.

Iosue. 24. 2510. *Iosue* ruled *Israel* 17. yeares, he was a

hundred

	hundred and tenne yeare olde when he died. *Iosue* 24.				
2550.	*Othoniel* of the tribe of *Iuda* was iudg 40. yeares. *Iudic.* 3.	*Eleazer.*		the third age of the world frō *Abraham* to *Dauid.*	*Iudic.* 3.
2630.	*Aod* was captaine foureſcore yeares. *Iudic.* 3.	*Phinees.*			*Iudic.* 3.
2670.	*Debora* & *Barach* gouerned forty yeares. *Euſeb. Chronic.*	*Abiu.*			*Euſeb.*
2710.	*Gedeon* was captaine ouer *Iſrael* forty yeares. *Iudic.* 8.	*Bocci.*			*Iudic.* 8.
2713.	*Abimelech* was prince ouer *Iſrael* 3. yeares. *Iudic.* 9.				*Iudic.* 9.
2736.	*Thola* iudged 23. yeares. *Iudic.* 10.				*Iudic.* 10.
2758.	*Iair* iudged *Iſrael* 22. yeares. *Iudic.* 10.				
2764.	*Iepthe* iudged *Iſrael* 6. yeares. *Iudic.* 12	*Ozi.*			*Iudic.* 12.
2771.	*Abeſan* iudged *Iſrael* 7. yeares. *Iudi.* 12				
2781.	*AElon* iudged *Iſrael* 10. yeares. *Iud.* 12				
2789.	*Abdon* iudged *Iſrael* 8. yeares. *Iudi.* 12.				
2809.	*Sāpſon* iudged *Iſrael* 20. yeares. *Iu.* 16.				*Iudic.* 16.
2929.	— { The iudges of *Iſrael* ceaſſed in *Samuel. Act.* 13. }	*Heli the prieſt iudged Iſrael* 40. *yeares.* 1. *Reg.* 4.		*Samuel* in the daies of *Heli* & *Saul*, he was both prieſt & Prophet & iudg of the peopl	*Act.* 13.
2969.	*Saul* was the firſte Kinge of the Hebrewes, he raigned 40. yeares. *Act.* 13.	*Achitob.*			*3. Reg.* 2.
3009.	*Dauid* was king of *Iſrael* 40. yeares. 3. *Reg.* 2.	*Achimelec.* *Abiathar.*			*3. Reg.* 11.
3049.	*Solomon* was king of *Iſrael* forty yeares. 3. *Reg.* 11.	*Sadoch.* *Achimaas.*		*Nathā* in the raigne of *Dauid.*	
	leſt we ſhoulde be deceaued in the ſupputation of the yeares, it pleaſed the holie Ghoſt in the Scriptures (3. *Reg.* 6.) to lay downe the number of the yeares frō the departure of the children of *Iſrael* out of Ægypt vnto the 4. yeare of Kinge *Solomons* raigne, to witt: foure hundred and eightie yeares, for then he beganne to builde the temple.	*Azarias.* From *Aaron* vnto the building of the tēple vnder *Solomō* there were 12. highprieſts as *Ioſeph* writeth *Anti.* lib 20. cap. 18.		*Gad* in the daies of *Solomon.*	*3. Reg.* 6.
3066.	*Roboam* raigned ouer *Iuda* 17. yeares. 3. *Reg.* 14.	*Iohanan.*		*Ahias* in the daies of *Roboam.* 3. *Reg.* 14.	*3. Reg.* 14.
3069.	*Abia* raigned ouer *Iuda* 3. yeares. 3. *Reg.* 15.	*Azarias* was highprieſt at the building of the tēple. 1. *paralip.* 6.		*Addo* in the daies of *Abia*	*3. Reg.* 15.
3109.	*Aſa* raigned in Ieruſalem 41. yeares. 3. *Reg.* 15.	*Meraioth.*		*Iehu* in the daies of *Aſa.*	
3134.	*Ioſaphat* raigned in Ieruſalem 25. yeares. 3. *Reg.* 22.	*Amaria.*		*Helias* in the daies of *Ioſaphat.*	*3. Reg.* 22.
3142.	*Ioram* raigned ouer *Iuda* 8. yeares. 4. *Reg.* 8. 2. *paralip.* 21. ſome learned writers doe thinke that he raygned			*Helizeus* in the daies of *Ioram.*	*4. Reg.* 8.

		20.yeares more and that the holy Ghoſt becauſe of the Kinges wickednes concealed it in his ſonne	*Achitob.*	
		Ochozias age ſaying 4.*Reg.*8. that he was 22.yeare olde when he beganne to raygne, but in 2.*Paralip.* 22.that he was 42.yeare olde &c.	*Sadoch.*	*Abdias* in the daies of *Ochozia.*
	3143.	*Ochozias* his ſonne raigned one yeare.4.*Reg.*8.	*Sellum.*	*Amos* in the daies of *Ioas.*
4.*Reg.*11.	3150.	*Athalia* his mother raygned 7. yeares.4.*Reg.*11.	*Ioddas* otherwiſe *Iohaida* who liued 130.yeares.	*Ionas* in the daies of *Amaſia.*
4.*Reg.*12.	3190.	*Ioas* raigned 40.yeares in Ieruſalem.4.*Reg.*12.	*Axiora.*	*Eſay* in the daies of *Azarias* or *Ozias.*
4.*Reg.*14.	3219.	*Amaſias* was Kinge of Iuda 29. yeares.4.*Reg.*14.	*Phadæus.*	*Oſee* in the daies of *Ioathã.*
4.*Reg.*15.	3270.	*Azarias* raigned ouer Iuda 52. yeares.4.*Reg.*15.	*Sadæus.*	*Ioel* in the time of *Achaz.*
	3286.	*Ioathan* was King in Ieruſalem 16.yeares.4.*Reg.*15.	*Iculus.*	*Micheas* in the time of *Ezechia*
4.*Reg.*16.	3302.	*Achaz* raigned 16. yeares ouer Iuda.4.*Reg.*16.	*Ioatham.*	*Sophonias in the* time of *Manaſſes.*
4.*Reg.*18.	3330.	*Ezechias* raygned 29.yeares in Ieruſalem.4.*Reg.*18.	*Vrias.*	*Ieremie* in the daies of *Amon.*
4.*Reg.*21.	3385.	*Manaſſes* raigned in Ieruſalem 55.yeares.4.*Reg.*21.	*Neri.*	*Ezechiel* in the daies of *Ioſia.*
	3387.	*Amon* raygned two yeares. 4. *Reg.*21.	*Ioas.*	*Daniel* in the daies of *Ioachas*
4.*Reg.*22.	3418.	*Ioſias* was king of Iuda 31. yeares.4.*Reg.*22.	*Selam.*	*Abacuk* in the daies of *Ioacim*
4.*Reg.*23.		*Ioachas* was king 3.moneths.4. *Reg.*23.	*Helchias.*	*Nahum* In the daies of *Iechonias.*
	3429.	*Ioacim* otherwiſe called *Eliacim* raygned ouer Iuda 11. yeares. 4. *Reg.*23.	*Sareas.*	*Vrias* in the daies of *Sedechias. Iere.* 26.
		Ioacim otherwiſe called *Iechonias* raigned 3.moneths.4. *Re.*24.	From the buylding of the tẽple vnder *Solomõ* vnto the captiuitie vnder *Nabuchodonozor* in the time of *Sedechias* ther were 18.highpriestes as *Ioſephus* writeth Antiq. lib.20.cap.18.	I woulde not haue the times of theſe Prophets ſo preciſe taken but that they were alſo at other tymes.
4.*Reg.*24.	3440.	*Sedechias* raigned in Ieruſalem 11.yeares.4.*Reg.*24.vnder whom the captiuity befell,both city and temple were deſtroied & the people led into Babylon. *Euſebius* Chron. ſayth that frõ the firſt building of the temple in the 4. yeare of *Solomon* vnto the captiuitie vnder *Nabuchodonozor* there are 442.yeares the whiche I finde to be true if we attribute 28. yeares to king *Iorams* raigne.		

The fourth age of the world from *Dauid* vnto the captiuitie in Babylon.

yeares

3510. The captiuitie continewed 70. yeres *Zacharie.1. Ieremi.25.29. Euſe.* Chronic. *Clemens Alexandrin.* but ſome as *Euſeb.* ſayth begine to tell the yeares from the 3. of *Ioachim* vnto the 20. of *Cyrus*: ſome from the 13. of *Ioſias* vnto the firſte yeare of *Cyrus*.

Nabuchodonozor raygned 26. yeares after he lead the people captiue. The eleuenthe yeare of *Sedechias* was the 19. of *Nabuchodon. Ierem.* 32.	*Ioſedech* with others.	*Daniel.* *Sidrach.* *Miſach.* *Abednago.* *Zacharie.* *Malachias.* *Nehemias.* *Aggæus* in the dayes of *Zorobabel.*
Euilmerodach his ſonne raygned 30. yeares.		
Regaſar 3. yeares.		
Labarſadach 6. yeares.		
Baltaſſar 5. yeares.		

The 70. yeares of the captiuitie.

3510. King *Cyrus* releaſed the captiuitie and gaue them licence to build againe their temple in Ieruſalem but they were hindred ſo that they coulde not beginne afore the 2. yeare of *Darius* the temple was finiſhed the ſixt yeare of the raygne of *Darius.1. Eſdras 6.* the temple and the walls were a finiſhing vntill the 32. yeare of *Darius* 2. *Eſdr.* 5.

Darius raygned 36. yeares *Euſeb.* Chronic.	*Ieſus* the ſonne of *Ioſedech* was prieſt 56. yeares.	Captaines of the Iewes.
Darius Hyſtaſpis called bothe *Xerxes* and *Artaxerxes Aſſuerus* raygned 20. yeares. *Euſeb.*	*Ioachim* in whoſe time (was *Eſdras*) was prieſt 8. yeres.	*Zorobabel* was ouer the Hebrewes 58. yeares.
Artabanus was Kinge 7. moneths *Euſeb.*	*Eliaſib* was prieſt 21. yeares.	*Reſa* 66. yeres.
Darius Artaxerxes called Μακρόχειρ or *Longimanus* raigned 40. yeares *Euſeb.*	*Ioachas* was prieſt 48. yeares in his time were *Heſter* and *Mardocheus.*	
Xerxes 2. was king 2. moneths *Sogdianus* 8. moneths *Euſeb.*		
Darius Nothus raygned 19. yeares *Euſeb.*	*Ioaida* 24. yeares.	Ioanna 53. yeares.
Artaxerxes Memnon raygned 40. yeares *Euſeb.*		
Artaxerxes otherwiſe called *Darius Ochus* raygned. 26. *Euſeb.*	*Ioathan* 24 yeares.	
Arſes otherwiſe called *Arſanes* the ſonne of *Ochus* raygned 4. yeares *Euſeb.*	*Iaddæus* 10. yeares.	*Iudas* 14. yeres in his time the Perſian monarchy ended.
Darius the laſt Monarche of Perſia in the ſixte yeare of his raygne, was ſlayne by *Alexander Magnus. Euſeb.*		

3700. The Perſian Monarchie laſted 191. yeares.

The end of the monarchie of Perſia.

	Alexãder magnus was Monarche. 5.yeares. he had gouerned 7. yeares before.	*Onias* was highprieſt 27.yeares. *Philo Iud.*	*Ioſephus* became ruler ouer the Iewes the 1. yeare of *Alexander magnus* & continewed 7. yeares. in whoſe time *Alexander* did greate reuerence both vnto the temple and to the highprieſt. *Philo Iud.*
3724.	Theſpace of 12. yeares after *Syria* was toſſed.		
3755.	*Seleucus Nicanor* was the firſt king of Syria and Babylon, he raygned 32. yeares. *Euſeb.*	*Simõ* highprieſt 23 1. *Machab.* 13. 14. *Philo Iud.*	
3774.	*Antiochus Soter* was king in Syria 19. yeares. *Euſeb. Chronic.*	*Eleazar* highprieſt 20. yeares. he was enemy to *Antiochus Theos* in his time at the requeſt of *Ptolomæus* the *Septuagints* tranſlated the old teſtamẽt out of hebrew into greek *Philo Iud.*	*Abner Semei* 11. yeares. in his time *Ptolomæus* ranſacked Ieruſalem. *Philo Iud.*
3789.	*Antiochus Theos* raygned 15. yeares.		*Mattathias Eli* 12. yeares.
3809.	*Seleucus Gallinicus* was kinge of Syria 20. yeares. *Euſeb.*		*Aſer Maath* 9. yeares.
	Seleucus Ceraunius raigned 3. yeares.		*Nagid Arphaxat* 10. yeares in the time of *Eleazar* the highprieſt & the *Septuagints*.
3848.	*Antiochus magnus* raigned in Syria 36. yeares. *Euſeb.*	*Manaſſes* highprieſt 27. yeares. he was a great friende of *Seleucus Gallinicus.*	*Agar Heli* 8. yeares.
	Seleucus Philopator raigned 12. yeares.	*Simõ Iuſtus* highprieſt 28. yeares. he was honored of *Antiochus magnus.*	*Maſlot Naum* 7. yeares
3868.	*Antiochus Epiphanes* raigned 11. yeares. *Euſeb.*	*Onias* highprieſt 39 yeares he was ſpoiled of *Seleucus. Philo Iud.*	*Amos Syrach* 14. yeare
	Antiochus Eupator was king in Syria 2. yeares.	*Iaſon.*	*Mattathias Siloa* 10. yeares. *Philo Iud.*
3878.	*Demetrius Soter* raygned 10. yeares.	*Onias* in whoſe time *Antiochus Epiphanes* plagued the Iewes. *Nicephor.*	*Ioſeph Arſes* 60. yeares he was honored of *Ptolomæus* and *Antiochus magnus. Philo Iud.*
	Alexander raigned 5. yeares.	*Alcimus.*	*Ianneus Hircanus* 16. yeares. *Philo Iud.*
	Demetrius Nicanor 2. yeares.	*Onias* the ſonne of *Onias.*	Frõ *Antiochus Epiphanes* vnto Chriſt, the captaines of the Iewes became both Kings & highprieſtes. *Phil. Iud.*
	Antiochus Sedetes 3. yeares.		*Iudas Machabeus* gouerned the Iewes 5. yeares. he tooke armour againſt *Antiochus Epiphanes, Antiochus Eupator* & *Demetrius. Philo Iud.*
	Triphon 3. yeares.		
	Antiochus pius 12. yeares.		
	Demetrius Nicanor 4. yeares.		
	Alexander 2. yeares.		
3907.	*Antiochus Gryphius* raigned 29. yeares.	*Ionathas* his brother was both Prieſt and Prince 19. yeares. *Philo Iud.*	
	Seleucus Gryphius together with others ſtroue 10. yeares for the kinge-	*Simon Ionathas* 8. yeares.	
		Ioannes Hircanus the ſonne of *Simon* 34. yeares.	

the fift age of the worlde frõ the captiuity of Babylõ vnto Chriſt.

dome.

The acts of Chriſt, & the yeares of his incarnation.	*The raygne of the Emperours.*	*The famous men and fauourers of the trueth.*	*The Kings of Iudæa.*	*The Hyghprieſts of the Iewes in Ieruſalem.*	*The councells ſome times of the wicked, as of the Phariſes & hereticks. ſome times of the godly as of the Apoſtles & Apoſtolike men.*	*Sects and hereticks as well among the Iewes as afterwards among the Chriſtians.*
	Auguſtus Cæſar during his raygne after the byrth of Chriſt ſent theſe manie preſidents to Iudæa. 1.*Cyrenius.* 2.*Copinius.* 3.*Marcus.* 4. *Annius Ruffus. Ioſep. Antiq.* lib.18 cap.3.4.	place in the tẽple to pray. *Marie* after ſhe was deliuered & knowen to haue had a ſõne, reſorted thither neuertheles. the Phariſies withſtoode her. *Zacharie* affirmed ſhe was a virgine, therefore was he ſlaine. *Ioſeph.bell. Iud.* lib. 5. cap. 1. writeth that there was one *Zacharias* the ſonne of *Baris*, wrongfully ſlaine in the temple by *Zelotæ*, it is lyke it was he whome Chriſt did meane.		of a woman. therefore the day ſõlowing he could not playe the Highprieſt. *Ioſeph.antiq.* lib.17.cap. 8.		they thinke (bell.Iud.lib.2.cap. 7.) that no woman will keepe her ſelfe to one man. they haue nothing proper, but all comon. They are in number aboue 4. thouſand. Antiq.lib.18.cap.2.
Die 8. *Chriſt* was the 8. daye after his birth circumciſed. *Luc.*2.		ELIZABETH the wife of *Zacharie* the mother of *Iohn Baptiſt*, vttered a piece of the Hayle *Marie*, the angel *Gabriel* the reſt. IOSEPH a carpenter to whome *Marie* was betrothed. *Luc.*1. MARIE the mother of Chriſt the author of Magnificat.		IOAZARVS the ſonne of *Boethus* is choſen highprieſt by *Herode* after that the ſayd *Herode* had depoſed alſo *Mathias* for ſuſpicion of conſpiracie. *Ioſeph. antiq.* lib.17. cap.8.		There is a ſeconde ſorte of *Eſſæans*, ſayeth *Ioſephus* (bell. Iud.lib.2. cap.7.) which agree with the other in all thinges, mariage onely excepted. They commende maryadge for the maintenance of ſucceſſiõ, their maner is for three yeares ſpace to behold the health & behauior of maydens, then if they ſee them healthie & fit for procreation, they marie them.
		THE VVISE men came 12. dayes after, & offred their giftes. *Iohn.Huſſ. Anton.* part.1.tit 5.cap.1. paragr.3.*Epiphan.* lib.1.tom.1.lib.2. tom.1. hæreſ. 51. ſayeth that it was the ſecond yeare after Chriſts birth whẽ the wiſe mẽ came. the whiche I ſee not howe it can ſtande.				The *Galilæans* as I ſuppoſe, were they of whome certayne had ſhewed vnto Chriſt (*Luc.* 13.) that *Pilate* had myngled theyr bloode with their owne ſacrifices. VVherevpõ *Ambroſ.* in *Luc.* noteth their ſacrifice to haue bene abhominable. *Euſe.* Eccleſiaſt.hiſt.lib.1.cap.6. mentioneth the hereſie of the *Galilæans* out of *Ioſephus*, to haue ſpronge vp of one *Iudas Galilæus* in the tyme of Auguſtus, when *Cyrenius* was preſident of Iudæa, and vnder the ſayd Emperour, of an other called *Simon Galilæus* vnder *Copinius* the Preſident. They exhorted the Iewes to a lawleſſe and earnall libertie, affirminge that taxe and tribute was nothinge elſe, but ſlauiſhe ſeruitude. They miſliked moreouer with the Iewes, that they ſuffred mortall men vnder God to raigne ouer them. Of the ſame opinion were the *Galilæans* in the tyme of *Pilate*, vnder the Emperour *Tiberius*. VVherefore *Iudas* (as *Ioſephus* wryteth) was hanged together with his complices, *Simon* came to naught, and *Pilate* rewarded them vnder him as rebells deſcrued. *Antiquit.* lib.20. cap. 5. Bell. Iud. lib. 2.cap.7. *Luc.* 13.
Die 13. *Chriſt* was preſented in the temple 33. dayes after, that is the 40 daye after his birth. for that was the tyme of his mothers purifiing. *Leuit.* 12. *Luc.*2. *Anton.* chro.part.1.		SIMEON a man that feared God, tooke the babe Ieſus in his armes when he came to the temple to be preſented, & ſong *Nũc dimit. Luc.*2.			A COVNCELL of the chiefe prieſts & Scribes was gathered together by *Herode* to ſifte out of the lawe & prophets where Chriſt	The *Hemerobaptiſts* were Iewes in all poynts. they affirmed that it was vnpoſſible for any man to attayne vnto euerlaſtinge lyfe, vnleſſe he were euery day purified and baptized. *Epiphan.* Præfac. lib. 1.de hæreſ. The *Samaritans*, as *Ioſephus Antiq.* lib.11.cap.vlt. denie the *Chriſt*

A Chronographie.

THe *Hebrewes*, the *Israelits*, the *Iewes* were gouerned firſt by captaines, beginning at *Moſes* and his ſucceſſor *Ioſua*, next by Iudges, as *Othoniel* & *Aod*, afterwards by Kings beginning at *Saul*, whome *Dauid* ſucceeded. Laſt of all by Prieſts, who were alſo their Princes, vntill that *Pompeye* the Romaine captaine beſieged Ieruſalem, and tooke captiue *Ariſtobulus* the Prince and Prieſt of the Iewes (which vnto that tyme had continewed the ſucceſſion of Kinges from his progenitors) together with his ſonnes to Rome, committing the office of Highprieſthoode to his brother *Hyrcanus*. From that tyme forth the Iewes became tributaries vnto the Romaines. Not longe after when *Hyrcanus* was taken of the Parthians, *Herode* (34. yeares after their ſiege vnder *Pompeye*, *Euſeb.* Chronic.) by father an Idumæan, by mother an Arabian, tooke of the Romaine Senate and *Auguſtus Cæſar*, the gouernement of the Iewiſhe nation. Then the propheeie of *Iacob* written by *Moſes* (Geneſ. 49.) was to take place and to be fulfilled, which ſayde: The ſcepter ſhall not depart from Iuda, neyther a lawegeuer ſayle of his loynes, vntill the Meſſias come. Then I ſay at that tyme vvas the ſcepter taken from Iuda, that is from the Ievvishe tribe, and geuen to *Herode* a ſtraunger. Then vvas the Meſſias borne into the vvorlde, to vvete our Sauiour Chriſt Ieſu. *Euſeb.* Eccleſ. Hiſt. lib. 1. cap. 7.

THE *Acts of Chriſt and the yeares of his incarnation.*	THE *raygne of the Emperoures.*	THE *famous men & fauorers of the trueth.*	THE *Kings of Iudæa.*	THE *highprieſts of the Ievves in Ieruſalem.*	SECTS *and hereticks as vvell among the Ievves, as aftervvardes among the Chriſtians.*
The promiſed MESSIAS, the annoynted of God our ſauiour Chriſt Ieſus was conceaued in Nazareth, and borne in Bethleem, from the beginninge of the world the 3970. yeare. in the 42. of the raigne of *Auguſtus Cæſar*. *Euſeb.* lib. 1. cap. 6. *Cyræus* in Geneſ. *Epiphan.* lib. 1. tom. 1.	AVGVSTVS CAESAR was in the 42. yeare of his raygne when Chriſt was borne. *Euſeb.* lib. 1. cap. 6. *Epiphan.* lib. 1. tom. 1. *Auguſtus* rained 57. yeares *Euſeb.* lib. 1. cap. 10. Although others doe write that he raygned but 56. yeares. In the tyme of *Auguſtus* there was a generall taxing. *Luc.* 2.	The ſhepheardes had the firſte tydinges that *Chriſt* was borne. *Luc.* 2. The wiſe men commonly called the KINGES of COLEN, ſawe his ſtarre the ſame nyght in the Eaſt, *Mat.* 2. *Ioh. Huſſ.* ZACHARIE the prieſte the father of *Iohn Baptiſt*, no highprieſt but an inferiour, one of the 24. orders mẽtioned in 1. Paral. 24. of the eyght lott called Abia, *Lyra* in *Luc.* *Zacharie* at the byrth of his ſonne *Iohn Baptiſt* ſonge *Benedictus*. *Luc.* 1. *Zacharias* was ſlayne betweene the temple & the altare, as *Baſilius* & *Origen* in *Mat.* hom. 26. do write. The cauſe was as they ſayde, in the defence of the virginitie of *Marie*. The virgins had a ſeuerall	HERODE was kinge of the Iewes, & went on the 34. yeare of his raygne when Chriſt was borne. *Euſebius* in Chronic. *Herode* burned the Genealogies of the Hebrwes to make him ſelfe a gẽtleman. *Euſeb.* lib. 1. cap. 8. *Herode* ſlewe his wife, his children, his neereſt kinſfolkes and moſt familiar friends. *Euſe.* lib. 1. cap. 9.	SIMON the ſonne of *Boethus*, the father in lawe of kĩg *Herode*, was Highprieſt of the Iewes whẽ Chriſt was borne. whom *Herode* the laſte yere of his raigne depoſed, ſuſpectinge him to be of the conſpiracie & treaſon practiſed for the poyſoninge of the kinge. *Ioſeph. Antiq.* lib. 17. cap. 5. MATHIAS the ſonne of *Theophilus* is by *Herode* appointed to ſucceede *Simon*. *Ioſeph. Antiq.* lib. 17. cap. 5. IOSEPHVS the ſonne of *Ellimus* in the tyme of this *Mathias* executed the office of Highprieſthoode for one daye & no more. The cauſe was that *Mathias* the Highprieſt dreamed the nyght before, that he had the company	By that which S. *Paul* wrote vnto the Coloſſians cap. 3. (that in Chriſt Ieſu there was neyther Iewe neyther Gentile, neyther Scythian, neither Barbarian) we gather that three nations of old were diſtinguiſhed and noted one from an other, and that for ſundry conſiderations. Some time in the good parte, as of *Heber* the Hebrewes were called: of *Iſrael* the Iſraelites: of the tribe of *Iuda* the Iewes: of *Leui* the Leuites: of *Chriſt* the Chriſtians: ſo agayne in the ill parte and woiſe ſenſe diuers haue had theyr appellation, and were called Heretickes, after their names whoſe ſteps they followed, and whoſe opinion they maintayned. The which *Epiphanius* noteth very well lib. de hæreſibus. Amonge the Iewes there were ſundrie ſectes, whiche continewed alſo the tyme of Chriſt. *Euſeb.* Eccleſ. hiſt. lib. 4. cap. 21. allegeth out of *Egeſippus*, that in the tyme of the Circumciſion there were ſundrie ſectes amonge the children of Iſrael, varyinge in opinions, and ſet oppoſite agaynſte the tribe of Iuda, and Chriſt, namely theſe: the *Eſſæans*, the *Galilæans*, *Hemerobaptiſts*, *Masbothæans*, *Samaritans*, *Sadduces*, and *Phariſes*. *Epiphanius* beſides theſe numbreth others, to wete: the *Gorthæans*, *Sebuæans*, *Doſithæans*, *Scribes*, *Oſſæans*, *Nazaræans*, *Herodians*. The *Eſſæans* celebrate feſtiuall dayes not after the Iewes, but ſeuerallye at ſeuerall tymes. They thinke them ſelues purer then other people. *Epiphan.* de hæreſib. The *Eſſæans*, ſayeth *Ioſephus* (Antiquit. lib. 15. cap. 13.) exerciſe the like trade of life as *Pythagoras* deliuered amonge the Grecians. Agayne (lib. 13. cap. 8.) they affirme all things to be gouerned by deſtinie. They marie no wiues,

	dome.	*Ariſtobulus* his ſonne one yeare. *Alexander* was Prince and prieſt 27. yeares. *Alexandria* his wife gouerned the Iewes 9. yeres after her husbãds death } *Hircanus* the ſonne of *Alexãder* & *Alexandria* was high-prieſt 9. yeares.
	The Syrians ſeeing that the princes contended among them ſelues for the crowne tooke it in ill parte and choſe *Tigranus* king of Armenia to gouerne them, which ruled 18. yeares.	*Hircanus* after the deſeaſe of his mother was bothe prieſt and prince.
	Pompeius the Romayne captaine conquered Syria ouercame *Tigranus*, brought all ſubiect vnto the Empire of Rome, led *Ariſtobulus* king of the Iewes captiue to Rome, made *Hircanus* high prieſt whome the other had depoſed and appointed *Antipater* Liuetenante of Iudæa,	*Ariſtobulus* his brother depoſed him bothe of his prieſthoode and princely power. But *Pompei* ouertooke this *Ariſtobulus* and broughte him captiue to Rome.
	Caius Iulius Cæſar (17. yeares after) was Emperour of Rome and raygned 5. yeares.	*Antigonus*, *Ariſtobulus* and *Hircanus* raygned 34. yeres by turnes.
3970.	*Auguſtus* was Emperour 56. yeares in the 42. yeare of his raygne our Sauiour Chriſt Ieſus was borne into the worlde.	*Herode* an aliene in the 10. yeare of *Auguſtus* the Emperour was made kinge of Iudæa. In the 34. yeare of his raygne Chriſte Ieſus was borne into the world.

Touching the yeare of the world when Chriſt was borne, diuerſe men be of diuerſe opiniõs. *Euſebius* in his Chronicõ, layd downe 5199. contrarye to the ſupputation of the Hebrewes as *Ierom* noteth reckoninge 2000. for one 1000. *Ierom*, 3965. *Epiphanius* aduerſ. hereſ. lib. 2. tom. 2. 5480. *Nicephorus* eccl. hiſt. lib. 1. ca. 10. 5505. The old *Rabins* 3759. *Ludouicus Carettus* a Iewe, 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Cytreus* 3962. *Luther* 3960. *Eliot* 3962. The miniſters of Tigurine 3974. *Democharес* 3959. but ſaith he there be ſome whichcoũt 3969. As I herein can gather by ſupputation of the yeares from *Adam* to Chriſt there are 3970. neither do I herein preiudice all the reſt, neither arrogat ſingularity vnto my ſelf, *Pantaleõ* a learned chronographer of this our age is of myne opinió, & me thinkes it ſtãdeth with good reaſon. If ye referre the age of *Iohn* who beganne to preach whẽ he was 30. yeares old vnto the later nũber to wit, 3970. it vvill riſe iuſt to 4000. The receaued opinion namely of *Auguſtine*, *Iuſtinus* Martyr queſt. 71. *Irenæus* li. 5. Mũſter, *Ludouicus Carettus* with others is that the vvorld ſhall laſt 6000. yeares, 2000. before the lavve, 2000. vnder the lavve, 2000. vnder Meſſias that is Chriſt. Againe I reade that our Sauiour ſayd in the Goſpell the lavve & the Prophetes to haue ended in *Iohn* and if the common opinion is true then vvere the 4000. yeares expired. From thence let vs beginne vvith Chriſt as it is in the Chronographie followinge.

Euſebius.
Ierom.
Epiphanius
Nicephorus
Rabini.
Ludouicus Carettus.
Carion.
Phrigio.
Theodorus Zuinger.
Cytreus.
Luther.
Eliot.
Eccl. Tigurina.
Democharес.
Pantaleon.

The Acts of Christ and the yeares of his incarnation.	*The raygne of the Emperours.*	*The famous men & fauourers of the trueth.*	*The Kinges of Iudæa.*	*The high-priests of the Ievves at Ierusalem.*	*The Councells some times of the vvicked, as of the Pharises and heretickes, sometimes of the godly, as of the Apostles and Apostolick men.*	*Sects and heresies as vvell amõg the Ievves, as afterwardes amonge the Christians.*
Anno. 3. *Christ* was caried into Ægypt the 3 yeare after his birth. *Epiphan.* cõtra hæres. lib. 2. tom. 1. hæres. 51. *Christ* taried in Ægypt 2. yeares *Epip.* lib. 1. tom. 1. *Anno.* 6. *Christ* the 6. yeare after his byrth came out of Ægipt. *Ioseph* hearing that *Archelaus* did raygne in his steede feared to go to Israel and went to Galile. *Matt.* 2. *Anno.* 12. *Christ* being 12. yeare old went vp with his parents to Ierusalem at the feast of the Passouer & was found disputing among the doctors. *Luc.* 2. *Anno. Christi.* 15.	*Anno.* 44. of the raigne of *Augustus. Euseb.* chron. *Anno* 47. *Augusti Euse.* chronic. *Anno.* 56. *August Euseb.* cronic.	ANNA a prophetesse being a widowe of many yeares continually geuen to fasting and praying in the Temple at that instant praysed God and spake of Iesus *Luc.* 2.	*Herode* commandeth the infants to be slaine. lib. 1. cap. 9. Anno. Christi 3. *Herode* when he had raigned, 37, yeares ouer the Iewes, dieth miserably. *Euseb.* lib. 1. cap. 9. *Ioseph.* Antiq. lib. 17. cap. 10. *Euseb.* chronic. ARCHELAVS king of the Iewes succeeded his father *Herode, Euse.* li. 1. cap. 10. *Euseb.* chronic, *Archelaus* afterwardes is deposed by *Augustus Cæsar* and appointed ruler ouer certain prouinces as Idumæa, Iudæa, and Samaria, *Euseb.* lib 1. cap. 10. *Ioseph.* Antiqu. lib. 17. cap. 17. *Archelaus* last of all is banished by *Augustus* (as *Euseb.* in chronic. the 9. yeare of his raigne but as *Ioseph* Antiq. lib. 17. cap. 19. writeth the 10. yeare.) into *Vienna* a citie of Fraunce. *Herode* the Tetrarch king of the Iewes succeedeth *Archelaus. Herode* heard of the same of *Iesu*, yet beleeued he not in him *Math* 14. *Herode* maried *Herodias* the wife of his brother Philip, his brother being aliue. Iohn Baptist reprehended him for it, whiche cost him his heade. *Math.* 14.	ELEAZAR was appointed hygh priest by *Archelaus* after that this *Archelaus* had deposed *Ioazar* for suspition of conspiracie. *Ioseph.* Antiq. lib. 17. cap. 19. IESVS the sonne of *Sea* succeedeth Eleazar. *Ioseph.* Antiq. lib. 17. cap. 19. ANANVS otherwise called *Annas* was appointed hygh priest by *Cyrenius* that was sent by *Augustus* into Iudæa after the exile of *Archelaus* this *Cyrenius* first deposed Eleazar and substituted Annas, *Ioseph.* Antiq. lib. 18. cap. 3. belike Eleazar was afterwards admitted and the 2. time deposed. ISMAEL the sonne of *Baphus* is placed high-priest, and *Annas* deposed by *Valerius Gratus* who was sẽt from *Cæsar* into Iudæa. *Euseb.* lib. 1. cap. 11.	There vvas a councell of priests gathered together at Ierusalem a litle before Christ reuealed him selfe, to chuse a Priest in the rovvme of one that vvas deseased. Looke hovv many letters there are in the Hebrevv tongue, so many priestes there vvere in the tẽple: to vvete 22. the maner vvas to register in a certaine boke reserued in the temple, the day of the election, the name of the elected, the name of his father, of his mother, & of his tribe. whilest that they thought some on one mã, some on an other, there stepped forth a priest one of the multitude, & sayd: My vvill is that IESVS the sonne of *Ioseph* the carpẽter be elected priest, vvho though he be yõg in yers, yet passeth he in vtterãce & vvisdome, & maners. I thinke truely there vvas neuer seene in Ierusalem such a one, both for eloquence, & life, & maners, the vvhiche I am sure all that inhabit Ierusalem do shoulde be borne. which made aunsvvere that he shoulde be borne in Bethlem Iuda. *Mat.* 2.	lewes in aduersitie, in prosperitie they cal thẽ cosins, deriuinge ther pedegries from *Ioseph, Ephraim, Manasses.* &c. they onely receaue the 5. bookes of *Moses*, denyinge all the prophecies after him. they retayne all the Iewishe ceremonies, except the abhorring of the gentiles. They deny moreouer the resurrection of the deade. *Epiphan.* præfac. lib. 1. de hæres. The *Saduces* calling them selues after the etymologie of theyre name, iuste men, affirmed as *Iosephus* writeth (lib. 2. bell. Iud. cap. 7.) that man had free will, that it lay in man to do good or badd. *Mat.* 22. & *Luc. Act.* 23. say: that they denyed the resurrection, affirming there was neyther Angell, neither spirite. The *Pharises* according vnto the etymologie of theyr name, were a sect deuided frõ the rest of the people. *Theophilac. in Luc.* cap. 11. likeneth thẽ to the Monkes of his tyme. *Ioseph.* (*Antiq.* lib. 18. cap. 2.) saith they maintayned fatall destinie. Our sauiour telleth vs in the Gospell *Luc.* 11. that they were wholly set vpon outward clẽsinge, they washed the vtter side of the cupp, they bragged of their almes, they fasted twise a weeke, they washed their hands when they come from the market, before meate. they tythed mynte & rewe, their attyre was superstitious, they wore phylacteries. *Luc.* 11. *Marc.* 7. *Epiphan.* præfac. lib. 1. de hæres. The *Scribes* were the doctors of the lawe, foolishe & superstiti-

The Actes of Chriſt, & the yeares of the incarnation.	*The raigne of the Emperours.*	*The famous men & fauourers of the trueth.*	*The Kings of Iudæa.*	*The High-prieſts of the Ievves at Ieruſalem.*	*The Councells ſome times of the wicked, as of the Phariſes & hereticks, ſometimes of the godly, as of the Apoſtles: & Apoſtolike mē.*	*Sectes and heretickes as well among the Iewes, as afterwardes amonge the Chriſtians.*
Anno. Do. 30. *Chriſt* was baptized the 30. yeare of his age, the 15. of *Tiberius* the emperour the 4. of the procuratorſhip of Pontius Pilate, *Herode* being Tetrarch of Galilee, *Philip* tetrarch of Ituræa, Lyſanias tetrarch of Abilene. *Luc.* 3. *Euſeb.* lib. 1. cap. 11.	*Anno.* 15. *Tiberij.* VITELLIVS the procurator of Syria, is ſent from *Tiberius* to aid *Herode* againſt *Aretas*. *Ioſeph.* Antiq. lib. 19. cap. 7. 8	About this time Iohn the Baptiſt preached in the wildernes of Iudæa, he pointed at chriſt with the finger, he baptiſed Chriſt in Iordan, he reprehended *Herod* for maying his brothers wife, he is beheaded in priſon by the cōmādemēt of *Herode*. *Math.* 3. *Iohn.* 1. *Math.* 14. *Ioſephus* geueth of him a notable report. *Euſeb.* lib. 1. cap. 12.	*Herod* had to wife the daughter of *Aretas* king of Arabia, the which he dimiſſed and maried *Herodias*: for which cauſe *Herode* & *Aretas* warred on againſt the other, in the which battell *Herodes* hoſt was vterlye foyled as it was thought, for a plague, for beheadinge Iohn Baptiſt. *Euſeb.* lib. 1. cap. 12. out of *Ioſephus*.	ELEAZAR the ſonne of Annas not long after was placed by the ſame *Gratus* and *Iſmael* remoued. *Euſeb.* lib. 1. cap. 11. SIMON the ſonne of *Camithus* the yeare after was placed, and *Eleazar* depoſed by the ſame *Gratus*. *Euſeb.* lib. 1. cap. 11.	knovve as vvell as I. The vvhich vvas no ſoner ſpoken, but vvas allovved of, & the partie, I meane *Ieſus*, choſen to be a prieſte. They doubt of his tribe, a gayne they vvere therein reſolued. They call for his parentes to regiſter theyr names. The prieſt that fauored *Ieſus* made anſvver that *Ioſeph* his father vvas deade, yet *Marie* his mother vvas alyue. She vvas brought before them, she affirmed that she vvas his mother, & that *Ieſus* vvas her ſonne, but she ſayde moreouer that he had no father on earth, that she vvas a virgine, & that the holy Ghoſt had ouershadovved her. They ſent for the midvviues & alſo for ſuch as had ben preſent at the birth. She vvas founde to be a virgine, in the end they concluded vvith one voyce that he shoulde be regiſtred *Ieſus* the ſōne of God, & of *Marie* the virgine. VVe remēber moreouer *Ioſephus* to haue ſaid that *Ieſus* ſacrificed in the temple together vvith the prieſts. Heerevpon alſo it fel out that as *Ieſus* entred into the ſynagogue of the Ievves, the boke vvas deliuered vnto him vvhere he read of the prophet *Eſai*: vvhereby vve gather that if *Ieſus* had not bene prieſt amōg the Iewes: the booke vvoulde not haue bene deliuered vnto him. Neither is it permitted amongeſt vs Chriſtians for any to reade holye ſcripture in the opē aſſemblie, vnleſſe he be of the cleargie. So farre *Suidas* as he learned of a Ievve.	ous gloſſers, mayntayners of blind cuſtomes contrary to the trueth. *Epiphan.* de hæreſ. The *Gorthæans* were ſects celebrating theyr feſtiuall dayes at other tymes then the Iewes did. *Epiph.* præfac. lib. 1. de hæreſib. The *Sebuæans* were in their ceremonies cōtrary to the Iewes and to the *Gorthæans*. *Epip.* The *Doſithæans* were ſuch as in diuers ceremonies ſeuered themſelues from the Iewes, ſome of them woulde marrie, yet liue & continue virgins, they faſted from al liuing creatures: they began of *Doſithæus* who ſhewing his folowers an example of faſting famiſhed him ſelf to death, & thereby proued him ſelfe a foole. *Epiphan.* lib. 1. tom. 1. hereſ. 13. The *Oſſæans* after the Etymologie of their name, ſignifie impudēt perſons, they vſed other ſcriptures beſides the lawe, they reiected the greater part of the later Prophets. *Epipha.* præfac. lib. de hereſ. The *Mazaræans* were ſuch as vſed no liuing creatures, they abhorred the eating of fleſh: they allowed of Moſes and of the lawe writtē by him, but they denied that the 5. bookes vnder his name were written by him, affirming them ſelues to haue foūd other bokes *Epiphan.* lib. 1. tom. 1. hereſ. 18. The *Herodians* were they of the Iewes which thought that *Herode* was Chriſt, and applied vnto him the prophecie of Iacob (gē. 49.) the ſcepter ſhall not depart from Iuda, &c. which is verified in none other but in He

Chriſt being baptized in the firſt yeare of his preaching, was led into the wildernes, and hauing faſted 40. dayes & 40. nights (*Mat.* 4.) was ſeene of *Iohn* who pointed at him with the finger and ſayd: beholde the Lambe of God, the which when *Andrewe* hearde he followed him. *Ioh.* 1. The next day the Lorde found *Philip* and ſayd: follow me. *Ioh.* 1. The third day there was a mariage in Cana of Galilee, there *Chriſt* wrought the firſte miracle. *Ioh.* 2. The Iewes Paſſeouer was at hand, then *Ieſus* went vp to Ieruſalem & threwe the biers and ſellers out of the temple. *Ioh.* 2. He came thence into Iudæa. *Ioh.* 3. He walked about the ſeae of Galilee. *Luc.* 5. He choſe 12. Diſciples whome he called Apoſtles. *Math.* 10. He appoynted alſo other 70. *Luc.* 10. *Chriſt* went about the contrey, preached many Sermons, wrought many miracles. About this time *Iohn Baptiſt* is impriſoned. *Hæc & alia Anno ſuæ prædicationis primo. Iohn. Huſſ.*

Chriſt in the 2. yeare of his preaching came to his owne contreye. *Math.* 13. *Herode* was deſirous to ſee him. This *Herode* beheaded *Iohn Baptiſt* in priſon, *Math.* 14. *Ieſus* wētthēce into the wilderneſſe, he alſo & his diſciples went into the land of Genazareth through Bethſaida, *Mat.* 14.

The Acts of Christ and the yeares of the incarnation.	*The Councells sometimes of the vvicked, as of the Phariſes & hereticks, sometimes of the godlie, as of the Apoſtles and Apoſtolicke men.*	*Sectes & hereticks as well among the Iewes, as afterwardes amonge the Christians.*
He paſſed throughe the coaſtes of Tyre and Sidon. *Mathewe. 15.* This being done he wēt vp to Ieruſalem at the feaſt of Pentecoſt. *Iohn. 5. Ieſus* went away thence and came neare vnto the ſea of Galilee, from thence he tooke ship and came to the partes of Magdala. *Math. 15.* Afterwards into Cæſarea Philippi. *Luc. 9.* after 6. dayes, *Math. 17.* after 8. dayes. he transfigured him ſelfe in mount Thabor. *Luc. 9.* Thēce he went to Capernaum. *Math. 17.* After theſe thinges he came from Galilee into Iudæa. *Math. 19.* Againe he went to Galilee. *Ioh. 7.* They bid him go out of Galilee for *Herode* ſought to ſlay him. *Luc. 13.* He vvent vp to the feaſt of Tabernacles although he told his brethren he vvoulde not. *Ioh. 7.* he preached many ſermons, he wrought many miracles &c. *Hæc anno prædicationis ſuæ 2. Iohn Huſſ.*	The Scribes & the Phariſes gathered a councell at Ieruſalem, & ſent frō thē Scribes, Phariſes and Leuites, vnto Iohn Baptiſt, to knowe who, and what he was. Iohn. 1.	Chriſt. *Epiphani.* lib. 1. tom. 1. hereſ. 20.
Chriſt in the 3. yeare of his preaching vvent vp to Ieruſalem to the feaſt of dedication, it vvas vvinter and he vvalked in the temple in *Solomons* porch. *Iohn 10.* Thence he went beyonde Iordan, aftervvardes he came to Bethania where he raiſed *Lazarus. Ioh. 10. Iohn Huſſ.* In the beginning of the 4002. yeare of the worlde the 10. daye of the moneth March *Chriſt* came ouer Iordan into Bethabara. *Ioh.* 10. The 11. day hearing of the diſeaſe of *Lazarus*, he continewed there 2. dayes. *Iohn 11.* The 13. day *Lazarus* died and *Chriſt* tooke his iorney to goe and raiſe him. *Ioh.* 11. The 14. day he entreth into Iericho, and healeth the ſonne of *Timæus. Marc.* 10. The 15. daye he ſpendeth by the way. The 16. day he commeth to Bethania, where he raiſeth *Lazarus* nowe 4. dayes dead. *Iohn 11.* The 17. daye he goeth to the deſert into the citie of Ephraim. *Iohn. 11.* The 18. day he contineweth in the deſert. The 19. day being 6. dayes before the paſſouer, he returneth to Bethania, and ſuppeth with *Lazarus Iohn 12.* The 20. day was Palme ſonday, ſo called becauſe the multitude tooke braunches of Palme trees, and went to meete *Ieſus* comming to Ieruſalem. *Iohn 12.* That euening he returned to Bethania. *Math. 21.* The 21. day comminge out of Bethania, he curſed the Figge tree. *Math. 21.* In the euening he goeth out of the citie. *Marc. 11.* The 22. day in the morning he paſſeth by the vvithered figge tree. *Marc. 11.* That nyght *Chriſt* ſupped in Bethania in the houſe of *Simon* the leper, & 2. dayes aftervvas the feaſt of paſſouer. *Mat. 26. Mar. 14.* The 23. day *Iudas* couenaunted to betray him. *Luc. 22.* The 24. daye in the euening *Chriſt* celebrated the Ievves paſſouer. Aftervvards his ovvne called the *Lordes ſupper.* He vvasheth the diſciples feete: he goeth out into Mount Oliuet: he prayeth, he ſvveateth blood: he is taken: he is brought to *Caiphas*, *Peter* denyeth him. *Math. 26. Marc. 14. Luc. 22. Iohn 18. Cytræus* in the 21. cap. *Math. Iohn Huſſ.*	The high prieſts & Phariſes gathered a councell in the hall of the high prieſt, to aduiſe them what was beſt to be done touching the doinges of Chriſt: if they let him a lone, then feared they leſt the Romaynes came and tooke their place and nation: they decreed therein, that whoſoeuer knewe the place of his abode, he ſhould enforme them thereof: they decreed alſo, that whoſoeuer confeſſed chriſt ſhould be excommunicated, they conſulted howe they might put Lazarus to death, and howe they might take Ieſus by ſubteltie, & kill him: then Iudas went in to them, and ſayde: what will ye geue me, and I will deliuer him into your handes, and they appointed him 30. pieces of ſiluer. *Ioh. 11. 12. Math. 26.*	*Iudas Gaulonites*, and *Sadochus* a Phariſe mayntained the hereſie of the *Galilæans. Ioſeph.* Antiq. lib. 18. cap. 1. *Simon Galilæus* taught the hereſie of the *Galilæans* aboue mentioned. *Euſeb.* eccle. hiſt. lib. 1. cap. 6. *Ioſeph.* bel. Iud. lib. 2. cap. 7.

The Acts of Chriſt and the yeares of the incarnation.	*The raigne of the Emperours.*	*The famous men and fauorers of the trueth.*	*the kings of Iudæa.*	*The highprieſts of the Iewes in Ieruſalem.*	*The Coũcells ſometimes of the wicked, as of the Phariſes & hereticks, ſometimes of the godly, as of the Apoſtles & Apoſtolicke men.*	*Sects & hereticks as well amonge the Iewes, as afterwards amonge the Chriſtians.*
Our ſauiour *Chriſt Ieſus* whē he had liued heere on earth, 33. yeares full & ſomewhat more, ſuffered death for the ſaluation of mankind the 25. daye of March the 18. yere of the raigne of *Tiberius*, *Pontius Pilate* beinge preſidente of Iudæa, *Herode* the Tetrarch king of the Iewes, *Caiphas* highprieſt. *Cirreus* in 21. cap. *Math.* *Euſeb.* Chronic. *Carion* Chronic. *Euſeb.* eccl. hiſt. li. 1. cap. 11. *Chriſt* roſe frō the dead the 3. daye being the 27. day of March the ſam day he ſhewed hī ſelfe diuerſly 1. to *Marie Magdalene* 2. to other womē 3. to the diſciples as they went to Emaus 4. to *Iames* 5. to *Peter* 6. to all the Apoſtles whē the dores were ſhutt 7. to mo thē 500. brethrē. *Mat.* 28, *Marc.* 16. *Luc.* 24. *Ioh.* 20. 1. *Cor.* 15. eyghte dayes after, that is the 3 of Aprill he appeared vnto *Thomas* afterwardes he ſhewed him ſelfe at the ſea of Tiberias *Iohn.* 20. 21. *Cytreus* in 21. cap. *Math.* Forty dayes after that is the 5. of May he aſcended into the heauens *Act.* 1. *Math.* 28. *Marc.* 16. *Luc.* 24. *Cytreus in* 21. *cap. Math.*	Anno 18. Tiberij *Euſeb.* Chronic. PILATE certifieth the emperour *Tiberius* of the doinges of *Chriſt* his paſſion & reſurrection. *Eſeb.* eccl. hiſt. li. 2. ca. 2. TIBERIVS woulde haue had *Chriſt* to be canonized by the Senate of Rome, in the catalogue of the Gods: the Senate woulde not. *Euſeb.* lib. 2. cap. 2 MARCELLVS is ſente into Iudæa in the rowme of *Pilate* (*Ioſeph.* Antiq. lib. 18. cap. 7.) by *Vitellius* Preſident of Syria.	When *Chriſt* was on the croſſe ther ſtode by, his mother & *Marie Cleopas* his mothers ſiſter, and *Marie Magdalene* & the diſciple whome *Chriſt* loued. *Ioh.* 19. IOSEPH of Arimathia who was a diſciple of *Ieſus* but ſecretly for feare of the *Iewes* came to *Pilate* & begged the body of *Ieſus*. *Ioh.* 19. NICODEMVS alſo came (who at the fitſt came to *Chriſt* by night *Io.* 3. & brought precious oyntments. *Ioh.* 19. The names of the 12. Apoſtles. *Mat.* 10. *Marc.* 3. *Act.* 1. *Luc.* 6. 1. *Peter* called both *Simon* and *Cephas*. 2. *Andrewe Peter* his brother. 3. *Iames* the ſonne of *Zebedæus* the brother of *Iohn* the *Euangeliſt*. 4. *Iohn* the *Euangeliſt* the brother of *Iames*. 5. *Philip* of Bethſaida, 6. *Bartholomæus*. 7. *Mathewe* the ſonne of *Alphæus*. *Marc.* 2. called *Leui* & a Publicane. 8. *Thomas* called *Didymus*. 9, *Iames* the ſonne of *Alphæus* called *Iuſtus* and *Oblias*, and the brother of the Lorde, touching whome looke *Euſeb. lib.* 2. *cap.* 23. & the cenſure following. 10. *Iude* the brother of *Iames* cal-	*Herode* the tetrarch whē he had mocked Chriſt (whome *Pilate* ſent vnto him) ſent him backe to *Pilate* againe *Luc.* 23.	CAIPHAS other wiſe called *Ioſeph* was high prieſte when Chriſt ſuffred next after *Simō* placed by *Gratus*, *Euſeb.* lib. 1. ca. 11. *Ioſeph* Antiq. lib. 18. cap. 4. The holy Euāgeliſts doe recorde *Annas* & *Caiphas* to haue beene highe prieſts in the cōpaſſe of our Sauiours preaching and paſſion ſo they might very wel be both placed and diſplaced and placed againe within thattime. theſe 5. *Annas Iſmael Eleazar Simon* & *Caiphas* are ſayde to haue bene within 4. yeares. The cauſe of ſo great a chaūge of prieſtes was the often alteration of Preſidents ſent frō the Emperour into Iudæa. *Euſeb.* lib. 1. ca. 11. IONATHAS the ſōne of *Anna* ſucceedeth *Caiphas* by the commaundement of *Vitellius* preſident of Syria who depoſed *Caiphas* for his lewdneſſe *Ioſeph* Antiq. lib. 18. cap. 8. THEOPHILVS brother to *Ionathas* is placed high prieſt & *Ionathas* remoued by the ſame *Vitellius*. *Zuinger* Theat. hu. vit.	The Scribes Phariſes and elders hearing that Chriſt was riſen from the dead, gathered a councell for to ſuppreſſe the rumor thereof, and concluded that a pece of money ſhould be geuen to the ſouldiers for ſayinge that his diſciples ſtole him away by night. *Math.* 28.	*Iudas Iſcarioth* being one of the 12. was the firſt Apoſtata that fell frō the ttueth in Chriſt, he ſolde his maſter for 30. pieces of ſiluer. *Math.* 26.

The actes of Christ and the yeares of the incarnation.	The raigne of the Emperours.	The Fathers of the Church.	The Kinges of Iudæa.	The High-prieſtes of the Iewes in Ieruſalem.	The Counſells.	The biſhops of Ieruſalem.	The Biſhops of Antioche.	The biſhops of Rome.	The Biſhops of Alexandria.	The Hereſtickes.
		led *Lebbæus* & *Thaddæus*. 11. *Simon* the brother of *Iames* & *Iude* called the Cananite & *Zelotes*. 12. *Iudas Iſchærioth* who ſlewe his father, maried with his mother & betraied his maiſter in the ende he hanged him ſelfe. *Chronic. Albon.*			The Apoſtles immediatly after the aſcentiō of our ſauiour returned frō Mount Oliuet to Ieruſalem, & there aſſēbled together for the election of one to ſuccede in the rowme of Iudas the traytor. wher they choſe *Mathias*. *Act.* 1	IAMES called the brother of *Chriſt*, as *Clemēs* writeth, was immediatly after the aſſumption of our ſauiour choſē biſhop of Ieruſalē, by *Peter*, *Iames*, and *Iohn*, the Apoſtles. *Euſe.* lib. 2. cap. 1. he cōtinewed Biſhop of that ſeae 30. yeares. *Anto.* chron. part. 1. tit. 6. cap. 8. paragr. 1. He was martyred an. Dom. 63. *Euſeb.* chron. The Iewes, but eſpecially *Ananias* the highprieſt ſet him vp to preache vnto the people. when he had done, they threwe him downe headlong, & brayned him with a Fullers clubb. *Euſeb.* lib. 2. cap. 23. *Ioſephus* thought that the deſtruction of Ieruſalem was partly becauſe of the martyrdome of this *Iames*.	The Antiochians as *Luke* reporteth were firſt called Chriſtians *Paul* and *Barnabas* preached there one whole yeare. *Act.* 11. *Euſeb.* eccleſ. hiſt. lib. 2. cap. 3 PETER the Apoſtle was the firſt biſhop of Antioch. He continewed there 7. yeres & 7. other yeres about Ieruſalem & the Eaſterne regiōs *Anton.* chron. part. 1. tit. 6. cap. 4. parag. 1. *Euſeb.* eccl. hiſt. lib. 3. cap. 1. 4. EVODIVS one of the 70. diſciples whom S. *Paul.* remembred in his epiſtles was biſhop of Antioch after *Peter*. *Euſeb.* eccleſ. hiſt. lib. 3. ca. 19.			
The 15. daye of mayhe ſēt the holy ghoſt vpō the Apoſtles, on the day of pentecoſt. *Act.* 2. *Cyreus* in 21 cap. *Math.*		Beſides theſe 12. *Chriſt* appointed other 70. diſciples ther names are founde in this volūe before this Chronography writen by *Dorotheus*. *Luc.* 10. Seuen deacons are choſen by the Apoſtles, *Stephan*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, *Nicolas*. *Act.* 6.			A councel is ſummoned of the Apoſtles & diſciples of Chriſt at Ieruſalē for the remouing of the tumult riſen betwene the Grecians & the Hebrewes about the contēning of their widowes wherein they choſe 7. deacons. *Act.* 6.				MARKE the Euangeliſt being the diſciple and interpreter	*Ananias* to getherwith *Saphira* his wife fell from the faith into hypocriſy & diſſimulatiō, they conſpired together for to delude the holy ghoſt in retayning back ſome part of the ſold poſſeſſion. *Peter* eſpieth thē & after examination had of thē they both fall ſtone deade downe at his feete. *Act.* 5.
Anno Chriſti 34. *Euſ. Chronic.*	*Anno Tiberij* 19. *Euſeb. in Chronic.*	Stephā was ſtoned to death *Ac.* 7								

The actsof Chriſt and the yeares of the incarnation.	The raigne of the Emperours.	The Fathers of the Church.	The Kinges of Iudæa.	The Highprieſtes of the Iewes in Ieruſalem.	The Coũcells.	The biſhops of Ieruſalem.	The Biſhops of Antioche.	The biſhops of Rome.	The Biſhops of Alexandria.	The Hereſtickes.
Ieſus frõ heauen cried vnto *Saul* as he wẽt a perſecuting: *Saul, Saul*, why perſecuteſt thou me? *Act.9.*	When *Tiberius* had raigned23. yeares he dyed.	*Paul* is cõuerted to the faith. The Eunuche cõuerted by *Philip*, preached the Goſpell to the Æthiopians his contreymẽ *Act.8. Euſeb.lib.2. cap.1.*							of *Peter* was the 1. biſhop of Alexãdria, being at Rome he was intreated of the brethrẽ to write a goſpell.the which whẽ *Peter* herd of he allowed & cõmitted the ſaid goſpell with his autoritie to be read in thẽ churche. *Marke* was not alwaies reſiant at Alexandria, for he preched alſo in the contreyes abour.	
Anno Chriſti 39.	*Caius Caligula* ſucceedeth *Tiberius Pilate* which gaue the ſentencevpon *Chriſt* fell into ſuch miſery being acuſed for his cruelty that he ſlewe him ſelfe in the tyme of *Caius. Euſeb.* lib.2. cap.7. *Caius Caligula* called him ſelfe God. *Euſeb.* lib. 2.cap.6. *Caius* whẽ he had raigned 3.yeres & 10. monethsis ſlayne of his gard in his pallace *Euſeb.* li.2. cap.8. *Euſeb.*in chronic.	*Philo Iudæus* floriſhed about this tyme, he is ſent in embaſſie vnto *Caius* from the Iewes in Alexandria. *Euſeb. lib.2.cap.5.* he came firſt to Rõe vnder *Caius.* the 2. time vnder *Claudius. Euſeb.lib. 2.cap.18. Philo* wrot a notable booke of the Chriſtians at that time in Ægypt called worſhipers *Euſeb.lib.2 cap.16.17.* his owne are to be ſene. *Euſeb. lib.2.ca.18*	HERODE the tetrarche when he had bene king of the Iewes 24. yeres is baniſhed by *Caius* the Emperourtogether with his harlot *Herodias. Euſeb.* lib.2. cap.4.into lions a city in Fraunce. *Euſeb.Antiq. lib.*18.cap.14.						
Anno Chriſti 41.*Euſe. Chronic.*			AGRIPPA the ſonne of *Ariſtobulus* nephewe to *Herode* the greatbrother to *Herodias* by the commaundement of *Caius Caligula* ſucceedeth *Herode* the tetrarche kinge of the Iewes. *Euſeb.* lib.2.cap.4. *Ioſeph.* Antiq. lib.18.cap.11 14. *Bel.Iud.* lib.1. cap.10. 11.	SIMON otherwiſe called *Cantharа* is by the commaundemcnt of king *Agripa* placed highprieſt & *Ionathas* depriued. *Ioſeph.* Antiq.lib.19. cap.5.					
*Anno Chriſti.*42. *Euſeb.Chr* *An.Do.*44	CLAVDIVS ſucceedeth *Caius Caligula: Anno Claudij.*2. Therewas	*Philo Iudæus* talked at Rome with *Peter* the Apoſtle in the tyme of	*Agrippa* beheaded *Iames* the brother of *Iohn. Act.* 12.	IONATHAS the ſonne of *Anna* is nowe the						

Anno

Anno Domini.	The raigne of the Emperours.	The fathers of the Church.	The kinges of Iudæa.	The Highprieſtes of the Iewes in Ieruſalem.	The Counſells.	The biſhops of Ieruſalem.	The biſhops of Antioche.	The Biſhops of Rome.	The biſhops of Alexandria.	The Heretickes.
Anno Chriſti 46.	a great famine. *An* 4. *Claudij.*	*Claudius. Euſeb.* lib. 2. cap. 16. IAMES the brother of *Iohn* is beheaded *Act.* 12. *Peter* cam to Rome in the time of *Claudius Euſeb.* lib. 2 cap. 14. cõfuted *Simon Magus* and preached cap. 16. It may very well be that *Peter* at this time came to Rome, but that he ſtaied there the full ſpace of 25. yeares (as it is reported) I take it for a fable. I reade (*Act.* 18.) that *Claudius* gaue commaundement that all Iewes ſhould departRome *Peter* being a Iewe he muſte needes geue place or abide the daunger therof trouble I finde he ſuffered none his abſcence ſtoodehim in ſteade no doubte he wente	*Agrippa* whẽ he had raygned 7. yeres died miſerably. *Euſeb.* li. 2. cap. 10. *Ioſeph.* Antiq. lib. 19. cap. 7.	2. time placed & *Simon Cantharа* remoued by *Agrippa.* this *Ionathas* requested that his brother *Matthias* beinge the worthier & holyer mã might enioye his place *Agrippa* was entreated & admitted *Matthias. Ioſeph.* Antiq. lib. 19. cap. 6.	The Apoſtles, elders & brethrẽ gathered a councel at Ieruſalem. an. 4. *Claudij*, to determine what was to be done touching the doctrine ſowed by certaine bretherne of the Phariſes whiche came from Iudæa: affirmig that circũciſion was neceſſarie & the obſeruatiõ of the law. this newes *Paul Barnabas* & *Titus* brought vnto thẽ. *Galat.* 2. where they decreed that the faithfull ſhould abſtaine frõ things offred to Idols, from blood, frõ that that is ſtrãgled, & from fornication. the which they publiſhed by their letters vnto the churches of Antioche, Syria, & Cilicia, with *Silas* & *Iudas*, which accõpanied *Paul* &			PETER the Apoſtle. anno Do. 44. & the ſecõd of *Claudius* came to Rome, and as they ſay cõtinewed there Byſhop 25. yeares 12, vnder *Claudius*, & 13. vnder *Nero. Ierom.* catalog. eccleſ. ſcrip. *Euſe.* eccle. hiſt. lib. 2. cap. 14. 16. He foyled *Simon Magus* in the citie of Rome, and in the preſence of *Nero.* He was crucifyed at Rome the laſte yeare of *Nero*, with his head downwardes, whiche kinde of death he him ſelfe deſired not preſuming to haue his heade vpwards, becauſe his maiſter *Chriſt* was ſo hãdled. *Euſeb.* hiſt. eccle. lib. 2. cap. 25. lib. 3. cap. 1. & in chron.	The Chriſtians vnder him at Alexãdria (as *Philo Iudæus* writeth) vſed the like trade with thẽ of whome *Luke* reported *Act.* 4. they had al thinges cõmon. *Euſe. Eccl. hiſt. lib.* 2. *cap.* 15. 16. 24. *Ierom cata. eccle. ſcript. Dorotheus* b. of Tyr⁹ ſayth that in the time of *Traian* he had a cable rope tyed about his necke at Alexandria by the which he was drawẽ from the place called Bucol⁹ vnto the place called Angels where he was burned to aſhes & buried at Bucolus. but *Philo* ſaith it was the firſt yeare of *Nero. Ierom* ſaith it was the 8. yeare of *Nero. Antoni.* chron. part. 1. tit. 6 ca. 16. ſayth it was An. Domi. 57. the 2. of *Nero.*	Certaine Phariſes after they belcued in Chriſt, taught that circumciſion was neceſſarie, and the obſeruation of the lawe. *Act.* 15. *Gal.* 2. 3. 4. 5. *Simon Magus* the ſorcerer beinge a Samaritane of the village Gittõ, was baptized by *Philip* the Deacon in Samaria. He woulde haue boughte of *Peter* the gyfte of the holy ghoſt. Of him roſe the word *Simonie. Act.* 8. *Euſeb.* lib. 2. cap. 1. he came to Rome in the time of *Claudius*, he called him ſelfe a god, he was honored ther with a picture hauing this ſuperſcription *Simõi Deo ſancto.* he had to his yoke mate one *Helen*, whome *Irenæus* calleth *Selen*, a witch & a commõ harlott, whome he called the principall vnderſtanding *Euſeb.* lib. 2. cap. 12 13. 14. he ſaid vnto the Samaritãs that he was the father, vnto the Iewes that he was the ſonne deſcended from heauen, vnto the Gentils that he was the holy ghoſt *Irenæus* lib. 1. cap. 20. *Epiphan.* lib. 1. tom. 2. here ſ. 21. *Peter* foyled him in Samaria, where for ſhame he fled, & leauing Samaria & Iudea he ſailed frõ Eaſt to Weſt, thinking to hue at his harts eaſe & came to Rome vnder *Claudius*, where *Peter* alſo being ſent no doubt by the holy ghoſt mett him. *Euſe.* eccl. hiſt.
An. Do. 47	*Claudius* commaũded all Iewes to departe from Rome. *Act.* 18. becauſe a certaine Iewe ſeduced one *Fuluia* a noble matron to beleue in their ceremonies. *Ioſeph* Antiq. lib. 18. cap. 7. *Claudius* after the death of *Agrippa maior* ſendeth *Cuſpius Fadus* liuetenãt into Iudæa. *Ioſeph.* Antiq lib. 19. cap. vlt. *Tiberius Alexãder* ſuccedeth *Fadus* & *Cumanus* ſuccedeth *Tiberius Alexander.* Anno 9. *Claudij. Ioſeph.* antiq. lib. 20. ca. 5 *Felix* is ſẽt by *Claudius* into Iudea after *Cumanus.* Antiq. lib. 20. ca. 9		*Agrippa* the ſonne of *Agrippa* maior called minor by the appointemente of *Claudius* ſucceedeth his father in the kingdom ouer the Iewes being of the age of 17 when his father died. *Euſeb.* lib. 2. cap. 19. *Ioſeph.* Antiq. li. 19. ca. 8	ELIONEVS the ſonne of *Githæus* by *Agrippa* is placed and *Matthias* depoſed *Zuinger.* Theat. hu. vit. *Simon Cantharа* againe is placed. *Zuinger. Ioſeph* the ſonne of *Cainus* is made high prieſt, and *Simon Cantharа* depoſed by the commaundement of *Herode* kig of Chalcis brother to *Agrippa* maior who receaued authoritye of *Claudius*					

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Kings of Iudæa.	The Highprieſtes of the Iewes in Ieruſalē.	The Councells.	Thebiſhops of Ieruſalem.	The Biſhops of Antioche.	Thebiſhops of Rome.	The Biſhops of Alexandria.	The Heretickes.
		away whē as alſō the Iewes nāely *Priſcilla* & *Aquila* departed Rome and mett *Paul* at Corinthus. *Act.* 18. Againe *Euſebius* writeth that he ſuffred martirdome at Rome together with *Paul*, vnder the Emperour *Nero*. ſo it may very well be, at his ſeconde returne vnto Rome, ſo that the reader may count ſo many yeres that is 25. frō his firſt comming vnder *Claudius* vnto the ende of his paſſion or martyrdōe vnder *Nero*, & thus it were better to recōcile writers then flatly to deny all or to ſaye he was neuer at Rōe *Marie* the mother of Chriſt (as it was reueled vnto ſome ſayth *Euſeb.* in Chronic.) about this time departed this life	*Agrippa* minor herd the pleadinge of *Paul*, and *Paul* thought him ſelf happy that he had licence to pleade before him. *Act.* 26.	(during the nonage of yong *Agrippa*) to conſecrate priеſts. *Ioſeph.* Antiq. lib. 20. cap. 1. *Ananias* the ſonne of *Nebedæus* (before whome *Paul* pleaded in the *Acts*) is by the ſaid *Herode* placed highprieſt and *Ioſeph* remoued. This *Ananias* is ſent to Rome together with *Cumanus* the preſident to rēder before *Claudius* an accōpt of his doings. *Ioſeph.* Ant lib. 20. ca. 1. 5. bel. Iud. lib. 2. cap. 11 *Ionathas* (whome I ſuppoſe now the 3. time to haue beneplaced being highprieſt and freely reprehēding according vnto his duty is by the commaūdemēt of *Felix* cruelly & ſpitefully put to deathe. Antiq. lib. 20. cap. 11. *Euſeb.* lib. 2. cap. 20.	*Barnabas. Act.* 15. *Beda. Lyra.* *Iames.* b. of Ieruſalem, *Paul* & the elders ſummoned a counceł at Ieruſalem for the remouing of the ſclaunder bruted by the Iewes of *Paul*, that he was no obſeruer of the law, that he ſpake againſt *Moſes*, wherefore for the remouing of this ſuſpicion, & for the winning of the bretherne the counceldecreed that *Paul* ſhoulde cleare him and purifie him ſelfe according vnto the lawe yelding a litle for a time vnto the ceremonies of the lawe. *Act.* 21					li. 2. ca. 1. 14. 15. *Peter* had much to doe with him in the preſence of *Nero*. as *Anton.* chron. writeth he had 3. conflicts with him, in the ende *Simon* ſeeing him ſelfe foyled and his witchcraft preuailing not at all, told them he would leaue their citie & flye vp vnto the heauens whence he came. Wherfore vpon a certaine day appointed, he clymed vp into the high Capitol whence he tooke his flight by the meanes of his witchcraft & the ſpirites which bore him in the ayre. the people at the ſight hereof were amazed. But *Peter* fell downe and prayed vn to god that his witchcraft might be reueled vnto the worlde. he had no ſooner prayed but down cometh *Simon Magus* & bruſeth him ſelfe in peeces ſo that thereby he died miſerably. *Abdias* Babylō: Apoſt. hiſt. lib. 1. *Egeſip.* lib. 3. cap. 2. *Epiphan.* lib. tom. 2. hæreſ. 21. *Anton.* chron. part. 1. tit. 6. cap. 4.
An. Do. 56	This *Felix* trēbled at the preaching of *Paul. Act.* 24. *Claudius* when he had bene Emperour 13. yeares eyght moneths and twenty daies died. *Euſeb.* lib. 2. ca 19. *Ioſeph.* Antiq. lib. 20. cap. 10. *Nero* ſucceedeth *Claudius* in the empire o Rome. *Euſeb.* lib. 2. cap. 19.									*Theudas* a Sorcerer called him ſelfe a Prophet, he made the Iewes beleue the riuer Iordan woulde deuide it ſelfe at his commaundement, he ſeduced many of them & drew many after him. But *Fadus* Liuetenant of Iudæa met him vnawares with great power, ſlewe many of his company, tooke many aliue. *Theudas* him ſelfe he beheaded & brought his head to Ieruſalem. *Act.* 5. *Euſeb.* lib. 2. cap. 11. *Ioſeph.* Antiq. lib. 20. cap. 4. *Ananus* the highpriſt was a Saducee. *Euſeb.* li. 2. cap. 23. An Ægyptian Sorcerer who called him ſelfe a Prophet drewe after him vnto mount Oliuet as *Ioſephus* ſayth 30. thouſand, as *Luke* writeth 4. thouſand Iewes. *Felix* met him with power which ouer-

Anno Domini.	*The raigne of the Emperours.*	*The fathers of the Church.*	*The kinges of Iudæa.*	*The High-priestes of the Iewes in Ierusalem.*	*The Councells.*	*The Bishops of Ierusalem.*	*The Bishops of Antioch.*	*The Bishops of Rome.*	*The Bishops of Alexandria.*	*The Heretickes.*
		where tell who can. *Paul* commeth to Rome now the first time being sent by *Festus*. And cleareth him self, so that he escaped the lions mouthe, meaning *Nero*. *Act.* 25. 2. *Timoth.* 4. *Euseb.* lib. 2 cap. 22.		ISMAEL the sonne of *Siab* is created high-priest by *Agrippa* minor and beinge sent as legate vnto *Nero* he is stayed for a pleadge *Iosep.* Antiq. lib. 20. cap. 13. and 15.						threwe the seduced Iewes, tooke many aliue, but the Sorcerer him selfe escaped away. *Act.* 21. *Euseb.* lib. 2 cap. 21. *Ioseph.* bel. Iud. lib. 2. cap. 12.
Anno Christi 58. *Euse. Chronic.*	*Nero* sent *Portius Festus* into Iudæa to succede *Felix* two yeares after. *Act.* 25. Antiq. lib. 20. cap. 13. *Euse.* lib 2. cap. 22.									*Elimas Barieſus* a Iewe, being a false prophet and a sorcerer, went about to peruert & turne from the faith *Sergius Paulus* the debutie. *Paul* the Apostle reprehended him, so that the sorcerer was smitten with blindnes, & the debutie conuerted of whome *Paul* borowed his name. *Act.* 13: *Beda*
An. Do. 63 *Euseb. chronic.*	*Festus* being deade, & *Albinus* coing frō Rome, *Ananus* the high priest in the vacancie of the liuetenantship martyreth *Iames* the brother of Christ bishop of Ierusalē. *Eus.* lib. 2. ca. 23 *Iose.* antiq. lib. 16.			IOSEPHVS called *Gaddis* is placed high priest in *Ismaels* rowme by *Agrippa* minor Antiq. lib. 20. cap. 15 *Ananus* the sonne of *Ananus* is by *Agrippa* placed & *Ioseph* displaced. This *Ananus* stoned *Iames* the brother of Christ bishop of Ierusalem, wherefore when he had bene priest 3. moneths, he is by the same *Agrippa* depriued. Antiq lib. 20. cap. 15 16. *Euseb.* lib. 2. cap. 23.	After the death of *Iames*, the Apostles from euery where gathered thē selues together at Ierusalem for the election of a Bishop, & they chose *Simeon Cleopas. Euseb.* lib. 3. ca. 11	SIMEON CLEOPAS the lordes cosingermane one of the 70. disciples & which saw *Christ* with his eyes, was the seconde Bishop of Ierusalem, being chosen of the Apostles them selues to succeede *Iames.* This *Simeon* was crucified in the time of the emperoure *Traian. An Dom.* 110. being a hundred and twentie yeare olde *Euseb.* eccl. hist. lib. 3. cap. 11. 19. 29. and in Chronic.			*Anianus* was b. of Alexādria after *Mark* where he cōtinewed 22. yeares. *Euseb. eccl. hist. lib.* 3. cap. 13. & in chronic.	
An. Dom. 66.	FLORVS succeedeth *Albinus*, a cruell liuetenāt vnto the Iewes. *Euse.* lib. 2. cap. 26. *Ioseph.* antiq. lib. 20. cap. 17.									*Hymenæus* & *Philetus* sayd that the resurrection was already past. 2. *Timoth.* 2.
Anno. Dom. 68.	*Neronis* an. 12. *Flori* præsidis 2. *Ioseph.* antiq. lib. 20. cap. 18. the warres betweene the Romaines & the Iewes beganne.		Anno *Agrippæ.* 17. *Ioseph. Bel. Iud.* lib. 2. cap. 13.	MATTHIAS the sonne of *Theophilus* is placed high-priest by *Agrippa* and *Iesus Dannæus* deposed Antiq. lib. 20 cap. 16.						*Demas* became an Apostata, forsoke *Paul* and fell after the worlde. 2. *Timoth.* 2.

Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Kings of Iudæa.*	*The High-prieſts of the Iewes at Ieruſalē.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The Byſhops of Rome.*	*The Byſhopsof Alexādria.*	*The Hereticks.*
	Nero ſent *Veſpaſiā* & his ſonne *Titus* into Iudęa. who plagued the Iewes. *Ioſeph.* bell. Iud. lib. 3. cap. 1.		*Agrippa* entertayned *Veſpaſian* in the time of the warres at Tiberias *Ioſeph. Bel. Iud.* lib. 3. cap. 16.	choſen and *Ieſus* the ſonne of *Gamaliel* depoſed by *Agrippa* in the time of this *Mathias* the warres betwene the Romaines & the Iewes beganne. *Ioſeph.* Antiq lib. 20. ca. 17.			IGNATIVS the diſciple of *Iohn*, was the thirde biſhop of Antioche. He wrote, as they ſay vnto *Mary* the mother of *Chriſt*, & *Marie* vnto hī againe, he wrote vnto *Iohn* the Euangeliſt, & to *Polycarpus* his diſciple. beſides he wrote ſundry other notable epiſtles which are extāt both in Greeke & Latine. Laſt of all in the eleuēth yeare of the Emperoure *Traian*, an. Dom. 111. He was brought to Rome and torne in peeces of wild beaſts *Euſeb.* eccleſ. hiſt. lib. 3. ca. 19 32. & in chronic. *Tritem.*			*Phygellus*, & *Hermogenes* forſooke *Paul* & made ſhipwrack of their faith. 2. *Timoth.* 1. *Abdias Babilonius* ſayth, that *Philetus* and *Hermogenes* ſayde that *Ieſus* was not the ſonne of God.
An. Do. 70 Euſeb. Chr	*Nero* whē he had raigned 13. yeres & 8. dayes died. *Euſe.* lib. 3. cap. 5. *Ioſe.* bell. Iud. lib. 5. cap. 6	*Paul* at his ſecōde cōming to Rome was beheaded the laſt yeare of *Nero. Euſe* lib. 2. cap. 25. lib. 3. ca 1. *Epiphan.* ſayth 12. an. *Neron.*			The canōs of the Apoſtles agreed vpō as they ſay by them in a certayne aſſemblie were publiſhed by *Clemens* afterwards b. of Rome the perfect number of them is no wher foūd ſome receiue them & ſome other reiect them as inuented & forged by heretickes. Concil. tom. 1.			*Linus* one of the 70. diſciples of whome *S. Paul* made mention, ſucceeded *Peter* in the Biſhops ſeae of Rome, where he continewed Biſhop 12. yeares. *Euſeb.* eccl. hiſt. lib. 3. cap. 2. 13. 19. & in chronic.		*Nicolas* one of the 7. deacons is by *S. Iohn* abhorred. *Apocal.* 2. He was accuſed of Ielouſie ouer his wife, and to cleare him ſelf of this crime, he brought forth his wife and bid marie her who woulde. This fact of his is excuſed by *Euſebius.* His followers by occaſion here of do practiſe their wandering luſt without reſpect of wife or maide *Euſeb.* eccleſi. hiſt. lib. 3. cap. 26.
	GALBA ſucceeded *Nero.* this *Galba* raygned but 7 moneths & 7. dayes, but he was beheaded at Rome. *Euſeb.* lib. 3 cap. 5. *Ioſe.* bel. Iud. lib 5. cap. 6. *Euſe.* chro. *Otho* ſucceded *Galba* this *Otho* cōtinewed but 3. moneths & he was ſlayne. *Ioſeph.* bel. Iud. lib. 5. cap. 6. *Euſe* chronic. *Vitellius* ſucceeded *Otho*, this *Vitellius* was Emperour but 8. moneths & he was diſpatched. *Ioſeph.* bel. Iud. lib. 5.	*Peter* was crucified at Rome the laſt yeare of *Nero* with his heade downewards, which kīd of death hī ſelf deſired lib. 2. cap. 25. lib. 3. ca 1. *Epiphan.* ſayth 12. an. *Neron.* About this time *Ioſep.* a Iewe floriſhed, one that firſt rebelled againſt the Romaines together with his contreymē he is taken by *Veſpaſian* & committed to *Titus* his ſonne with whome he grewe in greate credit. bel. Iud	*Agrippa* is ſente to Rome by *Veſpaſian* to *Galba* the Emperoure, he wēt alſo to Otho. *Ioſep. Bel. Iud* lib. 5. cap. 6	PHANES the ſonne of *Samuel* of the village Apathaſis of the tribe Eniachim a contreye						

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	cap.6.*Euſeb.*chronic.	lib.5. cap. 12. he exhorted his owne contreymen to yeld vnto the Romaynes with many orations he gaue a notable teſtimony of *Ieſus* of *Iohn* baptiſt. He attributed the cauſe of the deſtruction of Ieruſalem to haue bene for the death of *Iames*. He was preſente in the warres. He wrote the warres & came to Rome in the time of *Titus*, and *Vaſpaſian*, ſhewed them his bookes they were commended of *Titus*, *Veſpaſian* & *Agrippa* they were chayned in the library and he him ſelfe honored with a picture. *Euſeb.* lib.1.cap.12.lib.2. cap.23.lib.3.cap.9.10.	*Agrippa* ſawe the bookes whiche *Ioſephus* wrote of the warres of the Iewes, and commended them. *Euſeb.* lib.3.cap.10. *Ioſephus* ſayeth this *Agrippa* was a good mã, he was learned, hewrot 62.epiſtles. *Euſeb.* lib.3.cap. 10. *Ioſeph.* bel.Iud.li.2.ca.17.	fellowe is taken from the carte, and arayed in prieſtly attire, as it were a ſtage player, and by lotr choſen highprieſt, he knewe nothinge that belõged thervnto. The ſeditious perſons called *Zelotæ* (as though they were zealous for that which good was) choſe him as an inſtrument for theyr practiſes in thoſe troubleſome times. *Ioſeph.* bell.Iud. lib.4. cap.5. From *Aaron* which was the firſte highprieſt vnto the laſt at the ouerthrow & burning of the temple vnder *Titus*, ther were 83. highprieſts. *Ioſeph.* Antiq. lib.20.cap.vlt.
An.Do.72 *Euſeb. chronic.*	VESPASIANVS (after the death of *Vitellius*) beig generall captaine againſte the Iewes, is proclaymed Emperour, he leaueth Iudæa, cõmittinge the warres vnto his ſonne *Titus*. *Euſeb.* lib.3.cap.5.			
An.Do.73 forty yeres iuſte after the paſſion of *Chriſt Euſeb.* chronic.	Ieruſalem was deſtroyed the 2.yeare of the raigne of the Emperour *Veſpaſian* the 8.day of September as *Ioſeph.* writeth bell.Iud.lib.7.cap.18.and *Euſeb.* eccleſ.hiſt.lib.3.cap.7. vvhereby vve gather that although God vvinked a longe vvhile at their ſinne and iniquitie, yet at length he payd them home for the villany they practiſed againſt his ſonne in putting him to death, for perſecuting and ſtoning and martyringe and murthering of his Apoſtles, Diſciples, Sainctes, & ſuch as ſerued him. afore his paſſion he beheld Ieruſalem and vvept ouer it and ſayd that there ſhould not one ſtone be left vpon an other, that ſhoulde not be deſtroyed. the ſignes prognoſticatinge the deſtruction thereof, thou maiſt ſee gentle reader in the Euangeliſts and in *Euſeb.* eccle.hiſt.li. 3.cap.7.8. alleadged partly out of the Goſpell, and partly alſo out of *Ioſephus* a Iewe vvho vvas preſent at the vvarres. all vvhich ſignes vvere in number many, and in shevve moſt terrible and dreadfull, yet the Ievves had not the grace to repent. VVherefore the lamentable ouerthrovv, the vtter ruyne, the ranſacking of the citie, the burning of the temple, the prophaning of the ſacred ſcriptures, the ſlaughter of the Prieſtes, the diſſention of the people, the death of all & the famine vvorſe then death it ſelfe, thou maiſt revve, and reade vvith vvett cheekes and vvatrish eyes layde dovvne at large by *Ioſephus* and *Euſebius* eccle.hiſt.lib.3.cap.5.6.7.8.&c. Novve therefore the tẽple being ſpoyled and ouerthrovven their highprieſtes ceaſed, the contrey alſo being ſubdued & ouerrunne, their Kinges fayled, as many Ievves as vvere left vvere diſperſed. Their vvickedneſſe no doubt hath deſerued that from the paſſion of Chriſt vnto this day the name of a Ievve is become very odious.		
	Veſpaſian the Emperour after the ouerthrowe of Ieruſalem, commaunded that all ſuche as were of the lyne of *Dauid*, ſhould diligently be ſought out. He raygned 10. yeares, and dyed of a laske in the 69. yeare of his age. *Euſeb.* lib.3.ca.12.13 .*Eutrop.* lib.7.*Euſeb.* chronic.	DIONYSIVS AREOPAGITA wasby *S. Paul* placed biſhop of Athẽs. There are extant ſundry workes vnder his name, but ſuſpected not to be his and ſundry epiſtles, of the which one to *Iohn* the Euangeliſte beinge in the Iſle Patmos, an other vnto *Polycarpus* he was martyred as *Tritemius* writeth Anno. Dom. 96. *Act.* 17. *Euſe.* lib.3. cap.4.lib.4.cap. 22.		

The Hereticks.

Cerinthus or *Merinthus* beinge a Iewe, taught throughout Aſia wicked doctrine, he preached circumciſion: he taught that the prophetes and the lawe was geuen by Angells, and that the worlde was made by them. *Cerinthus* moreouer ſayd, that *Ieſus* was not borne of a virgine, which was impoſſible, but of *Marie* & *Ioſeph.* that *Ieſus* was not Chriſt, but that *Chriſt* came vpon him in the forme of a Doue. that *Ieſus* ſuffred & roſe againe but not *Chriſt*. For *Chriſt* ſayd he, did flie away from him before his paſſion. *Epiph.* hærcſ.28. *Irenæus* lib.1.cap. 25. He dreamed that the kingdome of *Chriſt* ſhoulde become earthly, that after the reſurrection *Chriſt* ſhould raygne ouer vs heere on earth one thouſand yeares. He luſted after the ſatisfying of the bellie, and

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Anno Domini.	The raygne of the Emperours.	The Fathers of the Church.	The Coũcells.	The biſhops of Ieruſalem.	The Biſhops of Antioche.	The Biſhops of Rome.	The Biſhops of Alexandria.	The Heretickes.
81.	*Titus* the ſonne of *Veſpaſian* ſucceeded his father in the empire, he raigned 2. yeares and 2. moneths, & died the 42. yeare of his age, leauing his brother *Domitian* to ſucceed. *Euſeb.* li. 3. cap. 13. & in chro. *Eutrop.* lib. 7.	IOSEPH of Arimathia together with his companions came into Englande, and there preached. *Polydor.* lib. 2. IOHN the Euangeliſt preached in Aſia, he was baniſhed into the Iſle Patmos in the time of *Domitian*, where he wrote his Reuelation. In the firſt yeare of *Nerua* he returned from Patmos, and dwelt agayne at Epheſus. He ruled the churches of Aſia after the death of *Domitian*. *Euſe.* lib. 3. ca. 16. 18. *Irenæus* lib. 2. cap. 39. lib. 3. cap. 3. Of him is reported a notable hiſtorie in *Euſeb.* lib. 3. cap. 20. *Iohn* ſaw the three Goſpells of the Euangeliſts publiſhed and allowed of them. afterwards wrote his owne to the confutation of *Cerinthus*, *Menander*, & *Ebion* the heretiks. *Euſeb.* lib. 3. cap. 21. *Abdias* ſayeth, he was throwen into a tunne of hot ſcalding oyle, yet toke no harme. *Ierome* ſayeth he dyed the 68. yeare after the paſſion of *Chriſt*. anno Dom. 99. *Dorotheus* ſayeth he went aliue into his graue, & there dyed being 120. yeare olde.				3. *Anacletus* was b. of Rõe after *Linus* in the 2. yeare of *Titus* the Emperour. *Anno Domi.* 81. he continewed there 12. yeares. *Euſeb.* lib. 3. cap. 13. 14. 19. & in chronic. There be sõe which next vnto *Linus* doe place *Clemens* & ſo *Cletus*, thẽ *Anacletus*, ſome other before *Clemens* doe place *Cletus*, but we following the aunciẽt wryters next vnto the Apoſtles, to wete *Irenæus*, *Euſebius*, *Epiphanius* do place thẽ thus: *Peter.* *Linus.* *Anacletus.* *Clemens.* yet *Epiphanius* calleth this *Anacletus* *Cletus.* *Clemens* was b. of Rome after *Anacletus* in the 12. yeare of *Domitiã* *Anno Domini* 93. he wrote from Rome a worthy epiſtle vnto the Corinthians the which was vſed to		the thinges vnder the belly, with meate, drinke, mariage. *Iohn* the Apoſtle is ſaid to haue abhorred the preſence of *Cerinthus*. *Euſeb.* lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. *Epipha.* hęreſ. 51. ſayth that certaine heretickes called Alogoi, affirmed *Cerinthus* to haue bene the autor of the reuelation.
83.	*Domitian* the ſonne of *Veſpaſian* ſucceded *Titus*. he was the ſeconde after *Nero* which perſecuted the Chriſtiãs he exiled many noble perſonages, in the ende he was ſlayne in his pallace, and after his death ignominiouſly vſed, whẽ that he had raigned 15. yeares. *Euſeb.* lib. 3. cap. 13. 15. 16. 17. 18 *Eutrop.* lib. 7.						*Abilius* was b. of Alexandria after *Anianus* in the 4. yeare of *Domitian* *Euſeb.* lib. 3. cap. 13.	*Menander* a ſorcerer and the diſciple of *Simon Magus*, a Samaritane, ſayde that he was the great power of God come downe from heauen, that the worlde was made by Angels, he called him ſelfe a Sauiour, he ſayd ſaluation was to be purchaſed by his baptiſme & that ſuch as wer therewith baptized ſhould neuer die, no not in this worlde. *Euſeb.* lib. 3. cap. 23 *Irenæus* lib. 1. cap. 21. *Epiphan.* hęreſ. 22. *Saturninus* of Antioch called alſo *Saturnilius*, budded out of *Menander*, and preached throughout Syria in maner the like doctrine as *Menander* did before him. he ſayd moreouer that mariage and procreation was of the deuill. *Irenæus* lib. 1. cap. 22. *Euſe.* lib. 4. cap. 6. *Baſilides* whereof Baſilidiani agree in diuerſe pointes with *Simon*, *Menander*, and *Saturninus*, he blaſed throughout Ægypt that there were 365. heauens, he ſayd that *Simon* of Cyren ſuffered in ſteade of Chriſt and not Chriſt him ſelfe, that Chriſt taking the forme of *Simon* laughed them to ſcorne. *Irenæus* lib. 1. cap. 23. *Epiphan.* hæreſ. 24.
93.		AGRIPPA CASTOR confuted *Baſilides* the hereticke. *Euſeb.* lib. 4. cap. 7.						*Baſilides* the heretick wrot 24. bookes vpon the Goſpell. he fayned vnto him ſelfe Prophets whome he called *Barcabus* & *Barcoph.* he taught that thinges offred to Idols might indifferently be eaten. that in the tyme of perſecution faith with periurie may be

Anno Domini.	The raigne of the Emperours.	The fathers of the Church.	The Councells.	The bishops of Ierusaleu.	The Bishops of Antioch.	The bishops of Rome.	The Bishops of Alexandria.	The Heretickes.
		Certaine kynſmen of *Chriſt* according vnto the fleſhe, rẽdered an accompt of their faith before *Domitian* the Emperour, he deſpiſed thẽ becauſe they were ſimple. They depart thẽce & afterwardes gouerne churches, & became Martyrs. *Euſeb.* lib. 3. cap. 17				be read in the church he was thought to haue tranſlated the epiſtle vnto the Hebrewes frõ hebrew into the grek tongue, there is fathered vpõ him an other epiſtle with certaine dialogues touching *Peter* and *Appion*. he gouerned the church 9. yeares. *Euſeb.* lib. 3. cap. 14. 19. 31. 33.	renounced. He commaunded ſilẽce vnto his ſcholers for the ſpace of 5. yeares, after the maner of *Pythagoras*. *Euſeb.* lib. 4. cap. 7. *Carpocrates* as *Irenæus* lib. 1. ca. 24. writeth, liued in the time of *Saturninus* & *Baſilides*. he gloried of charmed loue drinkes, of deueliſhe dreames, of aſſociat ſpirits. *Euſeb.* lib. 4. cap. 7. *Carpocrates* patched his opinions out of *Simon*, *Menander*, *Nicolas*, *Saturninus*, *Baſilides*, Beſides the wicked doctrine of theſe heretickes whiche he maintained, he worſhipped, as *Epiphanius* ſayth, the images of *Ieſus*, of *Paul*, *Pythagoras*, *Plato*, *Ariſtotle*, &c. he denied that the bodie ſhould be ſaued. *Epiph.* hære. 27. *Auguſt.* li. de hær. *Ebion* of whome the Ebionits are called, affirmed Chriſt to be but a bare man borne of *Ioſeph* & *Marie*, he thought that faith onely did not iuſtifie, he affirmed the corporall obſeruation of the law to be neceſſary. he denied the epiſtles of *Paul*, accuſing him that he fell from the lawe. The Iewiſh ſabaoth and other ceremonies he obſerued togetherwith the Iewes, only the Sunday he celebrated as we doe in remembrance of the reſurrection. *Euſeb.* lib. 3. cap. 24. *Epiphanius* ſayth hæreſ. 30. that *Iohn* the Euangeliſt hearing that *Ebion* was in the bath refrained his company. *Abdias* b. of Babylon ſayth that *Philip* the Apoſtle ouerthrew this hereſie of *Ebion* at Hierapolis.
99.	*Nerua* ſucceedeth *Domitian* in the empire. in whoſe time the Romaine ſenate decreed that the honors exhibited vnto *Domitian* ſhould ceaſe. that ſuch as were exiled ſhoulde returne vnto their natiue ſoyle and receiue their ſubſtance. he raigned one yeare and 4. moneths and died the 72. yeare of his age. *Euſeb.* li. 3. cap. 18. *Eutrop.* lib. 8.	POLYCARPVS b. of Smyrna, was placed there by ſuche as ſawe the Lorde. he was the diſciple of *S. Iohn*. he ſaw *Cerinthus* & *Marcion* the heretickes. he came to Rome in the tyme of *Anicetus*, and queſtioned with him touching the feaſt of Eaſter. this *Polycarpus* beinge olde, was ſeene of *Irenæus* being yõg. In the ende beinge 86. yeare olde, he was burned to aſhes in the 7. yeare of *Verus* the Emperour. ann. Dom. 170. *Euſeb.* lib. 3. cap. 32. lib. 4 ca. 14 15. lib. 5. cap. 23. & in chronic.	Ther wer 2. ſynods ſũmoned in Aſia for the reformation of the Churches & cõſecration of Biſhops wher *Iohn* the Euangeliſt beig ſent for was preſent. *Euſe.* li. 3. ca. 20.					
100.	*Traian* ſucceeded *Nerua* in the empire vnder hi was the third perſecution of the primitiue Church yet at the report of *Plinius Secundus* he ceaſed frõ	PAPIAS b. of Hierapolis, a mã paſſinge eloquent and expert in the ſcriptures. he was the auditor of *Iohn* the Apoſtle the companion of *Polycarpus*. He wrote fiue bookes entituled the expoſitions of the Lords ſermõs.				*Euarestus* ſucceeded *Clemens* in the 3 yeare of *Traian*. *Anno Dom.* 102. he was b. of Rome 8. yeares. *Euſeb.* lib. 3 cap. 31. lib. 4 cap. 1.	*Cerdo* was b. of Alexandria after *Abilius* in the firſt yeare of *Traian*, where he continewed 13. yeares. *Euſeb.* lib. 3. ca. 18	*Simachus* a trãſlator of the old teſtament from the Hebrewe into the Greeke, was an *Ebionite*. *Euſeb.* lib. 6. cap. 16. *Gnoſtici*, were hereticks which with ſwelling pryde that they knew all things, ſo termed thẽ ſelues. Some call them *Barborits* for their beaſtly life. ſome write that they budded out of the *Nicolaits*: ſome other that they ſprong out of *Carpocrates*. *Epiphanius* ſayeth that the *Valentinians* called them ſelues *Gnoſtici*. all women among thẽ are cõmõ. their ſacrifices were too too beaſtly, as *Epiphanius*

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	perſecuting of the Chriſtians which proued them ſelues to be innocent, he raygned 19. yeares & ſixe moneths, thẽ died of a lask beinge 63. yeare olde. *Euſeb.* lib.3. cap.18.29.30. lib.4.cap.3.	*Euſeb.* lib.3. ca.32 35.						writeth, they abhorred faſting, ſaying it was of the deuell. They ſayde *Chriſt* was not borne of *Marie*, but reuealed by *Marie*. that he toke not fleſhe in deede, but according vnto appearãce. *Epiphan.* hæreſ.26
								Papias b. of Hierapolis was a *Chiliaſt*. *Euſeb.* lib.3. cap.35.
110.				Of the Churche of Ieruſalem. *Euſeb.* lib.3.cap.29. writeth that vnto this tyme ſhe was called a pure & an vncorrupted virgine. for as yet beinge *Anno Dom.* 110. there was no falſe doctrine ſowen there. lib.4.cap.21.				*Thebulis* anno Dom. 110. was the firſt hereticke in the church of Ieruſalem. he fell from the faith, becauſe they woulde not chuſe him biſhop after *Simeon*. *Euſeb.* lib.4.cap.21. *Ophitæ* were hereticks which worſhipped the ſerpẽt, & thought that the ſerpent which deceaued *Adam* and *Eue* was *Chriſt*: they cheſted a liue ſerpent, whiche with openinge of the cheſt and charming of the prieſt came forth, licked the bread vpon the altare, wrapped it ſelf about it. their maner was to kyſſe the breade, and ſo to eate, beleeuinge verely that the ſerpent had conſecrated it. They defended thẽ ſelues that the *Nicolaits* and *Gnoſtici* deliuered thẽ this ſeruice. *Epipha.* hæreſ.37. *Auguſt.* lib.de hæreſ.
				Iuſtus a Iewe was b. of Ieruſalem after *Simeon*. *Euſe.* lib.3. cap.32. Zachæus. Tobias. Beniamin.	*Heros* was b. of Antioch after *Ignatius* about the eleuenth yeare of *Traiã*. *Euſeb.* lib.3. cap.32.	ALEXANDER was b. of Rome after *Euareſtus* ann. Dom. 111. where he cõtinewed 10. yeares, & died the third yeare of *Adrian* the Emperour. *Euſe.* lib.4.cap.1.4.	PRIMVS was b. of Alexãdria about the 12. yeare of *Traian*. after *Cerdo*. where he continewed 12. yeares. *Euſeb.* lib.4.cap.1.4.	
119.	ÆLIVS Adrianus ſucceeded *Traiã* in the empire he beſieged & conquered Ieruſalem in the 18. yeare of his raigne, ſo that after his name Ieruſalem was called Ælia. He wrote vnto *Minutius*	*Quadratus* one endued with the gift of prophecy wrote an Apology in the defence of the Chriſtian faith vnto *Adrian* the Emperour. *Euſeb.* lib.3. cap.33. lib.4.cap. 3. *Ariſteides* an Athenian Philoſopher dedicated likewiſe an Apologie vnto the		*Iohn* in the 19. and laſte yeare of *Traian*. *Epiphan.* hæreſ.66. Mathias. Philip. Sennecas: Iuſtus.2. Leui.		*Xyſtus* was b. of Rome after *Alexander* about the 3. yeare of *Adrian*. *Anno Domini* 121. he was b. ten yeares and died the 12. yeare of the ſayde Emperour *Euſeb.* li.4. cap.4.5.		*Nicolaits* and *Gnoſtici* deliuered thẽ this ſeruice. *Epipha.* hæreſ.37. *Auguſt.* lib.de hæreſ. Nazaræi were Iewes which beleued in chriſt & ſo called them ſelues of Nazareth. they contraried the Iewes in that they confeſſed *Ieſus Chriſt* to be the ſonne of God. they erred in Chriſtian religion, for that they addicted them ſelues wholy to the obſeruation of the whole lawe. *Epiphan.* hæreſ.29.
121.	*Fundanus* proconſul of Aſia, at the requeſt of *Serenius Granianus* in the behalf of the Chriſtians. He raygned	& in Chronic. *AEgeſippus* liued vnder *Adrian*. he wrote of the ſiege of Ieruſalem, cõpriſing the eccleſiaſticall hiſtorie		Ephrem. Ioſeph. *Iudas* continewed vnto the 11. yeare of *Antoninus*. *Epiphan.* hæreſ.66.	*Cornelius* was b. of Antioche after *Heros* *Euſeb.* li.4. cap.19. about the 12. yeare of *Adrian*.		*Iuſtus* was b. of Alexãdria after *Primus*, where he cõtinewed 11. yeares. *Euſe.* lib.4. cap.4.5.	

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	21. yeares, & thē dyed being aboue three score yere old. *Euseb.* lib.4.cap.36. 9. 10. & in chronic.	from the Apostles vnto his time. *Euseb.* lib. 4.cap.8. there is a counterfet volume of 5. bookes vnder his name, the translator whereof they say *S. Ambrose* was, nay it is liker that *Ambrose* him selfe was the author.						*Cayni* were heretickes whiche honored *Cayn* and tooke him for their father, they highely estemed of *Esau, Chore, Dathan, Abyram,* with the Sodomits, they called *Iudas* the traitor theyr cosin honoring him for betrayinge of Christ affirminge that he forsawe howe great a benefitt it woulde become vnto mankind. They read a certen Gospell wryten as they sayde by *Iudas*, they reuiled the lawe and denyed the resurrection: *Epiphan.* hæres. 38. *August.* de hæres.
		Egesippus saith of him self that he came to Rōe in the time of *Aniceetus* & continewed there vnto the time						*Sethiani* were heretickes deriuing theyr pedegrewe of *Seth* the sonne of *Adā*, whome they honored and called *Christ* and *Iesus* that in the begining of the worlde he was called *Seth* but in the later dayes *Christ Iesus. Epiphan.* (hæres. 39.) sayth that he disputed with some of thē in Ægypt & that the last of them were in his time. *August.* lib. de hæres.
130.		of *Eleutherius. Anno Domi.* 179 *Euseb.* lib.4.cap. 11.				*Telesphorus* succeeded *Xystus* in the seae of Rome, ann. Dom. 130. where he continewed 11. yeares. *Euseb.* lib.4. cap.5.10.		*Marcion* of Pontus encreased the doctrine of *Cerdon*, he liued in the tyme of *Iustinus Martyr*, whiche wrote a booke against him. he met *Polycarpus* & asked of him: knowest thou vs? *Polycarpus* answered: I know thee for the first begottē of Satan. *Euseb.* lib 4. cap. 11.14. He sayd the soule onely should be saued, & not the bodie. He thought that *Cain* with the Sodomites and Ægyptians, &c. were saued when *Christ* went downe to hell. *Irenæus* lib. 1. cap. 29. *Epiph.* hæres. 42. writeth of him that he was a bishops sonne, who whē he had deflowred a virgine, was by his owne father excommunicated the churche, & afterwards he fled to Rome. Being there, because they admitted him not into the church, he beganne to preache detestable doctrine: that there were three beginnings, good, iust, and euill. that the new testament was contrary to the olde. He denied the resurrectiō of the body.
	Anno 18. *Adriani.*	*Iustinus Martyr* liued vnder *Adrian.* he wrote an Apologie vnto *Adrian* & to *Antoninus Pius* Emperours. he wrote also against *Marcion* which liued at that time, he was martyred vnder *Verus* the Emperour. *Euse* lib. 4. cap. 8. 11. 12 16. but as *Epiphan.* hæres. 46. writeth it was vnder *Adrian.*						*Eumenes* was b. of Alexādria after *Iustus* & cōtinewed there 13 yeares, *Euseb.* lib. 4. cap. 5. 11.	*Bærchochebas* a captayne of the Iewes, alluding vnto his name, affirmed that he was the lyght or a starre come downe from heauen, to comfort the Iewes. He led thē to rebellion, so that (as *Dion Cass* in Adriano writeth) there were slayne of them aboue fiftie thousand *Euseb.* lib. 4. cap. 6.
140.	*Antoninus Pius* succeeded *Adrianus* in the empire he wrote	*Meliton* b. of Sardis florished about this time he dedicated an Apologie vnto the Emperour		From the passion of our Sauiour vnto the 18. yeare of the Emperour *Adrian*, there were 15. Bishops in the Churche of Ierusalē, all Iewes. in the which yere after the vtter ouerthrow the siege and conquering of the citie vnder the sayd *AElius Adrianus*, Ierusalē was called Ælia, after his name, and beganne to be inhabited of straunge nations. *Euseb.* lib. 4. cap. 5. 6.				*Cerdon* gatte him from Syria to Rome when *Hyginus* was b. there,
141.	vnto the cōmons of Asia in the behalfe of the Christians, he raigned 22 yeares and odde moneths.	*Verus* in the behalfe of the christians, he wrote many notable tracts. *Euse* eccl. hist. lib. 4. cap. 13 25. *Philippus* b. of Gortina was famous and wrot against *Marcion* the heretick. *Euse.* lib. 4. ca. 24		*Marcus* of the gentils the first b. of Ierusalē. *Euseb.* lib. 4 cap. 6. lib. 5 cap. 11. Cassianus.		*Hyginius* was b. of Rome after *Telesphorus* in the first yeare of *Antoninus Pius. Anno Dom.* 141. where he continewed 4.	*Marcus* was b. of Alexandria after *Eumenes*, he gouerned the Church 10 yeares. *Euseb.* lib. 4. cap. 11.	

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				Publius.		yeare. *Euſeb.*lib. 4. cap.10.11. *Pius* was b.of Rome after *Hyginus* anno Dom.144. and continewed 15. yeeres.*Euſeb.* lib.4. cap.11.	*Celadion* b. of Alexandria after *Marcus* and continewed. 14. yeares. *Euſeb.*li. 4.cap.11 19.	and taught that God preached of the lawe & prophets, was not the father of our Lorde Ieſus Chriſt. Moreouer he ſayde that *Chriſt* was knowen, the father of *Chriſt* vnknowen. he denied the reſurrectiõ and the olde teſtament. *Euſeb.*lib. 4.cap.10.11.*Epiphan.*hæreſ.41.
144.				Maximus.				*Valentinus* was openly knowen at Rome in the tyme of *Hyginus*, he liued vnder *Pius*, & cõtinewed vnto *Anicetus*. *Euſeb.*lib.4.cap.10. 11.*Irenæus* confuted this hereſie at large. *Epiphanius* ſayeth that *Valentinus* thought *Chriſt* to haue brought a bodie downe frõ heauen,& to haue paſſed through the virgine *Marie*, as through a conduyte.hæreſ.31.
163.	*Marcus Antoninus Verus* was choſẽ Emperour after *Pius*. He perſecuted the church of God,and raygned 19.yeares. *Euſeb.*lib. 4. cap.14. 15 lib.5. cap.9.	*Modeſtus* wrote againſt *Marcion*. *Euſeb.*lib.4.cap. 24. *Appollinarius* wrote vnto *Verus* the Emperoure & againſt the hereſie of *Montanus*, which then began to bud in Phrygia. *Euſeb.*lib.4. cap.20. lib.5. cap.14.15. *Dionyſius* b. of Corinth, *Pinytus* b.of Creta were famous aboute this time.lib.4. cap.20. *Muſanus* thẽ floriſhed and wrote againſt the Encratits which then nẽwly ſprãg, the author of which hereſie was *Tatianus*. *Euſeb.* lib.4.cap. 26.	There was a ſynode at Ancyra in Galatia gathered together of the faith full where the figmẽts of *Montanus* were confuted by *Apollinarius*. *Euſeb.*lib.5. cap.14.	*Iulianus* vnto the 10. yere of *Antoninus Pius Epiphan.*hæreſ 66. *Caius* whome *Epiphanius* hæreſ.66. doth call *Gratianus*. Symachus	*Theophilus* was b. of Antioche after *Cornelius*. He wrote of elemẽtal inſtitutiõs & dedicated them vnto *Autolycus*. alſo againſt the hereſie of *Hermogenes* and *Marciõ*.*Euſeb.* lib.4. cap.19. 23. about the 8. yeare of *Marc. Antoninus*.		*Agrippas* b.of Alexãdria aboute the 8. yeare of *Verus* where he gouerned 12.yeres *Euſeb.*li. 4.ca. 19. li.5.ca.9.	*Montanus* whereof the Montaniſts are called, taught in Phrygia,hereof it is that the hereſie is called Phrygian. *Epiphan.* ſayth it begannne aboute the 19. yeare of *Antoninus Pius* which ſucceeded *Adrian*. This *Montanus* was taken in Phrygia for the holy Ghoſt, *Priſcilla* and *Maximilla* his womẽ for Prophetiſſes. He forbad mariadge and commaunded abſtinence frõ certaine meats as vnlawfull. In the end *Montanus* and *Maximilla* hãged themſelues. *Euſeb.*lib.5.cap. 13.14.15.16.17. The Montaniſts otherwiſe callled Cataphrygians pricked a boy with bodkins drewe the blood out of his bodye ſoked therein the bread, and made a ſacrament thereof, if the boy dyed he was counted a martyr, if other wiſe a greate prieſt.*Epiphan.*hæreſ. 48.*Auguſt.*lib.de hæreſ.
167.		*Germanicus* martyred & torne in pees of wilde beaſts. *Metrodorus* and *Pionius* burned.		*Caius* 2.vnto the 8. yeare of *Verus Epiphan.*hæreſ 66. Iulianus 2.		*Soter* was b.of Rome after *Anicetus* anno Dom.167. and continewed 8. yeares.*Euſeb.*lib.4. cap.19.li.5 in proem.		*Secundiani* of *Secundus*, together with *Epiphanes* and *Iſidorus* taught the like with *Valentinus*, in lyfe they were beaſtly, all womẽ amõg them were common, they denied the reſurrection of the fleſhe.*Epiphan.*hæreſ.32. *Ptolomæus* of whome *Ptolomæi* are called,taught the hereticall opinions of the Gnoſtici, & of *Valentinus*, addinge therevnto of his owne certaine heatheniſh doctrine out of *Homer:* he wrote vnto *Flora* a woman of his faith,& endeuoured to peruert her.*Epiph.*hæreſ.33.

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		Cæpus, Papylus and *Agathonica* a woman martyred, also *Ptolomæus* & *Lucius*. *Euseb*. li. 4. cap. 14. 15. 16. *Bardesanes* of Mesopotamia wrote in the Syrian tõge against *Marcion*. *Euseb*. lib. 4. cap. 28.		Capito.		*Eleutherius* was b. of Rome after *Soter* in the 17 yeare of *Verus* the Emperour ann. Dom. 178. where he continewed 13. yeares. *Euseb*. lib. 5. in proëm. & cap. 20.		*Marcus* of whome *Marcosij*, *Colorbasius* of whome *Colorbasij*, and *Heracleon* after whome the heretickes are called *Heracleonits*, sacrificed with witchcrafte, to amaze their auditorie they pronounced Hebrew words: they sayd vnto the women, opẽ your mouths & prophecie through the power which commeth from vs: many women came to the churche, & vnder colour of prophecie confessed that they were abused of them: *Marcus* ranne awaye with an other mans wife: they pour oyle & water vpõ the head of the departed, hopinge so to redeeme them: they said that the life & generation of man consisted in 7. starres, that *Christ* suffred not in deede, but was so thought, and that there was no resurrection of the flesshe. *Epiphan*. hæres. 34. 35. 36. *Irenæus*. *Aug*. li. de hæres.
179.	Anno 17. of *Verus* the Empe rour.	The brethren in Fraunce assemble together, and lay downe their censure touchinge the opiniõs of *Montanus*, writing vnto *Eleutherius* b. of Rome that he woulde maintayne the peace of the churche against such heretickes. *Euseb*. lib. 5 cap. 3.		*Maximus* vnto the 16. yeare of *Verus*. *Epiphã*. hæres. 66.	*Maximinus* was b. of Antioch after *Theophilus*. *Euseb*. lib. 4. cap. 23.	Touching the puritie of the churche of Rome, *Egesippus* reporting of himself sayth thus. When I came to Rome, I stayed there vntill that *Anicetus* was chosẽ bishop, whose Deacon was *Eleutherius*, whome *Soter* succeeded and after him *Eleutherius*. In all theyr successions and in euery one of theyr cities, it is no otherwise then the lawe & the ꝓphets & the Lord himselfe preached. *Euseb*. li. 4. cap. 21. *Irenæus* also hauing layd downe those 12. aforesayde bishops of Rome cõcludeth thus: now *Eleutherius* was the 12. bishop from the Apostles, after the sam order, the same doctrine & tradition of the Apostles truelye taught in the church at this day continewed vnto our tyme. *Euseb*. lib. 5. cap. 6.		*Alcibiades* refrayned the vse of Gods creatures. he is reformed by *Atalus* the martyr. *Euse*. li. 5. cap. 3.
		Irenæus was b. of Lions in Fraunce after the martyrdome of *Pothinus*. in his youth he sawe *Polycarpus* the disciple of S. *Iohn*. He was at Rome with *Eleutherius* he endeuored to cõfute *Blastus* and *Florinus* the schisma-	There were helde in Asia sundrye synods in the which *Mõtanus* was excõmunicated & his heresie cõdemned. *Euseb*. lib. 5. cap. 14.					*Archontici* were heretickes in Palæstina which referred the creation of all things vnto many powers. they sayd that thẽ saboth was the God of the Iewes, & that the deuell was the sonne of the sabaoth. *Epiphan*. hæres. 40. *Augus*. lib. de hæres.
				Antoninus				*Irenæus* was a Chiliast. *Euseb*. lib. 3. cap. 35.
				Valens.				*Encratits* were heretickes after the etymologie of their name cõtinent. The author of their heresie was *Tatianus* of Mesopotamia the disciple of *Iustinus Martyr*. He abhorred mariadge, he forbadde the vse of liuinge creatures, he offred water in steede of wine in the Sacrament. he denied that *Adam* was saued. The *Encratits* preuayled in Pisidia & Phrygia. *Euseb*. lib. 4. cap. 27. *Epiphan*. hæres. 46. 47.
				Dolychianus vnto the tyme of *Comodus* *Epiphan*. hæres. 66.				*Seuerus* an *Encratite*, of whome *Seueriani*, maintayned the opiniõs of *Tatianus*, addinge therevnto of his owne, reuiling *Paul*, reiectinge his epistles, and denying the Acts of the Apostles. He sayde that a woman was of the deuell, and that man from the girdle vpwards was of God, and beneath of the deuel. *Epiphan*. hæres. 45. *Euseb*. li. 4. ca. 27

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182.	*Comodus* ſucceeded *Antoninus Verus* in the empire, he raigned 13 yeares, & was ſmothered to death, or as *Eutrop.* writeth, poiſoned. *Euſe* lib. 5 cap. 9.24. & in chronic.	tikes and to appeaſe the ſchiſme rayſed at Rome he ſharply reprehended *Victor* b. of Rome for excommunicating the churches of Aſia. *Euſeb.* lib. 5. ca. 4. 5. 18. 23. *Pantenus moderator* of the ſchoole of Alexandria in the time of *Iulianus* biſhop there, was the maiſter of *Clemens Alexandrinus*		*Narciſſus* of him are many thigs writtẽ, firſt that he turned water into oyle for the lãps of the church. he was accuſed of a haynous crime, and although he was innocent, yet left he his church and fledd away into the wildernes, where he cõtinewed a lõg time. In the meane whyle his accuſers were wonderfully plagued frõ aboue, to the exãple of all periured perſõs. *Euſeb.* lib. 5. cap. 11. lib. 6. cap. 7. 8.	*Serapion* ſucceeded *Maximinus* in the ſeae of Antioch he remẽbred the works of *Apollinarius* againſt *Mõtanus*. whõ he alſo together with many other byſhops condemned. *Euſeb.* lib. 5. ca. 17. 20 about the 10. yere of *Comodus*.		*Iulianus* was b. of Alexãdria after *Agrippas* in the firſt yeare of *Comodus* where he cõtinewed 10. yeares. *Euſe.* lib. 5. cap. 9. 20.	*Apelles* was a *Marcionite*, he ſayd that Prophecies were of a contrary ſpirit, he was guyded by one *Philumena* a woman. He thought it was not for men to reaſon of religion, but euery one to continew as he beleued. *Euſeb.* lib. 5. cap. 12.
		He wente about a preaching as farr as India. *Euſeb.* lib. 5. cap. 9. 10. *Rhodõ* an Aſian the diſciple of *Tatianus* wrote agaynſt the hereſie of *Marcion*, he diſputed with *Apelles* face to face, *Euſe.* lib. 5. cap. 12. *Miltiades* wrote againſt the Phrygian hereſie of *Montanus*. *Euſeb.* lib. 5. cap. 15. *Apollonius* a Phrygiã wrot againſt the Montaniſts. *Euſeb.* lib. 5. cap. 16. *Thraſeas* a martyr. ibid.						*Potinus, Baſilicus, Lycus, Synerus,* were *Marcionits*, whome *Rhodon* confuted. *Euſeb.* lib. 5. cap. 12.
193.	*Anno* 10. *Comodi.*		*Serapion* held a ſynode at Antioch where together with many other biſhops he condemned the Mõtaniſts *Euſeb.* lib. 5. cap. 17. There was a Synode holde at Rome in the time of *Victor* tout chinge the time of the celebratiõ of the feaſt of Eaſter, when he excommunicated all the eaſtern churches, for which cauſe he was reprehended of diuers but ſharply of *Irenæus*. *Euſeb.* lib. 5 cap. 21. 22. 23.			*Victor* was b. of Rõe after *Eleutherius* in the 10. yere of *Comodus* the Emperour an. Do. 193. where he continewed 10. yeres *Euſeb.* lib. 5. ca. 20. 25.	*Demetrius* was b. of Alexãdria after *Iulianus*. he gouerned the church 43. yeares. *Euſeb.* lib. 5. cap. 20. lib. 6. cap. 25.	*Pepuziani*, were heretickes which came out of the village Pepuza, their abiding was in Galatia and Cappadocia: they were called *Quintilliani & Priſcilliani*, becauſe that *Chriſt* in the forme of a woman laye with *Quintilla* a mayde (or as ſome ſay *Priſcilla*) and reuealed vnto her diuine myſteries. Women are prieſts among them, theyre ſacrifice is alike with the *Montaniſts* aboue. *Epiphan.* hær. 49
								Artotyritæ were hereticks which offred breade and cheeſe in the ſacrament. *Epiphan.* hær. 49. *Auguſt.*
								Alogi were heretickes whiche denyed *Chriſt* to be the worde. they condemned the Goſpell after *Iohn*, they ſayd that *Cerinthus* the hereticke wrote the reuelation. *Epiphan.* hæreſ. 51. *Auguſt.*
								Adamits were heretickes which deuiſed them a churche after an hotte houſe to keepe them from colde, for the ſpace of an houre or ſeruice tyme, they were all naked men & women, the virgines preached vnto the reſt. their churche they called Paradiſe, & them ſelues *Adam* and *Eue*. *Epiphan.* hæreſ. 52.
								Theodotus a *Montaniſt* through ſorcerie tooke his flight towardes heauen, but downe he fell & dyed miſerablie. *Euſeb.* lib. 5. cap. 14.
								Florinus & *Blaſtus* fel from the church, and taught at Rome that God was the author of euill, whome *Irenæus* confuted. *Euſeb.* lib. 5. cap. 13. 18.

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		Apollonius a christian philosopher at Rome exhibited an Apologie vnto the Romaine Senate. afterwardes he was beheaded vnder *Comodus*. *Euseb.* lib. 5. cap. 19	At Cæsarea in Palæstina there was a synod held toutchinge the feaste of Easter. Where *Theophilus* b. of Cęsarea and *Narcissius* b. of Ierusalē were present and the chiefe pastors. *Euseb.* lib. 5. cap. 21. 24.					*Theodotus* a tanner denyed the diuinitie of *Christ*, he was the firste autor of the heresie of *Artemon*. For whiche cause *Victor* b. of Rome excommunicated him. *Euseb.* lib. 5. cap. 25.
194.	*Pertinax* was emperour after *Comodus*, as *Euseb.* writeth, six monethes. lib. 5. ca. 24. *Eutrop.* lib. 8. sayth it was but 3. moneths. *Iul. Capit.* sayeth he liued 60. yeares. 7. monethes. 26. dayes. He raygned 2. moneths. 25. dayes.	*Theophilus* b. of Cæsarea in Palæstina. *Bachyllus* b. of Corith in Hellada. *Polycrates* b. of Ephes. florished about thistime. *Euseb.* li. 5. ca. 20	In *Ponius* there was a Synode toutchinge the aforesayd feaste of Easter. where *Palmas* was chiefe. *Euseb.* li. 5. cap. 21. In Fraunce ther was a Synode toutchinge the feaste of Easter where *Irenæus* was chiefe. *Euseb.* lib. 5. cap. 21.					*Artemon* tooke *Christ* but for a bare & a naked man. He lyued in the time of *Victor* and *Zephyrinus* b. of Rome. He was the disciple of *Theodotus* the tanner, and had to his companions *Asclepiodotus* & *Natalius*, which repented him selfe, & fell at the feete of *Zephyrinus* b. of Rome for absolution. *Euseb.* lib. 5. cap. 25.
194.	*Didius Iulianus* whome *Eutro.* calleth *Saluius Iulianus* raygned after *Pertinax*, as *Aelius Spartian.* writeth 2. moneths. *Eutrop* sayeth 7. monethes. be like his tyme was short, for *Euseb.* maketh no mention of him.	*Clemēs* called *Alexandrinus*, because he was of Alexandria, was the disciple of *Pātænus*, & the maister of *Origen*. he moderated after *Pātænus* the schoole of Alexādria. he florished chiefly in the tyme of *Seuerus* and his sonne *Antoninus*. *Euseb.* lib. 6. cap. 5. 12. 13.	In Ostroëna there was a synode toutching the feast of Easter, where *Bachyllus* b. of Corinth was chiefe *Euse.* li. 5. ca. 21.	*Dios* was b. of Ierusalem after the departure of *Narcissius*. *Euseb.* li. 6. cap. 9. vnto the raygne of *Seuerus Epiphan.* hæres. 66.				*Marcianus* the Heretick maintayned a self opinion out of the Gospell after *Peter.* whom *Serapion* b. of Antioch confuted. *Euseb.* lib. 6. cap. 11.
195.	*Seuerus* was emperour after *D. Iul.* He beganne to persecute the churche of God the 10. yeare of his raygne. he was Emperor 18. yeares, & dyed at York in Englande. *Euseb.* lib. 5. cap. 24. lib. 6. cap. 1. 2. 7. & in chronic.	*Ierom.* catalog. *Heraclitus* wrot vpō the epistles of *Paul.* *Maximus* wrote of the author of euell & agaynst *Artemon*. *Candidus* wrote of the 6. dayes works. *Appion* wrot of the same argumēt. *Arabianus* wrote sundrie good volumes. all florished the same tyme. *Euseb.* lib. 5. cap. 24 *Tertullian* b. of Carthage in Africke florished in the tyme of *Seuerus* and his sōne *Antoninus*, at lēgth through	At Ephesus many of the bishops of Asia met toutchinge the celebration of the feaste of Easter, where *Polycrates* b. of Ephesus was chiefe. *Euseb.* li. 5. cap. 22. In the aforesayde sixe synods held an. Do. 195. the b. of Rome had no more autoritie thē the other bishops. He in his citie and they in theirs were chiefe. and when as he wēt about			*Zephyrinus* was b. of Rome after *Victor*, ann. Dom. 202. & cōtinewed the 18. yeares. *Euseb.* lib. 5. cap. 25. lib. 6 cap. 20.		*Tertullian* was a mōtanist. *Ierom.* catalog. *Melchisedechiani* were hereticks which honored *Melchisedech* and sayd that he was greater then Christ, and that he was no man *Epiphan.* hæres. 55. *Proclus* a captayne of the Cataphrygian heresie was confuted by *Gaius* a Romaine in the time of *Zephyrinus* b. of Rome. *Euse.* lib. 2. cap. 25. lib. 6. cap. 20.

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		emulation betwne hī & the Romaine clergie, he fell into the opinion of *Mō tanus*. *Ier.* catalog. *Iude* a famous writer wrote vpon the 70. weekes of *Daniel* ending the 10. yeare of *Seuerus*. *Euſeb.* lib. 6. cap. 5. *Leonides* the father of *Origen* was beheaded the 10. yere of *Seuerus* leauinge *Origen* very yong of 17. yere olde. *Euſeb.* lib. 6. cap. 1. 2.	to chalēge authoritie ouer the Eaſterne churches *Irenæus* b. of Lions in Fraūce reprehended him ſharplye for it. *Euſe* lib. 5. cap. 23.					
205.	*Anno* 10. *Seueri.*	*Origen* beinge a child exhorted his father in pryſon to perſeuere conſtāt, beinge of the age of 18. he catechiſed in the ſchoole of Alexandria as he taught ſo he liued and as he liued ſo he taught. for to embrace chaſtitie he gelded himſelfe he was made miniſter at Cæſarea. he came to Rome in the time of *Zephyrinus*. He preached many ſermons he confuted many heretikes, he trauelled many contreys In the ende he fell from the faith yet he repented him and died vnder *Gallus* and *Volusianus* being 69. yere old *Euſeb.* lib. 6. cap. 2. 7. &c. lib. 7. cap. 1.	There was a Synode held at Boſtra where *Origē* confuted *Beryllus*. *Euſeb.* lib. 6. cap. 32.	*Germamon* was b. of Ieruſalem after *Dios*. *Euſeb.* lib. 6. cap. 9.				*Ambroſe*, not he that was biſhop of Millayne, was of the hereſie of *Valentinus*, whome *Origen* conuerted. *Euſeb.* lib. 6. cap. 17. *Epiph.* hæreſ. 64. ſayeth he was partly a *Marcioniſt*, & partly a *Sabellian*.
			Origen was ſente for to Arabia wher the Arabians were condēned whiche denyed the immortality of the ſoule *Euſeb.* lib. 6. cap. 36.					*Beryllus* b. of Boſtra in Arabia, denied *Chriſt* to be the ſecond perſon in Trinitie before he was made man. *Origen* confuted him. *Euſeb.* lib. 6. cap. 32.
213.	*Antoninus Caracalla* was Empe rour after *Seuerus*. he ryagned 7. yeares & 6 monethes. *Euſeb.* lib. 6. cap. 7. 20			*Gordius* was b. of Ieruſalem after *Germamon*. *Euſeb.* lib. 6. cap. 9. vntil the raigne of *Antoninus*. *Epiphā* hæreſ. 66.	*Aſclepiades* was b. of Antioch after *Serapion*. *Euſe.* lib. 6. ca. 11 about the firſt yeare of *Antoninus Caracalla*.			The *Arabians* taught that the ſoule dyed with the bodie, and roſe againe at the generall reſurrection. *Origen* conuerted thē. *Euſeb.* lib. 6. cap. 36.
					Philetus was b. of Antioche after *Aſclepiades*. *Euſeb.* lib. 6. ca 20. about the firſte yeare of *Macrinus*.			*Helceſaitæ* (called of *Epiphanius Sampſai*, the firſt author of them was *Elxais* a falſe prophete) they reiected parte of the olde teſtament. They denied the Apoſtle. They counted it a thing indifferent in caſe of neceſſitie to denie with the mouth ſo that thou beleue with the hart. *Origē* confuted them. *Euſeb.* lib. 6. cap. 37.
220.	*Macrinus* ſucceeded *Caracalla*, & dyed in the firſte yeare of his raigne. *Euſe.* lib. 6. cap. 20.	*Africanus* a famous writer floriſhed aboute this time. *Euſeb.* lib. 1. cap. 8. lib. 6. cap. 30 *Plutarchus* was martyred. *Heraclides*, *Heron*, *Serenus* beheaded. *Serenus* burned together with *Rhais* a womā out of the ſchole of *Origen*. *Euſeb.* li. 6. cap. 3.						*Celſus* the philoſopher and hereticke was confuted by *Origen in* 8. bookes. *Valeſij* were heretickes which had theyr originall of one *Valens* that liued in Bacathis a contrey of Philadelphia, their maner was to geld them ſelues and as many ſtrangers as lodged among them, they abuſed the ſaying in the Goſpell: If thy member offende thee cut it of &c. *Epiphan.* hæreſ. 58.

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		Potamiæna a virgin together with *Marcella* her mother burned. *Basilides* beheaded. *Euseb.* lib. 6. cap. 4.		*Narcissius* commeth home againe, & is entreated after *Gordi⁹* to take his former rowme, & because he was a 116. yeare olde they ioyned with him *Alexãder* who afore was b. of Cappadocia. *Eus.* lib. 6. cap. 7 9. 10.		*Calistus* was b. of Rome after *Zephyrinus* in the first yeare of *Antoninus Heliogabalus* Anno Dom. 221. and continewed ther 5. yeares. *Euseb.* lib. 6. cap. 20.		
221.	*Antoninus Heliogabalus* raigned after *Macrinus* the space of 4. yeares, & he dyed. *Euseb.* lib. 6. cap. 20.	*Gregorius Neocæsariensis* & *Atheno dorus* hearde *Origen* in Cæsarea the space of 5. yeares. Although they were bothe yonge men yetwere they chosen byshops in *Põtus*. *Euseb.* li. 6. cap. 29. *Socrat.* lib. 4. ca. 22.				*Vrbanus* was b. of Rome in the 1. yere of *Alexander* Anno Dom. 226. and gouerned the church eight yeares. *Euseb* lib. 6. cap. 20. 21.	*Heraclas* was firste *Origens* Vsher in the schoole of Alexandria, afterwards b. of that seae about the 11. yeare of the Emperour *Alexander.* where he cõtinewed 16. yeares. *Euse.* lib. 6. cap. 14. 25. 34.	*Nepos* a b. of Ægipt was a Chiliast and wrot therof a booke the which *Dionysius* b. of Alexandria cõfuted after his death *Euseb.* lib. 7. cap. 22.
224.	*Alexãder* was Emperoure after *Heliogabalus*, and raygned 13. yeares. *Euse.* lib. 6. cap. 20. 27.				*Zebinus* was b. of Antioche after *Philetus*. *Euseb.* lib. 6. ca. 21. about the 7. yeare of *Alexander*	*Pontianus* was bishopof Rome after *Vrbanus* An. Dom. 236. & continewed there 6. yeres *Euseb.* lib. 6. cap. 21. 27.		
237.	*Maximinus* was Emperor after *Alexander.* he persecuted the churche of God, & raygned 3. yeres					*Anterus* after *Pontianus* was bishopof Rome the space of one moneth. *Euseb.* lib. 6. cap. 27. 28.		
240.	*Gordianus* was created Emperour after *Maximinus*, he raigned 6. yeres. *Euseb.* lib. 6. cap. 27. 33.		There was a synode held at Rome in the tyme of *Fabianus* where he together with 60. other bishoppes remoued the schisme of *Nouatus*. *Sabel. Pantal.*			*Fabianus* was b. of Rome after *Anterus* Anno Dom. 241. beinge a contrey minister he was miraculously chosẽ in the church by reason that a doue lighted vpõ his head he suffered martirdome vnder *Decius* *Euseb.* lib. 6. cap. 28. 38.	*Dionysius* the disciple of *Origen*, was b. of Alexãdria after *Heraclas* the 3. yere of *Philip* the emperour. he reporteth the perill he stod in & the persecution he suffred vnder *Decius.* He wrote of the martyrs at Alexandria	*Coraciõ* a Chiliast was in open disputation confuted by *Dionysius* b. of Alexandria. *Euseb.* lib. 7. cap. 23.
246.	*Philip* was crowned Emperour after *Gordianus*, he was the firste Christian Emperour after *Christ*, & raygned 7. yeres. *Euseb.* lib. 6. cap. 33. 38.				*Babylas* was b. of Antioche after *Zebinus*, & died in prison in the persecution vnder *Decius* *Euseb.* lib. 6. ca. 28. 38			

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254.	*Decius* was Emperour after *Philip.* he perſecuted the churche of God, and raygned not full 2. yeares. *Euſeb.* lib. 6. cap. 38. lib. 7. cap. 1.	*Cyprian* b. of Carthage flo riſhed about this time. he erred in the rebaptizing of heretickes & ſuffered martyrdome vnder *Valerianus* & *Galienus. Euſeb.* lib. 7. ca. 3 *Ier.* catalog. *Metras* and *Quinta* a woman ſtoned to death *Apollonia* a virgine, *Iulianus Cremon, Macar, Epimachus, Alexãder,* 4. womẽ burned. *Serapion* had his neck broken *Amonarion* a a virgine, *Mercuria* & *Dionyſia* beheaded. *Herõ Ater,* and *Iſidorus* burned *Nemeſion* a martyr. *Dioſcorus, Ammõ Zenon, Ptolomæus, Ingenuus, Theophilus,* cõfeſſors *Iſchyrion* beaten to death with a cudgell. *Cheremõ* b. of Nilus fled into the deſert with his wife. *Euſeb.* lib. 6. cap. 40. 41.	There was a ſynode helde at Rome in the time of *Cornelius* where *Nouatus* the heretike was condemned. *Euſeb.* lib. 6. cap. 42. An other ſynode was held at Antioche, where *Elenus* b. of Tarſis, *Firmilianus* b. of Cappadocia, *Theoctiſtus* b. of Palæſtina, and *Dionyſius* b. of Alexandria, were preſent to the condẽnation of *Nouatus. Euſeb.* lib. 6. cap. 45. There was a ſynode helde at Carthage, which erred about the rebaptizing of hereticks, in the whiche *Cyprian* was chiefe. *Euſeb.* lib. 7. cap. 3. An other at Iconium & Synadis, for receauing of hereticks after repẽtãce. *Euſeb.* lib. 7. cap. 6.	*Mazabanes* was b. of Ieruſalẽ after *Alexander. Euſ.* lib. 6. cap. 38. vntill the raignẽ of *Gallus* & *Voluſianus. Epiph.* hæreſ. 66.	*Fabius* was b. of Antioche after *Babylas* in the time of *Decius. Euſe.* lib. 6. cap. 38.	*Cornelius* was b. of Rome in the tyme of *Decius,* he condemned & excommunicated *Nouatus* the heretick, & cõtinewed b. 3. yeares. *Euſe.* lib. 6. cap. 38. lib. 7. cap. 2. *Lucius* was b. of Rome after *Cornelius,* & gouerned the churche not full 8. moneths *Euſeb.* lib. 7. cap. 2.	vnto *Fabius* b. of Antioch he wrote vnto the heretike *Nouatus,* vnto *Hermãmon, Stephen,* & *Xyſtus* biſhops of Rõe vnto *Philemõ* miniſter of Rome afterwardes vnto *Dionyſius* b. of Rome. He was perſecuted vnder *Valerianus* the Emperour. He cõfuted the booke of *Nepos* the Chiliaſt and confounded in opendiſputation *Coracion* his diſciple. He was b. of Alexandria. 17. yeares & dyed the 12. yeare of *Gãlienus. Euſeb.* lib. 6. cap. 28. 34. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 6. 7. 10. 22. 23. 27.	*Nouatus* a prieſte of Rome fell frõ his order and called his ſect *Catharous,* that is puritans. he wold not admit vnto the church ſuche as fell after repentance. he was condemned by ſundry notable mẽ and in ſundry councells. *Euſeb.* lib. 6. ca. 42. He abhorred ſecond mariadge *Epiphan.* hæreſ. 59. *Cyprian* did erre in rebaptizinge of hereticks. *Euſeb.* li. 7. cap. 3. A whole Councell helde at Carthage in the time of *Cyprian* did erre. *Euſeb.* lib. 7. cap. 3. *Angelici* were hereticks which worſhipped Angels. *Auguſt.* lib. de hæreſ. *Apoſtolici* were hereticke in Piſidia which arrogantly ſo termed them ſelues, becauſe they allowed not the cõpanie of maryed men, and ſuch as had proper poſſeſſions, for the catholicke Church hath (ſayeth *Auguſtine*) many ſuch religious & clergy mẽ. *Auguſt.* lib. de hære. *Epiphan.* hæreſ. 61.
255.	*Gallus* was Emperoure after *Decius* and raygned not full two yeares. *Euſe.* lib. 7. cap. 1. 9 *AEmilianus* was Emperour 3. moneths after *Gallus Eutrop*							

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256.	*Valerianus* together with *Galienus* his sonne was created Emperour he persecuted the churche of God. Not long after his sonne *Galienus* ruled alone and restored peace vnto the christians. He cõtinewed Emperour 15. yeares. *Euseb* lib. 7. ca. 9. 12. 28.	*Priscus*, *Malchus*, *Alexander*, & a woman were torne in peces of wilde beasts. *Euseb.* lib. 7. cap. 11. *Marinus* beheaded. *Euse.* lib. 7. cap. 14. *Asyrius* a senator of Róe was a greate fauorer of the Christiãs lib. 7. cap. 15. 16. *Agapius* b. of Cæsarea in Palæstina, *Pierius* a minister of Alexandria, *Meletius* b. of Pontus florished at one time. *Euseb.* lib. 7. cap. 5. *Malchion* in open disputation confuted *Samosatenus* the heretick at Antioch. *Euseb.* lib. 7. cap. 28.	There was a synode held at Antioche about the 12. yeare of *Galienus*, where *Samosatenus* was condemned. *Euse.* lib. 7. cap. 26. 27.	*Hymenæus* was b. of Ierusalem after *Mezabanes* in the tyme of *Valerianus*. *Euseb.* lib. 7. cap. 13. vntill the raygne of *Aurelianus*. *Epiph.* hæres. 66.	*Demetrianus* was b. of Antioche after *Fabius*, in the time of *Valerianus*. *Euseb.* lib. 7. cap. 13.	*Stephan* was b. of Rome after *Lucius* Anno Dom. 256. He reprehended *Cyprian* b. of Carthage for rebaptizinge of heretickes & gouerned the churche 2. yeares. *Euseb.* lib. 7. ca. 2 3. 4. *Xystus* the 2. of that name was bishop of Rome after *Stephã* where he cõtinewed 11. yeares. *Euseb.* lib. 7. cap. 4. 26. *Dionysius* was b. of Rome. after *Xystus* An. Do. 265. & cõtinewed 9. yeares. *Euseb.* lib. 7. cap. 26. 29.	*Maximinus* was b. of Alexãdria in the 12. yere of *Galienus* & continewed 18. yeares. *Euseb.* lib. 7. cap. 10. 27. 31.	*Sabellius* of whome the *Sabelliãs* haue their appellation, sayth *Augustine*, was the disciple of *Noetus*, and taught the like doctrine with *Noetus*, that the three persons in the Trinitie were one, but sayth *Epiphanius* they differed in that *Sabellius* sayde not the father to haue suffred. The heresie of *Sabellius* beganne at Pentapolis in Ptolemais, and was impugned by *Dionysius* b. of Alexãdria, in the time of *Xystus* b. of Rome. *Euseb.* lib. 7. cap. 5. He denyed that there was a trinitie. *Epiphan.* hæres. 62. *August.* lib. de hæres.
					Paulus Samosatenus the heretick succeeded *Demetrianus*. he was excommunicated & depriued by the 2. synode helde at Antioche in the time of *Valerianus*. *Eus.* lib. 7. cap. 26. 29.			*Paulus Samosatenus* b. of Antioch denyed the diuinitye of the sonne of God. *Euseb.* lib. 7. cap. 26.
271.	*Claudius* was Emperour after *Valerianus* 2. yeares. *Euseb.* lib. 7. cap. 28. *Quintilius* was Emperour after *Claudius* 17. dayes. *Eutrop.* lib. 9.							
273.	*Aurelianus* was emperor after *Quintilius*. in the beginninge of his raigne he was well affectioned towards Christian religiõ, so that the hereticke *Samosatenus* was through his helpe banished the churche, but in the end he persecuted the church of God, & whẽ		A seconde synod was held at Antioch vnder *Aurelianus*, wher *Samosatenus* the hereticke was cõdẽned & depriued the church *Euseb.* lib. 7. cap. 28. 29.	*Zambdas* b. Ierusalem *Euseb.* li. 7. cap. 31.		*Felix* was b. of Rome after *Dionysius*, & continewed 5. yeare. *Euseb.* lib. 7. cap. 29. 31.		*Origeniani* were hereticks called after one *Origen* (not he that was the great clarke of Alexandria) they condemned mariage, yet liued they beastly their maner was to haue among them religious women like Nunnes, whom they defiled, yet vsed meanes to keepe them from swellinge. *Epiphan.* hæres. 63.

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	as he went about to ſubſcribe vnto an edict againſt the Chriſtians, the crampe tooke him ſo that he was not able to holde penne in hande. he raygned 6. yeares. *Euſeb.* lib. 7. cap. 28. 29.							*Origeniani* againe were hereticks which ſo called thē ſelues of *Origen Adamantius* the greate clerke of Alexandria, they taught as *Epiphan.* ſayeth (hæreſ. 64.) that there was no reſurrection, that *Chriſt* was a creature, & the holy ghoſt a like. that the ſoules were firſte in heauen, & came downe into the bodyes, as it were into priſon. that in the ende the deuells ſhoulde be ſaued. *Epiphanius*, as I reade in *Socrates* (eccle. hiſt. lib. 6. cap. 11.) was become the enemie of *Origē* through the ſpite & malice of *Theophilus* biſhop of Alexandria. The deuell bare *Origen* a diſpleaſure, he procured hereticks to father vpon him lewde opinions. He complayneth him ſelfe in a certain epiſtle how that hereticks corrupted his works. *Paphilus Martyr* the great friende & familiar of *Euſebius* wrot an Apologie in his behalfe. *Euſeb.* (lib. 6. cap. 3. 18. 20. 26.) reporteth of the famous men that fauoured *Origen*. *Socrates* (eccle. hiſt. lib. 6. cap. 12.) writeth in his commendation. *Athanaſius* gaue of him a notable teſtimonie. *Chryſoſtome* woulde in no wyſe be brought to condēne either *Origē* or his works. *Socrat.* li. 6. ca. 11. 12. 13.
From Chriſt vnto the ende of Aurelianus the Emperoure when Manes the heretick liued there are 276. *yeares after Epiphan. hære.* 66.					*Timæus* was b. of Antioche after *Domnus*. *Euſeb.* lib. 7. cap. 31.			*Buddas* otherwiſe called *Terebinthus* was a litle before *Manes* the hereticke he taught about Babylon that he him ſelfe was borne of a virginē, that he was bred and brought vp in the Mountaynes. He wrote 4 bookes, one of myſteries. 2. intitled the goſpell. 3. *Theſaurus* the 4. a ſummarie. Through witchcraft he tooke his
	Florianus was Emperoute 80. dayes. *Eutrop.* li. 9. *Euſeb.* chron.							
279.	*Probus* was emperour 6. yetes. *Euſeb.* lib. 7. cap. 29.	*Anatolius* b. of Laodicea floriſhed vnder *Probus* & *Carus*. *Ierō.* catalog.		*Hermon* b. of Ieruſalem & the laſt before the perſecution vnder *Dioletiam*. *Euſe.* lib. 7. ca. 31		*Eutychianus* was biſhop of Rome ſcarce 10. moneths *Euſeb* lib. 7. cap. 31.	*Theōnas* was b. of Alexādria after *Maximinus* & cōtinewed 11. yeares *Euſeb.* li. 7. cap. 31.	
285.	*Carus* was Emperout ſcarſe 3. yeares. *Euſe.* lib. 7. cap. 29.	The infiite number of martyrs which ſuffred in the perſecutiō vnder *Diocletian* are to be ſeene throughout the 8. booke of *Euſebius* eccleſiaſticall hiſtory.		The ſea of Ieruſalem was alwayes honored and the ſucceſſion continewed vnto the daies of *Euſebius* him ſelfe *Euſeb.* lib. 7. ca. 18.	*Cyrillus* b. of Antioche. *Euſeb.* li. 7. cap. 31	*Gaius* was b. of Rome an. Dom. 283. 15 yeares. *Euſe.* lib. 7. cap. 31.		
287.	*Diocletian* was Emperour and perſecuted the church of god. In the 19. yeare of his raigne he began to ouerthrow the churches, burne the bibles, perſecute the Chriſtians. When he had raygned together with *Maximianus*, who perſecuted with him 20 yeares, he depoſed him ſelfe voluntarily, and lyued a priuate life. Frō that tyme vnto his ende he pyned and waſted away with diſeaſes. But *Maximiniā* hanged him ſelfe. *Euſeb.* lib. 7. cap. 29. lib. 8. cap. 2. 3. 14. 19 *Socrates* lib. 1. cap. 2.		There was a councell of 300. biſhops called together at Sinueſſa where *Marcellinus* b. of Rome was condemned for denyīg *Chriſt* and ſacrificing to Idols. tom 1. concil.		*Dorotheus* b. of Antioche.	*Marcellinus* was biſhop of Rome about the 10. yeare of *Diocletian* Anno Dom. 295. *Euſeb.* li. 7. cap. 31. He denied *Chriſt* offered ſacrifice vnto Idols in the perſecution vnder *Diocletian* & was condemned of 3. hundred biſhops 30. prieſts afterwardes he repented him and was martyred vnder *Diocletian*. tom. 1. concil		
307.		*Arnobius* floriſhed in the time of *Diocletian*. *Ierom.* catalog.			*Tyrranus* b. of Antioch. *Euſeb.* lib. 7. cap. 31.			

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310.	*Constantius* and *Maximinus* ruled the empire after the deposition of *Diocletian*. *Constantius* dyeth at yorke in Englande when he had ruled 16.yeares Anno Do. 310.*Euseb.* lib.8.ca.14. & in chronic.	*Lactãtius* the disciple of *Arnobius* florished in the time of *Diocletian*.in his olde age he was the maister of *Crispus* the sõne of *Constantius Ierom.* *Pamphilus* martyr suffered vnder *Maximus.Ierom.*	A councel was helde at Ancyra in Galatia in the time of *Vitalis* wher with certaine conditions such as sacrificed were receaued, and the deacons that can not containe suffred to *Marie* tom.1. concil.			Aboute this time *Licinia* an holie mayde of Rome dying, made *Marcellus* b. of that seae her heire and executor, gaue him al her great substance, from that time forth sayth *Polydor* (lib.6.de inuent. cap.vlt.) the bishops of Rome wer greatly enriched.		flight into the aer 10 offer sacrifice but the deuell threwe him downe broke his necke so that he dyed miserably *Socrat.*lib.1.cap.17. *Manes* the hereticke whereof the *Maniches* haue theyr appellation had his originall in persia (as *Epiphan.*hæres.66 wryteth) about the 4. yeare of *Aurelianus*.he called him self *Christ* & the comforter.Hechose vnto himselfe 12.Apostles.He sayd that *Christ* was not truly borne but phantastically.*Euseb.*li. 7.cap.30. *Socrates* lib.1. ca.17.sayth of him that at the first he was called *Cubric*[9] afterwards chaũging his name he went into Persia, founde the bookes of *Buddas* and published them in his owne name he taughte that there were manye Gods, that the sunne was to be worshipped that there was fatall destenie, that the soules wente from one body into another.The king of Persia his son fel sick *Manes* through sorcery tooke vpõ him to cure, him & killed him. The king causèd him to be clapt in prison, but he brake prison& fled into Mesopotamia ther was he takẽ and flayd aliue his skinne filled with chaff and hanged at the gates of the citie. *Hierax* taught in Ægypt that there was no resurrection,he abhorred mariage,he sayd the children that dyed before the yeares of discretion were dãned, he thought that *Melchisedech* was the holy ghost *Epiphan.*hæres.67. *Meletius* b. of some citie in Ægypt, sacrificed to Idols in the time of the persecution vnder *Diocletian*, and was
311. *Suidas sayth that from Christ vnto Constantinus Magnus there are 318. yeres the which is true after Eusebius computation if we take the time after the ouerthrowe of the tyrants when he ruled alone.*	*Constãtinus Magnus* the sonne of *Constantius* borne in Brytayne was there proclamed Emperour after the desease of his father.He maketh *Licinius* who maried his sister his felowe Emperour. At the same time *Maxentius* played the tyrant at Rome and *Maximinus* in the East. He sawe in the aër the signe of the crosse he fully perswaded himselfe to fight agaïst the tyrants and in the behalfe of Christian religion.	*Antonie* the Monke florished in the dayes of *Cõstantine*,he wrote seuen epistles,the which are at this daye to be seene,he liued 100. & 5.yeares. *Ierom.* catalog. *Socrat.* lib. 1. cap.17. *Ammon* a monke, yet maried, *Didymus*, *Arsenius Pior*, *Isidorus Pambo*, *Petirus*, *Macarius*, *Euagrius*, were famous about that time.*Socrat.* lib.4.cap.18. *Osius* b. of Corduba in Spayne, a graue father, was sent by *Constãtine* to reconcile *Alexander* and *Arius*, he was at the councell of Nice. the Arians in the councell	There was a coũcel helde at Neocæsarea where among other things it was decreed that none should be made priest before he were 30. yeares olde. tom.1.concil. A councell was called by *Constantine* at Rome in the time of *Miltiades* to reforme the variãce betwen *Cæcilianus* b. of Carthage and his colleges. *Euseb.* lib. 10. cap.5. *Constantine* called a councell at Orleance to remoue the dissention risen betwene Byshops. *Euseb.* lib. 10.cap.5. *Alexander* b. of Alexandria called there a councell of many	*Macarius* was b. of Ieruſalem after *Hermon*.he was themeanes with *Helena* that the crosse of *Christ* was founde there. he was at the councel of Nice.*Constantinus Magnus* wrot vnto him sundry epistles. *Socrat.*lib.1. cap.6.9.	*Vitalis* was b.of Antioch after *Tyranus*.	*Marcellus* was b.of Rõe after *Marcellinus* a very short whyle, some take hi for the former, and so it may be, for *Euseb.*made no mention of him. yet in *Damas. Pont.* I find that he gouerned 5. yeares. *Eusebius* a Grecian b. of Rome after *Marcellus* 1.yeare & 7. moneths. *Euseb.*chro.tom 1.concil. *Meltiades* was b.of Rõe after *Eusebi*[9] in the time of *Cõstãtinus Magnus* ann. Dom.312. & cõtinewed 6. yeres. *Euseb.* chron. eccle. hist.lib.10.ca. 5. *Silnester* was b. of Rome after *Meltiades* an.Dom. 314.& continewed 20. yeares. *Euse.* chron. Whẽ *Constantine* offred him a goldẽ scepter he refused it, as a thig not fitte for the priestly function. *Sabell.*	*Peter* was b.of Alexandria about the 7 yeare of *Diocletian*, where he cõtinewed 12.yeares. he was beheaded & crowned a martyr in the persecution vnder *Diocletian.Euseb.* lib.7.ca.31. *Socrat.* lib. 1.cap.3. *Achillas* was b. of Alexãdria after *Peter Socrat.* lib. 1.cap.3. *Alexander* was b. of Alexãdria after *Achillas*.by preachinge of the trinitie somewhat curiously he gaue occasiõ to *Arius* one of his clergie to fall from the faith. *Socrat.*lib.1. cap.3.He was at the councel of Nice.	

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330.	He foyled *Maxentius* vpō the riuer Tiberis. *Licinius* ouercame *Maximin*. they ioyntly publiſhed edicts in the behalf of the chriſtians. In the end *Licinius* rebelled againſt him, *Conſtātinus* ouercame him, ruled alone, reſtored peace vnto the whole worlde, gaue money vnto the church deliuered the biſhops from paying taxe or tribute, he wrote vnto *Alexander* b. of Alexandria, & to *Arius* the hereticke exhorting thē to vnitie. whē he was 60. & 5. yeares old, he dyed after that he had raigned 31 yeares. *Euſeb.* li. 8. ca. 14. 15. 16. lib. 9. cap. 9 10. lib. 10. cap. 5. 6. 7. 8. 9. *Socrat.* lib. 1. cap. 2 4. 26. He differred his baptiſme vnto his laſt end purpoſing	of Sirmiū ſcurged his bare ſides becauſe he woulde not ſubſcribe vnto theyr hereticall opinions. *Socrat* lib. 1. ca. 4. 5. 9. li. 2. cap. 26. *Paphnutius* b. of the vpper Thebais had one of his eyes pulled out in the tyme of perſecution *Conſtantine* was wōt to kiſſe the emptie place he was preſente at the councell of Nice, and turned the wholl aſſemblie from ſeparating maried prieſtes frō theyr wiues. *Socrat.* lib. 1. ca. 5. 8 *Spiridion* a man of great fame in in thoſe dayes was at the councell of Nice, though he were a biſhoppe, yet kept he ſheepe in the fieldes. *Athanaſius* being a yong man was at the coūcell of Nice, looke more of him in the colume of the biſhops of Alexādria. *Euſebius Pamphilus* biſhop of Cæſarea in Palæſtina wrote the eccleſiaſticall hiſtorie frō the byrth of *Chriſt* vnto the raygne of *Conſtātine* the great he was at the councel of Nice, wrote the Nicene creede ſēt it to Cæſarea, condēned *Arius* with his own	biſhops, where he condemned *Arius* & accurſed his hereſie, writinge vnto the biſhops throughoute chriſtendome, what opinions he held. *Socrat.* lib. 1. cap. 3. A generall coūcell was called at Nice in Bithynia of 318. biſhops by *Cōſtātinus Magnus* as *Nicephorus* ſayeth, the 20. yere of *Conſtantine*, an. Dom. 328. ſome ſaye 326. ſome other 324 in the tyme of *Silueſter* b. of Rome, where they cōdemned *Arius*, debated the cōtrouerſie of Eaſter, layde downe the forme of faith cōmonly called the Nicene Creede, ratified the clauſe of one ſubſtance, and wrote vnto the churche of Alexandria that they had depoſed *Arius. Socra.* lib. 1. cap. 5. 6. There was at Rome in the time of *Silueſter* a Councell of 277. biſhops, whiche ratified the Nicene coū cell, & cōdemned *Arius*, *Photinus*, & *Sabellius*. tom. 1. cōcil. In the time of *Cōſtantine* ſayth *Marianus Scotus* *Helen* his mother writeth vnto him that he ſhould renoūce *Chriſt*, & becom		*Philogonus* was b. of Antioch after *Vitalis* & dyed a martyr. *Nicephor.* *Euſtathius* was b. of Antioch after *Philogonus* he was at the councel of Nice. But he fel into the hereſie of *Sabellius* and was depoſed in a councell held at Antioch *Euſebius Pāphilus* confuted him after his depoſition the ſeae was voyde the ſpace of 8. yeres *Socrat.* li. 1. cap. 9. 18.	*Marcus* was b. of Rome after *Silueſter* and cōtinewed 8. moneths. *Ierom.*	*Athanaſius* was b. of Alexādria after *Alexander* and the breaking vp of the Nicen councell beinge a heathen boye he played the parte of a Chriſtian biſhop in a certē play which prognoſticated he woulde proue a notable man being deacon he wēt to the councel of Nice, and diſputed againſt the Arians. *Socrat.* lib. 1. cap. 5. 11. being byſhop the Arians falſly accuſed him of bribery treaſon, that he ſent of his clergie into Mareōtes which beate the altare with theyr feete ouerthrew the Lords tablebrake the holy	depoſed by *Peter* b. of Alexandria. he rayled at *Peter* after his death, he reuiled *Achillas*, laſte of all he fell to backbiting of *Alexander*, & to take part with the Ariās. the true churche was called the Catholike churche, but he called his church the churche of martyrs. the Councell of Nice condemned him & toke from him all authoritie that belonged to a biſhop, and therevpon the Meletians were deuided from the church. *Socrat.* lib. 1. cap. 3. 6. *Ephiphan.* hæreſ. 68. *Arius* borne in Libya yet a prieſte of Alexandria, hearing *Alexander* the biſhop entreatinge curiouſly of the trinitie, thought verily that he maintayned the opinio of *Sabellius*, ſet him ſelf agaynſt the biſhop, and ſayde that the ſonne of God had a beginninge of eſſēce, that there was a time when he was not, he ſayde that God was not alwayes a Father, that the ſonne was not frō euerlaſting, but had his beginninge of nothinge. Being called before the Emperour, he woulde ſubſcribe vnto the Nicene councell & ſweare toe. His deceate was to carie in his boſome his hereticall opinion wrytte in a peece of paper and when he came to the booke he woulde ſweare that he thought as he had written meaning in his boſome. His ende was lamentable for comming from the Emperoure after the oth he had taken with greate pompe throughe the ſtreete of Conſtantinople he was taken with ſuddayne feare and withall he felt a laske, immediatlye he asked of them where

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	fullye to haue it in Iordaine where *Christ* was baptized It was *Eusebius* b.of Nicomedia as *Eusebius Ierom* and *Socrates* doe write that baptised him for all the trauell that Cardinal pool tooke and the flattering glosses to proue the contrarye. The donation that is fathered vpon him is but a meere fable in the iudgement of the best wryters.	hãde yet was he thoughte to be an Arian,and to cleare him of the suspicion, *Socrates* wrote an Apology in his behalfe whiche is to be seene in his history. *Constãtine* had hi in greate reuerence. Because of his familiaritye with *Pamphilus* the martyr he was called *Eusebius Pamphilus*, he wrote many notable bookes & died in the time of *Constãtine* the yonger. *Socrat.* lib. 1.cap.1.5.18 lib.2.cap.3.17. *Ierom* catalog. *Frumentius* was made bishop by *Athanasius* and sent to conuert the Indians.*Socrat.*lib.1.ca.15. *Eusebius Emisenus* a godly bishop wasa great clerke & a profoundephilosopher in the days of *Constantine*. *Socrat.*lib.1.cap. 18. lib. 2.cap.6. *Alexander* b.of Constantinople a godlye father sett him selfe against *Arius*, he trusted not to the quirckes of logick but to the power of *Christ*, helockt him self in the churche and prayd thus vnto God:I beseech thee o lord if the opinió of *Arius* be true that I my selfe maye neuer see the ende of this	a Iewe. To trye the trueth *Helẽ* brought with her 120. Iewes. *Constantine* brought *Siluester* b.of Rome, with 24. other bishops,they disputed of *Christ*, in the ende the Iewes were ouerthrowen.to. 1.concil. *Siluester* called at Rome 284.bishops in the presence of *Cõstantine* and *Helena* his mother, where they layd downe canons for the gouernmẽt of the clergie.tom.1.cõcil. A councell held at Antioche deposed *Eustathius* b. of Antioche, for maintaining the heresie of *Sabellius.Socrat.* lib.1.cap.18. A councel held at Eliberis in Spayne, in the time of*Cõstãtine* decreed that the vsurer should be excõmunicated thattapers shold not burne in the daye tyme in church yardes, that women shoulde not frequent vigills, that images should be banished the church that nothinge should be painted on the wall to be worshipped, that euery one should cõmunicate thrise in theyere.tom. 1.concil. The first councell of Arelate decreed with o-	*Maximus* was b. of Ierusalem after *Macarius* hedetested the *Arians* & refused tocome to the councel of Antioche lest he shoulde condemne the Nicen Creede in the ende the Arians deposed him.*Socrat.*li.2.c.5.30.		*Iulius* was b.of Rome after *Mark* Anno Do. 336.where he continewed16.yeres. *Ierom* chron. *Socrat.* lib. 2. cap.5.27. saith it was 15.yeares.	cup and burned the bible, they accused hi of murther & magick and to answere vnto those crimes he was constrained to come to the councell holde at Tyrus where he was deposed. *Socrat.* lib.1.ca 20 They accused him at Constãtinople before the Emperour that he should say he woulde stay the cariadge of corne frõ Alexãdria to Conslãtinople for the which *Constantinus magnus* banished him into Treuere a citie of Fraũce lib. 1.ca. 23.*Cõstantine* the yonger called him home frõ exile.lib.2. cap.2.The councel of Antioche charged hi that he tooke the bishoprike after his exile without the warrant of a councel, theydepo-	there was any house of office, thither he wẽt & voyded his gutts,as manye as went by, were wonte to poynte at the place with the finger and say, In yonder iakes dyed *Arius* the heretick. *Socrat.*lib.1.cap.3.25.*Epiphan* hæres.68.69. *Acesius* a *Nouatiã* bishop was of *Constantine* called to the councell of Nice, to render an accompte of his opinion. *Socrat.*lib.1.cap.7. *Marcellus* b. of Ancyra in Galatia, taught the heresie of *Paulus Samosatenus*, that *Christ* was but bare man, the bishops in the councell of Constantinople deposed him, and *Eusebius Pamphilus* cõfuted him in three bookes. *Socrat.* lib.1. cap.24.&c. *Audius* was a schismaticke, a man of an hotte spirite,he rebuked the clergie men to their faces for their disordered lyfe, & being councelled to deale modestly nay chastized, he deuided him selfe from the church, and fell to rayssing of priuate cõuenticles.he kept Easter with the Iewes. *Epiphan.*hær. 70. *Eusebius* of Nicomedia, not onely in *Arius* tyme, but also after his death mayntayned the heresie of *Arius*, together with *Macedonius* b. of Constantinople, *Theognis* b.of Nice, *Maris* b.of Chalcedõ, *Theodorus* b. of Heraclea, *Vrsacius,Valens*,&c. *Socrat.*lib.2.cap.2.9.15.
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		diſputatiõ but if the faithwhich I holde be true that *Arius* may receau due puniſhmẽt for his blaſphemous opinion, whiche in deede fell out as it is to be ſeen in *Arius* ende. *Alelexander* was 118. yeare olde when he dyed. *Socrat.* lib. 1. cap.25.li.2 cap.4.	ther thinges, that Eaſter ſhoulde be kept at one certain time. tom. 1.cõcil. A councell of *Arian* biſhops mett at Tyrus, & depoſed *Athanaſius*,but *Cõſtantine* remoued them to cõſecrate the temple lately buylded at Ieruſalem,& called them afterwards to Cõſtantinople in his preſence,to determine *Athanaſius* cauſes.*Socrat.*lib.1. cap.20.22.		*Eulalius* an Arian was b. of Antioch after *Euſtathius*. *Nicephor.*		ſed him, and choſe *Euſebius Emiſen⁹*, when he refuſed it, they choſe *Gregorius* an *Arian*, who was brought thither with armed ſouldiers,ſo that *Athanaſius* fled away to ſaue his life,afterwardes they miſliked with him,& placed *Georgius* in his rowme, whiche had a miſerable end. lib.2.ca. 5.6. 7. 8. 10. lib.3.ca.2. he wẽt to *Iulius* b. of Rome, and came to enioy his biſhopricke by vertue of his letters. lib.2. ca.11. Againe the *Arias* accuſed him to the emperor, that he had taken the corne which the emperor gaue to the poore,and ſold it to his owne lucre, ſo that he was faine the ſeconde time to flye vnto *Iulius* b. of Rome,where he cõtinewed one yeare, & ſix moneths, vntil the coũcel of Sardice where he was reſtored to his biſhoprick. lib.2.ca. 13.16.but *Cõſtãtius* beyng an *Arian*,ba-	
340.	*Conſtãtinus* the yonger beig made Cæſar the 10. yere of his fathers raygne:*Cõſtantius* beinge made Cæſar the 20.yere of his fathers raygne: & *Conſtans* beinge made Emperour the 30.yere of his fathers raigne ſucceeded theyre father after his deſeaſe and deuided the Empire amonge them. *Conſtantinus* enioied it but a litle while for he was ſlayne by the ſoul-	*Rheticus* a learned wryter floriſhed in Fraunce about this time. *Ierom* catalog.	There was a coũcell held at Cæſarea in Cappadocia where *Eulalius* b. of that ſeae condemned his owne ſonne *Euſtathius* b. of Sebaſtia in Armenia for manye crimes. *Socrat.* lib. 2.cap.33. The Councell of Gangra condemned the hereticall opinions of *Euſtathius*,allowing the mariage of prieſts. *Socra.*lib.2. cap.33 tom. 1.concil.					*Euſtathius* b.of Sebaſtia in Armenia went in ſuche attyre as was not decente for a prieſt.He forbad Mariadge : made lawes of faſtinge he parted maried couples aſunder . He cauſed ſuche as refrayned the churches to rayſe conuenticles at home , he tooke ſeruaunts fiõ their maiſters vnder colour of religion,he commaunded his followers to weare the philoſophers habit, he cauſed the womẽ to be ſhauen,he forbad the accuſtomed faſtingdays, and commaunded they ſhould faſte on the ſundaye. He deteſted the prayers of maryed men, he abhorred the offering and communion of the maried prieſt, not remẽbringe that his owne father was a prieſt and biſhop of Cęſarea in Cappadocia. he was firſt cõdemned of his owne father in a councell helde at Cæſarea , afterwardes by the coũcel of Gàgra, laſt of all at Gonſtantinople. *Socrat.* lib.2. cap. 33.
		Iuuencus a prieſte of Spayne who wrot the foure Euãgeliſts in heroical verſe floriſhed about this tyme *Ierom* catalog.	A councell helde in Carthage , decreed there ſhould be no rebaptizing, that clergie men ſhould not meddle with temporall affaires.tom.1.cõcil. *Iulius* helde a prouinciall ſynode at Rome , where he condemned *Arius* & ratified the Nicene Creede.tom. 1.concil.		*Euphronius* an Arian was b. of Antioche after *Eulalius.Socrat.* lib.1.ca.18.			

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	diers of his brother *Constans* when he sought to inuade his brother *Cõstans* dominions *Constãs* not lõg after was slayne by *Magnẽtius* the tyrant. These two were godly emperours but *Cõstantius* was an Ariã. in the end *Cõstantius* dyed being fiue and fortie yeare olde. he raigned 38. yeares, thirteene with his father *Cõstãtinus Magnus*, & fiue & twentie after his fathers death *Socrat.* lib. 1 cap. 25 26. lib. 2. cap. 3 20. 37. *Ierõ.* chronic.		A councell of *Arian* bishops mett at Antioche the first yeare after *Constãtines* desease, wher they depосed *Athanasius*, & endeuored to abrogate the Nicene creede *Socrat.* li. 2. ca. 5. 6. 7 The bishops of the East called a councell together, layd down their creede with long expositions, and sent it to the west churches by three bishops. *Socrat.* lib. 2. cap. 15 A councell held at Coleyne in Germanie, condemned *Euphrata* the bysshop for denyinge that *Christ* was god tom. 1. concil.	*Cyrillus* an Arian was chosen b. of Ierusalem after the deposition of *Maximus* he was deposed forcertẽ hainous crimes & woulde not come and purge him selfe. *Socrat.* li. 2. cap. 30. 31. 32.			nished him againe so that *Constans* his brother threatned him with warres and cõstrayned him to doe it. lib. 2. ca. 18. after the death of *Constans*, *Constantius* exiled him againe. lib. 2. cap. 21. After the death of *Constantius* he came to Alexãdria, but he was fayne to flie in the time of *Iulian* the Apostata. li. 3 ca. 4. 12. He came hom in the time of *Iouianus* and fled away in the time of *Valens* the Arian he was b. six & forty yeres & dyed An. Dom. 375. *Socrat.* li. 4. cap. 12. 16.	*Macedonius* at the first being an *Arian*, and deposed by *Acacius* secte, could not quiet him self, but fell from the *Arians* into an other heresie. he denyed the godhead of the holy ghost, tearming him the seruant and the drugge of the father, & of the sonne. this opinion, they saye, *Marathonius* bishop of Nicomedia taught before him. These hereticks are called *Pneumatomachoi. Socrat.* lib. 2. cap. 25. *Epiph.* hæres. 73.
350.		*Maximus* b. of Treuere in Fraunce entertayned honorably *Athanasius* b. of Alexãdria being exiled into Fraunce. *Ier.* chro.	A generall councell was summoned at Sardice by *Constantius* & *Constans* the Emperoures, for the hearing of *Athanasius* b. of Alexandria & *Paulus* b. of Constantinople, whom the *Arians* had exiled. The councell restored them, deposed theyre accusers, condẽned the *Arians*, and confirmed the Nicene creede. *Socrat.* lib. 2 cap. 16.	Herenius.	*Placius* an Arian was b. of Antioch. *Socrat.* lib. 2. cap. 5 6. 7.	*Liberi*9 was b. of Rome after *Iulius* an. Do. 351 & cõtinewed 17. yeres he was banished by *Constantius* the Arian emperour, yet restored againe. *Socrat.* li. 2. cap. 27. 29. *Damasus* in põtif. tom. 1. concil. *Ierom.* in chronic. & catalog. eccl. script. in fortunatiano. *Ant.* chro. part. 2. tit. 9. cap. 4. parag. 5. do say that he yelded to the *Arians*, subscribed vnto their heresie, & recouered his bishoprick again. *Antoninus* sayth he exhorted others to cõstãcie but did not perseuere him selfe.		*Euphrata* bishop of Coleyne, denyed that Christ was God, he was condemned in a councell helde at Coleyne. tom. 1. concil.
		Hilarius b. of poetiers in Fraunce a great aduersarie of the Arians wrote sundrye notable bookes whereof one he deliuered into *Constantius* hande at Constãtinople. He died in the time of *Valens* and *Valentinianus* *Ierom.* catalog. *Socrat.* li. 3. ca. 8.	A councell summoned at Ierusalẽ by *Maximus* b. of that seae, where he receaued *Athanasius* vnto the communion, & ratified the Nicene creede. *Socrat.* lib. 2. cap. 19 A councell called together at Alexãdria by *Athanasius* where the actes of the coũcell of Sardice & of Ierusalẽ were confirmed. *Socrat.* lib. 2. cap. 21.	Heraclius.	*Stephan* an Arian succeeded *Placitus*. *Socrat* lib. 2. cap. 21.			*Aëtius* the mayster of *Eunomius* the hereticke was made deacõ by *Leõtius* the Arian b. of Antioch, yet sayth *Epiphanius* by *Georgius* the Arian b. of Alexandria. He was an Arian, yet fell he from them, because they receaued *Arius* into the communion after his fayned recantation. He was counted a great logician and called an Atheiste for reuilinge the aunciente Fathers. He was excommunicated, yet woulde he seeme of his owne accord to leaue the church he taught that the substance of the father & of the sonne were not like one the other. *Socrat.* lib 2. cap. 28. li. 3. cap. 8. The hereticks of this opinion were called *Anomoioi*. *Epiphan.* hæres. 76.
								Eunomius b. of Cyzicum & the scribe of *Aëtius*, sayde that God had no more knowledge thẽ man. He tearmed *Aëtius* the man of God, and rebaptized all that came to him in the name of the vncreated god, in the name of the sonne crea-

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		Didymus Alexandrinus a notable clerk was in his youthtime troubled with ſore eyes & becameblind he left behind him many notable works, *Antony* the monke came out of the deſert into Alexãdria & conforted him. *Socrat.* lib.4. cap.20.	A councell helde at Antioche decreed that ſuch as were preſent at ſeruice ſhould communicate, otherwiſe depart. tom.1.concil.		*Leontius* an Arian ſucceeded *Stephan* he gelded him ſelf to auoid the ſuſpicion of a woman whoſe company he kept. wherfore he was by *Conſtantius* made b. of Antioch. *Socrat.* lib.2. cap.21.	*Felix* was b. of Rome by the cõmaũdemẽt of *Cõſtãtius* & the procuremẽt of the *Arians* one yeare while *Liberius* was in exile. he was an *Arian* as *Socrates* writeth. lib.2. cap.29. *Ieroñ.* in chrõ. and *Ruff.* lib.1.cap. 22. yet *Antoninus* ſayeth he was a godly man.		ted, and in the name of the ſanctifyinge ſpirite created of the created ſonne. *Socrat.* lib.4.cap.7. *Theodor.* lib.2.cap.29. *Epiphan.* hæreſ.76.
355.			A councell held at Sirmiũ in the time of *Conſtantius* condẽned *Photinus* biſhop of that ſeae which mayntayned the hereſie of *Sabellius* and *Paulus Samoſatenus*, this councell was of *Arians*, they ſcourged among them *Oſius* b. of Corduba in Spayne, & made him ſubſcribe vnto Arianiſme. *Socrat.* li. 2.cap.24.26.	Hilarius.				*Photinus* b. of Sirmiũ maintayned the hereſie of *Sabellius* & *P. Samoſatenus* that *Chriſt* was not God before *Marie* bare him. He ſayde the word was at the beginig with the father but not the ſonne. *Socrat.* lib. 2. cap.24. *Epiphan.* hæreſ.71
			A generall councell was ſũmoned to meete at Mediolanum, where the Eaſt and weſt churches brauled about *Athanaſius*, and diſſolued the councell agreeinge vpon nothing. *Cõſtãtius* ſeeing the countreyes were farre aſunder, cõmaunded the Eaſt churches to meete at Nicomedia in Bithynia, and the weſt at Ariminum in Italie. *Socrat.* lib. 2, cap.29.		*Eudoxius* b. of *Germania* in Syria crepte through wiles into the biſhoprike of Antioch after the deſeaſe of *Leontius* but the coũcell of godly biſhops held at Seleuciadepoſed him, afterwards he gotte to be biſhoppe of Conſtantinople. *Socrat.* lib.2.ca 29.32.33.			*Aërius* an Arian hereticke cõdemned ſaith *Auguſtine* the prayer for the dead, which *Epiphanius* doth call the cõmemoration for the dead. He abhorred the preſcribed faſtingdayes he ſayd that a biſhoppe was no better then a prieſt conteningthere in the canõ of the church *Auguſt.* lib.de hæreſ. *Epiphan.* hæreſ.75.
			The councell of Ariminum cõdemned the *Arians*. *Socra.* lib.2,cap. 29.	*Cyrillus* who was aboue depoſed, recouered his biſhoprick againe *Socrat.* lib.2.cap. 35.				*Lucifer* b. of Sardinia fell from the church vpon a ſtomack, he beleued ſaith *Auguſtine* that the ſoule came by tranſfuſion to wit by pourig out from the one into the other, moreouer they ſay that the ſouleis of the fleſh and the ſubſtance of the fleſhe. *Socrat.* lib.3.cap.7. *Auguſt.* de hæreſ. *Theodoret.* lib. 3.cap.5.
			A councell of Arian b. mett at Nice in Thracia, where in ſteede of Nice in Bithynia, they bleared the eyes of the godly with the ſounde of the Nicene Creede. *Socrat.* lib.2.cap.29.					*Audæus* the heretick liued in Cæloſyria in the time of *Conſtantius* as *Ierom* ſayth in chrõ.
363.			A councell was helde at Seleucia in Iſauria, where the *Arians* were condemned. *Socrat.* lib. 2.cap.31.		*Anianus* was by the councell of Seleucia made b. of Antioch after they had depoſed *Eudoxi⁹* the *Arian*, but the *Arians* exiled him immediatly *Socrat.* lib.2. cap.32.			He thought that God had the ſhape of man, miſcõſtruing the ſaying lette vs make man after our image, &c. *Theodoret.* li.4.cap.10. Theſe heretickes in the time of *Chryſoſtome* were called *Anthropomorphits.*
364.			A councell of 50. *Arian* biſhops was called at Conſtantinople, where they condemned the Nicene creede, *Euſtathius* b. of Sebaſtia in Armenia, & *Cyrill* b. of Ieruſalem. *Socrat.* lib.2. cap.32.					*Donatus* of whome the *Donatiſts* haue theyr original was in the time of *Cõſtantius*. There was an other of the ſame

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			A councell of Arians met at Antioch, and confirmed the blasphemie of *Arius*. They were called *Anomoioi* and *Execoutioi*. *Socrat*. lib. 2.		*Meletius* is chosen b. of Antioch after *Eudoxius*, but *Cõstantius* deposed him for maintayning the Nicene Creede agaynste the Arians. *Socrat*. lib. 2. ca. 34. *Euzoius* the Arian was by the Emperour made b. of Antioch after the deposition of *Meletius*. *Socrat*. lib. 2. ca. 34.			name immediatly after he fell through cõtention from the church at Carthage, and taught through Aphricke that as manye as came vnto him were to be rebaptized: that the sonne was inferior to the father, & the holy ghost inferior to the sonne. *Ierõ* chronic. *Augustl*. lib. de hæres. *Apollinarius* the father and the sonne of one name fell from the faith vpõ a stomacke at Laodicea in Syria, they taught that *Christ* tooke a body but no soule, againe seeinge that was absurde they sayde he had no resonable soule. *Socrat*. lib. 2. cap. 36. *Ruff*. lib. 1. cap. 20. *Dimeritæ* were hereticks of *Apollinarius* opiniõ so called becausse they denyed the thirde part, to wit the resonable soule in *Christ*. Some of them sayde that his body was coessentiall with his diuinity, some other of them denyed he had any soule at all some agayne of them sayd that he tooke no flesh of the virgine but that the worde became flesh. *Epiphan*. hæres. 76. 77. *Massiliani*, were idle monks whome the dẽuell had possessed, they sayde, that the bodie of *Christ* in the sacrament did neither good, neyther harme. they sayde baptisme was to no purpose. *Leotius* b. of Melitena draue the theeues out of their dennes, the wolues from among the sheepe, & sett their monasteries on fire. *Theodoret*. lib. 4. cap. 11. these hereticks were called also *Enchitæ*, so called becausse of their cõtinewal prayinge. It is a wonder sayeth *Augustine*, to heare what a number of prayers they runne
365.	*Iulian* succeded *Constãtius* in the empire, he heard at Constãtinople *Macedonius* the Eunuch, *Nicõcles* the Laconian, & *Ecebolius* the sophist. *Cõstantius* fearinge he woulde fall frõ christian religion into heathenish idolatrie, sente him to Nicomedia, charging him not to treade in the schoole of *Libanius*, yet by stelthe he resorted vnto him, and read his heathenishe doctrine. When the Emperour suspected his disposition, *Iuliã* shaued him selfe, and became a reader in a certaine churche, yet after the Emperours death, & the obtayninge of the empire he became an Apostata, he banished the Christians out of his court, & entertained in steede of thẽ philosophers & coniurers. Not longe after being the third yere of his raigne, he was slayne in a battayle whiche he gaue the Persians. An arrowe	*Macedonius*, *Theodulus* & *Tatianus*, were broyled to death in the time of *Iulian*. *Socrat*. lib. 3. cap. 13. *Theodorus* was sore tormented *Socrat*. lib. 3. cap. 16. *Artemius* a noble man beheaded for the faith. *Theodor*. lib. 3. cap. 18.	A councell held at Alexãdria by *Athanasius* after his returne from exile, in the time of *Iulian* where the *Arians*, *Apollinarians* & *Macedonians* were condẽned. *Socrat*. lib. 3. ca. 5. A coũcel held at Lampsacũ 7. yeares after the coũcell of Seleucia, wher the *Ariãs* were condemned. *Socrat*. lib. 4. cap. 2. 4. A councell of bishops in Sicilia condemned the *Ariãs*. *Soc*. lib. 4. cap. 11. The Meletiãs assẽbled at Antioche, where they layde down the Macedonian opinion of the sonne of God iump betwene the *Arians* & the true christians, where	*Iohn* was b. of Ierusalem after *Cyrill*. *Socrat*. lib. 2. cap. 25.	*Dorotheus* *Paulinus* and *Euagrius* beĩg godly mẽ were chosen by the people yet not suffred to continew. *Dorotheus* tooke possession of the bishopricke the seconde time and cõtinewed ther a good while *Democh*. *Socrat*. lib. 4. cap 28.		

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	was ſhot at hī which pearced him in the ribbs, and gaue him his deaths wounde. Some ſay it was one of his owne ſeruants ſome other, that it was a fugitiue Perſian, ſome other ſaye that it was a deuell, ſome doe write, that he tooke the darte out of his ſide, threwe it all bloodie into the ayre, & cryed, O Galileãn (meaning *Chriſt*) thou haſt ouercome. *Socra.* lib. 3. cap. 1. 9. 10. 18. *Sozomen.* lib. 6. cap. 2. *Theodo.* lib. 3. cap. 25.		they proued thẽ ſelues neutrans. *Ier.* chto. *Socr.* li. 3. cap. 8. A councell at Laodicea, anno Domini 368. decreed that the laytie ſhold not chuſe the prieſt that leſſõs ſhold be read in the church betwene certen Pſalmes that ſeruice ſhould be morning & euening that the Goſpel ſhould be reade with other Scriptures on the ſunday that lẽt ſhould religiouſly be obſerued without mariẽg & ſolemnizinge the feaſtes of martyrs. That chriſtians ſhold not daunce at brydehouſes &c. tom. 1. cõc.				ouer (muche like vnto the late mumblinge of prayers vpon beades) where Chriſt ſayd: Praye alwayes, and *Sainct Paul:* Pray without intermiſſion, which is deuoutly to be taken for euery day, they doe it to much, & therfore ſayeth *Auguſtine*, to be numbred among heretickes. They ſaye when the ſoule is purged, that a ſowe with her pigges is ſeene to come out of mans mouth, and that a viſible fire entreth in, whiche burneth not. theſe *Euchits* did thinke that it appertayned not vnto the monkes to get theyr lyuinge with the ſweate of their browes, but to lyue idlye. *Epiphanius* ſayth, that whẽ *Luppicianus* the Prætor executed ſome of them for their lewdneſſe, they called them ſelues *Martyrianos.* Some of them thoughte that it was theyre duetie to worſhippe the deuell, leſt he ſhoulde hurte them, theſe were called *Sataniani.* If ye called any of them Chriſt, a Patriarche, a Prophet, or an Angell, he woulde anſwere that he was ſo. They ſlepte like ſwine, men and women all in one heape. *Auguſt.* lib. de hæteſ. *Epiphan.* hæreſ. 80. Theſe *Maſſiliãs* were cõdemned in the generall councell held at Epheſus in the tyme of *Theodoſius iunior.* *Cyrill.* lib. Apologet.
367.	*Iouianus* a godly mã one that mayntayned the Nicene creede was Emperour after *Iulian.* He raygned no longer then ſeuẽ moneths but he dyed. *Socrat.* lib. 3. cap. 19. 20. 22.	*Baſilius* b. of Cæſarea in Cappadocia floriſhed about this time. whẽ *Valens* the emperour ſent for him out of Cæſarea into Antioch he behaued himſelfe very ſtoutly in the defence of the trueth. *Socrat.* lib. 4. cap. 21. *Gregorie Nazianzen* the maiſter of S. *Ierom* liued in the time of *Valens* & dyed in the raygne of *Theodoſius Magnus.* *Socrat.* li. 4. cap. 21. *Ierom* catalog. eccleſ. ſcript.			*Meleti*ꝰ came the ſeconde time to be Byſhop. Democh.			
368.	*Valentinianus* one whome ſometime *Iulian* baniſhed his court ſucceeded *Iouianus* in the Empir he ioyned with him his brother *Valens.* *Valentinianus* was a true Chriſtian but *Valens* an Arian. the one perſecuted the Churche the other preſerued the chriſtians. *Valentinianus* dyed Anno Domini 380. after he had liued foure and fiftye yeares and raygned thirteene. *Valens* his		A councell of Nouatians met at Pazum, and decreed contrary to the Nicen coũcell that the feaſte of Eaſter ſhoulde be kept alike with the Iewes. *Socrat.* li. 4. cap. 23. A councell of macedoniãsmet at Antioch and condemned the Nicene councel with the clauſe of one ſubſtance *Socrat.* lib. 5. ca. 4 A coũcel of 90. Byſhops called at Rome by *Damaſus*, where *Arius*, *Eunomius*, *Macedonius*, *Photinus*, *Hebiõ* and theyr diſciples were condemned where alſo the holye	Nepos		*Damaſus* was b. of Rome, an. Dom. 369 after *Liberius* where he continewed 18. yeres. *Socrat.* lib. 4. cap. 17. 24. lib. 6. ca. 9. lib 7. ca. 9. *Ierom.* chronic.		
378.	brother raygned 3. yeares after him & departed this life. *Socrat.* lib. 4. ca. 1. 26. 31.	*Ambroſe* b. of Millayne beĩg Liuetenant of the prouince was choſen to gouerne the church by the vniforme conſent of the people & cõfirmed by *Valentinianus.* *Ierom* ſuſpended					*Peter* was b. of Alexandria after *Athanaſius* an. Dom. 375 the *Ariãs* by autoritie frõ the emperour clapt him in priſon, and choſe *Lucius* in his roume *Peter* got out of priſon & fled vnto *Damaſus* b. of Rome. *Socrat.* lib. 4. cap. 16. 17.	

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		his iudgemēt of him becauſe he liued in his time *Socrat.*lib.4.cap. 25. 80. prieſts were put in a ſhip, & burned quicke by the cōmaundement of *Valēs* the *Arian* Emperour. *Socrat.* lib.4.cap.13. *Ammonius* a religious man cut of his eare, and fledd away becauſe he would not be biſhop. *Socrat.*lib.4.cap. 18. *Euagrius* a religious man, fled away becauſe he would not be biſhop. *Socrat.* lib.4.cap.18. *Ierome* the learned writer whoſe workes are famous throughout the worlde, floriſhed about this time.*Ierom.* catalo. *Ab. Tritem.*	Ghoſt was ſayd to be of one ſubſtāce with the father and the ſonne.tom.1. concil. A councell was called at Illyrium by *Valētinianus* where the trueth in the bleſſed trinitie was confeſſed.*Theod.* li.4.ca.7. 8.9. A councell held at Rome by *Damaſus* and *Peter* b. of Alexandria wher the hereſie of *Apollinarius* was condemned. *Ruff.*lib. 2.cap.2. A councell held at Aquileia condemned *Palladius* & *Secundianus* the Ariās tom.1. concil.	*Prayllius* *Theodoret.* lib.5. cap. 38.				*Lucius* an Ariā ouerthe Arians. *Socra.*li. 4.ca.16.	*Antidicomarianitæ* were hereticks which impugned the virginitie of *Marie*, ſayinge thar after the byrth of *Chriſt Ioſeph* did know her.*Auguſt.*lib.de hæreſ. *Epiphan.*hæreſ.78. *Collyridiani* were heretickes whiche worſhipped the Virgine *Marie. Epiphanius* in diſcourſing of this hereſie inueheth agaynſt images and worſhipping of ſainēts & Angells.hæreſ.78 79. *Metangiſmonitæ* were heretickes which ſayd that the ſonne was in the father as a leſſer veſſell in a greater. *Auguſt.*lib.de hæreſ. *Marinus* the Arian thoughte that the father was a father whē there was no ſonne. Such as were of this opinion were called *Pſathyrians* the reaſō why is to be ſeene in *Socrates.*lib.5.cap.22. *Euthicus* an Eunomiā baptiſed not in the trinity but in the death of *Chriſt.Socr.*li.5.c 23
383.	*Gratianus* together with *Valentinianus* the yonger ſucceeded *Valētinianus* and *Valens* in the Empire *Gratianus* choſe *Theodoſius Magnus* a noble mā of Spayn to gouerne the Empire. Theſe three ruling at one time were godly Emperoures. *Gratianus* was ſlaine by *Maximus* the brittaine whē he had liued foure and	*Ruffinus* prieſte of Aquileia one that was at great variance with *Ierō*, wrote manie notable volumes, he was a great trāſlator of Greeke wryters.*Gennad.*catalog. *Auguſtine* b. of Hippo in Aphricke wrote ſundry excellēt bookes, *Gennādius* ſuſpecteth his opiniō touchching the reſurrection of vntimely byrthes. *Gēnad.* catalog.			*Flauianus* was choſē b.of Antioche, and cōtinewed to the time of *Arcadius.Socrat.* lib.6.cap.1 *Ruff.* lib.2. cap.21.		*Timothe* a godly man ſucceeded *Peter* in the church of Alexandria.*Socra.* lib.5 .cap.3 8.	*Seleuciani*, or *Hermiani* of one *Seleucus*, taught that the ſubſtācewherof the world wasmade wasnotmade of God but was coeternall with God: that God maketh not the ſoule, but Angelles of fire and ſpirite: that euill is ſome tymes of God, and ſome times of the thinge it ſelfe: that *Chriſt* ſitteth not in the fleſh at the right hande of the Father, but hath his ſeate in the Sunne. that there was no viſible paradiſe that Baptiſme is not to be receaued by water: that there ſhall be no reſurrectiō, but the daylye generation of children.*Auguſt.*lib. de hæreſ.

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	twenty yeres and raygned fifteene. *Valentinianus* was ſtifled to death. *Theodoſius* the Emperor who of all theother was moſt famous throughout the worlde, fell ſicke and dyed whē he had lyued 60 yeares, and raygned 16. *Socrat.* lib. 5. cap. 2. 11. 24. 25.	*Nectarius* a man of noble linage and profounde learninge was choſen b. of Conſtantinople by a hundred & fifty biſhops. *Socrat.* lib. 5. cap. 8. This *Nectarius* baniſhed confeſſion and the ſhriuinge prieſt out of the churche and ſo did other Byſhops, becauſe that a certayne Deacon abuſed at Conſtātinople a graue matron vnder colour of confeſſion. *Socrat.* lib. 5 cap. 19.	A councell of a hundred and fiftie biſhops met at Cōſtantinople by the cōmaundemēt of *Theodoſius Magnꝰ* where they cōfirmed the faith of the Nicene coūcell, deuided patriarchſhips, decreed that no biſhop ſhold meddle wiih anything out of his owne dioceſſ, and choſe *Nectarius* b. of Cōſtantinople. *Socrat.* lib. 5. cap. 8.			*Siricius* was b. of Rome after *Damaſus* An. Do. 387. and cōtinewed 15. yeares *Proſp.* chron. *Socrat* lib. 7 cap. 9. This b. of Rome was the firſte which decreed that prieſtes ſhold not mary. *Gra. Polid.*		*Proclianits* deny that *Chriſt* came in the fleſh. *Auguſt.* *Patriciani* ſaid that mans fleſhe was not made of God but of the Deuell, ſo that ſome diſpatched themſelues to caſte of the fleſh. *Auguſt.* *Anthropomorphitæ* were Monkes inhabitinge the deſerts of Ægypt which thoughte that God the father had a body & was like mā, theſe liued in the time of *Chryſoſtome.* Anno Domini. 402. they had theyr originall of one *Audæus* mētioned before in the time of *Cōſtantius. Socrat.* li. 6. ca. 7 hereupon it roſe that God the father hathe beene painted like an olde man in a graye bearde.
399.	*Arcadius* and *Honorius* the ſonnes of *Theodoſius Magnus* ſucceeded theyr father, the one in the eaſt the other in the weſt.	*Nectarius* anno Dom. 401. his linage and education is layde downe at large by *Socrates.* He made Antemnes in the churche of Conſtantinople. There was greate variance betwene him & *Epiphanius* b. of Cyprus. It was *Theophilus* b. of Alexandria that ſet them by the eares. He made a ſermō againſt all womē & was therfore by the procurement of the empreſſe depoſed, the people made ſuche adoe that he was called hom againe, yet was he exiled afterwardes and died in baniſhmente. anno Dom. 412. *Socrat.* li. 6. ca. 2. 3. 9. 14.			*Porphyrius* was b. of Antioche after *Flauianus. Socr.* lib. 7. cap. 9		*Theophilus* was b. of Alexādria after *Timothe*, for feare of his life he yelded vnto the hereſie of the *Anthropomorphits* againſt which he wrot a notable boke as *Gēnadiꝰ* reporteth of him. It was he that made *Chryſoſtome* & *Epiphanius* dedly foes, he was a ſpitefull man all his life time, & in the end dyed of a lethargie. *Socrat.* lib. 6. ca. 1. 7. 9. lib. 7. cap. 7 *Gennad.* catalog. vir. illuſtr.	*Aſcitæ* of ἀσκος a bottell, gadded about the contry with a bottell, bibbinge thereof and ſayinge, that they were the newe bottells wherof the Goſpell ſpake, filled with newe wine. *Auguſt.* lib. de hæreſ.
401.	When that *Arcadius* had raygned 13. yeares with his father *Theodoſius Magnus*, and 14. after his deſeaſe, he dyed leauing behinde him his ſonne *Theodoſius iunior*, of the age of eyght yeares to ſuccede him in the eaſt, *Honorius* continewed neuer theles in the weſt. *Socrat.* lib. 6. ca. 1. 21 lib. 7. cap. 1.					*Anaſtaſiꝰ* was b. of Rome after *Siricius* Anno Dom. 401. and gouerned three yeres. *Proſp.* chron. *Socrat* lib. 7. cap. 9.		*Prieillianus* a Spaniard maintayned the opiniō of *Gnoſtici, Manichæus*, and *Sabellius* being condemned by the councell of Burdeux he appealed vnto *Maximus* the vſurping Emperour which found him an heretik and beheaded him *Proſp.* chronic. he ſayd the ſoule was of one ſubſtance with God & come downe from heauen to endure voluntary conflictes. He ſayd that mans actions were gouerned by the
					Alexander was b. of Antioche after *Porphyrius. Socrat.* lib. 7. cap. 9.			

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		Epiphanius b. of Cypr⁹ floriſhed in the tyme of *Arcadius*. he was at deadly enmitie with *Chryſoſtome*, the worker of all that miſchiefe was *Theophilus* b. of Alexandria. He came from Cõſtantia in Cyprus to Conſtãtinople, celebrated the communion, gaue orders without the licence of *Iohn* the biſhop, therin to gratifie *Theophilus*. At his farewell from Conſtantinople he ſayd thus vnto *Chryſoſtome*, I hope thou ſhalt neuer dye a biſhop.	cõdemned of ſpite and for no other crime. *Socrat.* lib. 6. cap. 14. A councell was called at *Cyprus* by *Epiphanius* where throughe the ſpite of *Theophilus* b. of Alexandria the bookes of *Origen* were condemned. *Socrat.* lib. 6. cap. 9. *Theophilus* called a councell at Alexandria and condemned of malice he bare vnto certẽ monkes the books of *Origen*. *Scrat.* li. 6. cap. 9. A councell held at Carthage called the 2. decreed that prieſts ſhoulde not marie. tom. 1. concil. An other councell helde at Carthage called the 3. decred that the clergie in their yeares of diſcretion ſhould eyther marrie, or vow chaſtitie: that the chiefe biſhop ſhould not be called the prince of prieſts, or hygheſt prieſte, but onely the biſhop of the chiefe ſeae. tom. 1. concil. A councell held at Hippo anno Dom. 417. decreed that biſhops and prieſts ſhoulde looke well vnto theyre owne children: that no biſhop ſhoulde appeale ouer ſeae: that the biſhop of the head ſeae ſhold not be called the chiefe prieſt: that no ſcripture be read in the church but canonicall. tom. 1. concil.	*Iuuenalis* b. of Ieruſalem after *Præyllius*, he was at the coũcell of Epheſus & cõdemned *Neſtorius* the hereticke. an. 435. *Socra.* lib. 7. cap. 3 he was alſo at the councel of Chalcedõ, in the time of *Martianus*. *Euag.* lib. 2. ca. 4.	*Theodotus* was b. of Antioche after *Alexander*. *Theodor.* li. 5. cap. 38.	*Innocentius* was b. of Rome after *Anaſtaſius* Anno Do. 404. where he continewed 15. yeres. *Proſp.* chron. *Socr.* lib. 7. cap. 9. this *Innocentius* wrot vnto *Chryſoſtome* & to the clergie of Conſtantinople. *Sozom.* lib. 8. ca 26.		ſtarres. he condemned the eating of fleſhe, he parted maried couples referring the creation of the fleſhe, not to god but to wicked angels. he allowed of the ſcriptures called Apocrypha. vnto euery of his followers he ſayd, *Iura, periura, ſecretum prodere noli. Auguſt.* li. de hæreſ. *Pelagius* a Brittaine & a monke of Bangor wrote notable bookes as *Gennadius* ſayd before he fell into hereſie, his hereſies were theſe: that man without the grace of God was able to fulfill all the commaundemẽts of God: that man had free will: that the grace of God was geuen vnto vs according to our merits: that the iuſte haue no ſinne in this life: that children haue no originall ſinne: that *Adam* ſhould haue died if he had not ſinned. *Auguſt.* lib. de hæreſ. *Polidor.* *Coluthiani* were hereticks whiche ſayde that the euill which is ſo called in reſpect of vs to wete, the euill of puniſhmẽt, croſſe, and vexatiõ proceeded not from God. *Auguſt.* *Iouinianus* a monk taught with the ſtoiks that all ſinnes were equall: that man had no ſinne after baptiſme that faſting was to no purpoſe, that *Marie* was no virgine when ſhe was deliuered. *Auguſt.* lib. de hæreſ. *Heluidius* ſayd that *Marie* was a Virgine when *Chriſt* was borne yet afterwards to haue borne the brethren of *Chriſt*. *Auguſt. Gennad.* catalog. vir. illuſtr.
404.								

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Coūcells.	The Biſhops of Ieruſalem.	The biſhops of Antioch.	The biſhops of Rome.	The biſhops of Alexandria.	The Heretickes.
412.	*Theodoſius iunior* the ſonne of *Arcadius* being left of the age of 8. yeares ſucceded his father in the Eaſterne empire. though he were lefte yong yet gouerned he the empire wiſelye by the meanes of *Anthemius* a politicke mā his vertues & maner of liuing are ſett forth at large in *Socrates* hiſtory. When that *Honorius* was ſlayne in the battaill betwene the Romaynes and the Perſians he proclaimed *Valentinianus* the yonger Emperour of Rome & gaue him *Eudoxia* his daughter to mariadge but he was ſlayne by the ſouldiers of *Aëtius*. *Theodoſius* in his life time deteſted all heretickes and made a lawe wherein he condemned *Neſtorius*. he raygned 38. yeares & thē dyed Anno Dom. 450. *Socrat.* lib. 7. ca. 1. 22. 23. 24. 43. *Euagrius* lib. 1. cap. 12. 22.	*Oroſius* a Spaniard & a learned hiſtoriographer floriſhed about this time. *Gennad.* he wrote vnto *Auguſtine*, & *Auguſtine* vnto him againe. *Primaſius* b. of Aphricke and the diſciple of *S. Auguſtine* wrote vpon holy ſcripture. *Geſſner.* *Iohannes Caſſianus* the deacon of *Chryſoſtome* liued about this time. *Gennad.* catalog. *Acacius* b. of Amida was famous for his godlyacts in the dayes of *Theodoſius* the yonger. he pytied the Perſian captiues which the Romaines had taken, & lamented to ſee them periſhe for want of foode. he called his clergy & ſayd thus vnto them. Our lord hath no neede either of pottīgers or of cups. for he neyther eateth neither drinketh, &c. he perſwaded them ſo that he ſould the treaſure, relieued the priſoners, and redeemed the captiues. *Socrat.* lib. 7. cap. 21. *Iſidorus* a Peleuſian, was of greate fame in the dayes of *Cyrill*, and wrote a boke vnto him. *Euag* lib. 1. cap. 15.	The 4. and 5. councell of Carthage layde downe the electiō & office of clergie men. to. 1. concil. The councell held at Taurinū at the foote of the alpswas held for the reformatiōof the clergy tom. 1. concil. The councel of Malta condemned the *Pelagians* & *Donatiſts*, and concluded that all mē wer ſinners, that the grace of God was geuē to the fulfilling of the law, that infants were to be baptized. to. 1. cōcil. A coūcell helde at Telene in the time of *Zoſimus*, thruſt vpon the clergye vowed chaſtitie which *Siricius* had firſt commaunded. tom. 1. concil. The 6. councell of Carthage ratified the canōs of the Nicene councell. tom. 1. concil. The 7. councell of Carthage layd down what kind of mē were fit to beare witnes againſte the clergy. to. 1. cōc. A councell was held in Aphrike where all the prouinces came together in the tyme of *Bonifacius* & *Celeſtinus* biſhops of Rōe, where they cōdēned *Pelagius*, & decreed that no biſhop ſhold be called the		*Iohn* was b. of Antioche after *Theodctus* he was at great variance with *Cyrill* b. of Alexādria but they were immediatelie reconciled he was at the councell of Epheſus & condemned *Neſtorius*. *Socrat.* lib. 7. ca. 23 *Euagr.* li. 1. ca. 5. 6. *Gēnad.* catalog.	*Zoſimus* was b. of Rome after *Innocentius* An. Dom. 418. & cōtinewed 2. yeres *Proſp.* chro. *Socrat.* lib. 7. cap. 11. *Bonifacius* was b. of Rome after *Zoſimus* thre yeares & 9. moneths. *Socr.* li. 7. c. 11 *Celeſtinus* was b. of Rome after *Bonifacius* Anno Domini 425. & continewed 9. yeres. *Soc.* lib. 7. cap. 11 *Proſp.* chro. this *Celeſtinus* ſent *Palladius* to be biſhop of the Scotts. In the time of *Celeſtinus* ſayth *Socrates* the biſhop of Rome paſſinge the boūdes of his prieſtly order, preſumed to chalēg vnto him ſelf ſecular power & autoritie. lib. 7. cap. 11.	*Cyrillus* ſucceeded *Theophilus* in the ſeae of Alexandria and withall he chalēged to him ſelfe more autority thē euer any other biſhop had before him. from that time forth beſides the ouerſight & rule of his clergie and eccleſiaſticall affaires, the biſhop of Alexandria tooke alſo the gouernemenr of tēporall matters. he baniſhed all the Iewes out of Alexandria for murthering of the chriſtians he cōdemned *Neſtorius* in the councell of Epheſus. *Socrat.* lib. 7. cap. 7. 13. 33	*Rhetorius* was of a wonderfull vaine opinion. He thought that all heretikes walked aright and maintayned the trueth. *Auguſt.* lib. de hæreſ. *Paterniani* were heretickes which thought that the nether parts of mans bodye were made not by God but by the deuell. & therefore yeelded all thoſe partes vnto all beaſtly life. ſome called theſe men *Venuſtianos*. *Auguſt.* *Tertullianiſtæ* were heretickes which denyed ſecond mariadges and ſayd that the ſoules of wicked men became deuells after theyr departure out of this life and that the ſoule is continewedby goinge from one into an other as muche to ſay by carnall deſcent and ſucceſſion. *Auguſt* *Neſtorius* the heretick by birth a Germayne, yer prieſte of Antioch, was ſent for by *Theodoſius* to Conſtantinople, and there made biſhop. for his crueltie he was called a fire brād. he brought from Antioch a prieſt in his cōpanie whoſe name was *Anaſtaſius*, whiche taught in the churche that *Marie* was not to be called the mother of God, whome he defended, & auoyded as *Socrates* ſayeth this clauſe: the mother or bearing of God as a bugg or frayinge ghoſt, yet he proceeded in ſpite, & beynge called to the councell of Epheſus, he denyed that *Chriſt* was God, and ſeeyng that there roſe greate ſturre thereof, he ſeemed to repent, but the councell depoſed and
425.								

Anno Domini.	The raigne of the Empe-rours.	The Fathers of the Church.	The Councells.	The bishops of Ierusalem.	The bishops of Antioch.	The bishops of Rome.	The bishops of Alexandria.	The Heretickes.
		Synesius b. of Cyrene an eloquent man and a profoũd philosopher florished in the time of *Theodosius*. *Euagr.* lib. 1. cap. 15.	heade of all priests, that no appeale should be made out of Aphrick to any other bishop. &c. tom. 1. concil. A generall coũcell called at Ephesus an. Do. 434. (*Prosper.* chron.) of 200. bishops, where *Nestorius* the heretick was condemned. *Socrat.* lib. 7. cap. 33. *Euagr.* lib. 1. cap. 4. A councell was held at Rhegiũ, for the redresse of eccleasiasticall matters. tom. 1. concil.					banished him into Oasis God winked not at his impietie, but plagued him diuersly from aboue, his tõge was eaten vp of wormes, and so he dyed. *Socrat.* lib. 7. cap. 22. 23. 29. *Euag.* lib. 1. cap. 2. 3. 7.
434.		*Prudentius* and *Sedulius* christiã Poetes liued about this time. *Gennad.* catalog *Prosper Aquitanicus* one that wrote many notable tractes whose sentences are to be seene amonge *Augustines* works, florished in the raigne of *Theodosius*. He wrote also a notable chronographie. *Gennad.*						*Abelitæ* were heretickes aboute Hippo in Aphricke, so called of *Abel* the sonne of *Adam*. wiues they abhorred, yet liued they not without. men and women vnder colour of chastitie lyued in one house, and to be their heire they wold alwayes adopt one or other of their neyghbours children. *Augu.*
	In the raigne of this *Theodosius* the brytaynes set for the Saxones out							A sect of hereticks the first authors name is not knowen, sayde that after the resurrectiõ this world should not be chaunged, but remayne still as it doeth, contrarie to the scripture, which sayth there shall be a newe heauen and a newe earth. *Augu.*
435.	of Germanie to assist them against the Scots and Picts. *Polidor.*	*Symeon* a religious man in the time of *Domnus* b. of Antioche was the author of a straunge kinde of life. he liued many yeres in a pilloure. He was knowẽ to be a godlye man. *Euagr.* lib. 1 cap. 12. lib. 2. ca. 10. *Socrates Scholasticus* which cõtinewed in feuẽ bookes the ecclesiasticall history of *Eusebius Päphilus* frõ *Constantinusmagnus* vnto the better parte of *Theodosius iunior* his raygne was about this time of greate fame through out all Greece.	A councell was called at Rome by *Valentinianus* the yõger, wher *Sixtus* the b. purged him self of certaine crimes that wer layde to his charge. *Sixtus* called a councell at Rõe to examine the doings of *Polychronius* b of Ierusalẽ. to. 1. cõc. The coũcell of Agatha decreed that none should be made priest afore he were 30. yeares olde that the clergie shoulde weare suche attire as became their profession with manie other constitutions. to. 1. cõcil. The 1. & 2. coũcell held at Aurenge decreed amonge other things that such as fled to sanctuaries shoulde be ayded: cõdẽned	I find tom. 1 concil. That in the tyme of *Sixtus* b. of Rome there was one *Polychronius* b. of Ierusalẽ a very shorte while & deposed in a councell helde at Rome for Simony & extorcion: But other wryters make no mẽtion of him and say that from *Theodosius* to *Martianus* the Empeiour, *Iuuenalis* was b. of Ierusalẽ.	*Domnus* was b. of Antioche after *Iohn.* *Euagr.* lib. 1 cap. 10.	*Sixtus* the thirde was b. of Rome after *Celestinus*. An. Dom. 435. and continewed 8. yeares. *Prosp.* chr. One *Bassus* layd diuers crimes to his charge so that he called a councel & purged him selfe tom. 1. concil. *Gennad* catalog.		An other sect wente alwayes barefoote not for the aflictiõ of the bodye but because they vnderstoode sõdly certaine places of the scripture. *Augu.* An other sect would neuer eate meat with men. They tooke the holy ghost for a creature. *Augu.* An other hereticke sayde that the diuinitie of *Christ* sorowed when his naked body was nayled to the tree. *Augu.* An other there was which sayd that God was of three parts, the father, the sonne, and the holie ghost, calling them all not absolute persons, but parts of one. *Augu.*

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councells.	The biſhops of Ieruſalem.	The biſhops of Antioch.	The biſhops of Rome.	The biſhops of Alexandria.	The Heretickes.
443.		*Theodoretus* b. of Cyrus wrote about this time the Eccleſiaſtical hiſtory cõpriſing a hũdred and fiue yeares. *Sozomenus* wrot the Eccleſiaſtical hiſtory frõ *Cõſtãtin⁹ Magn⁹* vnto the raigne of *Theodoſius iunior* *Maximus* b. of Taurinum one thatwrot many notable tractes liued about this time. *Gẽnad.* catalog.	free will and grace of merits. tom.1 concil. The 1,and 2. councells helde at Vaſio, in the tyme of *Theodoſius*, decreed that in ſuche churches where preachers were not, Deacons ſhoulde reade homilies.tom.1. concil. A councell held at Carpẽtoracte decreed that the biſhop ſhoulde not poule the pariſhes. tom.1. concil. The 3. councell of Arelate decreed that no deacon ſhoulde be made before he were 25.yere olde, no prieſt before 30.yeres. tom. 1. concil. A prouinciall councell was held at Conſtãtinople, where *Eutyches* was condemned. *Euag.*lib. 1.cap.9. An hereticall councell held at Epheſus, where by the meanes of *Dioſcorus* b. of Alexandria, *Eutyches* the hereticke was reſtored.*Euag.*lib. 1.cap.10.		*Maximus* was b. of Antioche after *Domnus*.he was at the coũcell of Chalcedõ. *Euagr.* lib. 2.cap.4.	*Leo* was b. of Rome after *Sixtus* Anno Dom.443. where he cõtinewed 21. yeares. *Proſp.* chr. *Palmer.Euagr.* lib.1. cap.10.He died in the time of the Emperour *Leo* & *Maioranus*. *Gẽnad.* catalog.	*Dioſcorus* was b.of Alexãdtia after *Cyrill*,he was of *Neſtorius* opinion,& depoſed by the councell of Conſtantinople.he was alſo of *Eutyches* opinion, and depoſed by the coũcell of Chalcedon. *Euagr.* lib.1.cap.10 lib.2. cap.5. *Proterius* was b.of Alexãdria after the coũcell had depoſed *Dioſcorus*, he was a godly man, yet a ſouldier, ranne him through with a naked ſworde vpon Eaſter day, and the ſeditious perſõs after his death burned him to aſhes. *Euagr.* lib.2. cap.5.8.	ſome heretiks ſaid that the water was not made by God but was alwayes coëternall with hĩ. *Auguſt.* Some ſaid that the bodye and not the ſoul was the image of God *Auguſt.* Others ſayde that the ſoules of wicked men were turned into deuells & to euerye ſorte of beaſtes correſpondent to theyr merits.*Auguſt.* Some ſayde that when *Chriſt* wente to hell all the vnfaithfull beleued & were deliuered. *Auguſt.* Other ſaye that *Chriſt* was alwayes with the father but not alwayes a ſõne *Auguſt.* *Eutyches* mayntayned the opiniõs of *Neſtorius* & ſayd that our Lord cõſiſted of 2.natures, before the diuinity was coopled with the humanitie, but after the vnitinge of thẽ to be of one nature, & that the body of *Chriſt* was not of one ſubſtãce with ours.the coũcell of Conſtantinople depoſed him but he appealed vnto *Theodoſius*, & procured the coũcell of Epheſus to be ſũmoned where *Dioſcorus* the hereticke reſtored him. *Euagr.* lib. 1. cap.9. This *Eutyches* being cõdẽned in the councell of Chalcedõ brake out into theſe words.this is the faith that I was baptized in, this is the fayth which I haue lear-
450.	*Martianus* a Thraciã ſucceeded *Theodoſius iunior* in the eaſtern Empire. He was one that behaued himſelf vertuouſly towardes God and mã He raygned 7. yeares and then dyed. *Euag.* li.1.ca. 22.li.2.ca.1.8	*Gennadius* a learned wryter,the autor of the catalogue of famous men which is foũd among *Ieromes* works floriſhed aboute this time.	A councell of 630. biſhops was helde at Chalcedon by the commaundement of *Martianus*, where *Dioſcorus* b. of Alexandria was depoſed,*Neſtorius*,*Eutyches*,& *Macedonius* cõdemned. *Euagr.* lib.2.cap.2.4.10	*Theodoſius* was by the idle monks made b. of Ieruſalem in the abſence of *Iuuenalis*, but *Martianus* the Emperour depoſed him, & reſtored the other. *Euag.* lib. 2. cap.5. lib.3. cap.6.				

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church	The Councells.	The bishops of Ierusalē.	The Bishops of Antioch.	The bishops of Rome.	The Bishops of Alexandria.	The Heretickes.
	Maximus in his time was Emperour of Rome after *Valentinianus* death 70. dayes but *Gēzerichus* kīg of the Vādals tooke Rome, tore *Maximus* in peeces threw his carkasse into tibris and wēt backe to Carthage. *Auitus* was Emperoure after *Maximus* 8. moneths. *Maioranus* was Emperour of Rom in the end of *Martianus* & the begining of *Leo* where he raygned. 4 yeres But *Seuerus* dispatched him & tooke his rowme himselfe. *Euag.* li. 2. cap. 7. *Palmer.* chronic.	*Iohannes Damascenus* a learned writer wrote against the Arians. *Pantal.*	A councell held at Venice about this time decred that no clergye men should wāder from one diocesse to an other without dimissarie letters: that they shoulde not be at weddinge diners, dauncers, & hering of wantonsonnets: that throughout the same prouince they obserue one maner of diuine seruice tom. 2. concil. A councell was called at Tours in Fraunce for the reformatiō of Eccleiasticall matters. tom. 2. concil.		*Martyrius* b. of Antioch. *Nicephor. Theodoret.* collect. *Iulianus* b. of Antioch *Nicephor. Theodoret.* collect.		*Timotheus AElurus* a mōke was by the seditious persōs made b. of Alexandria whyle *Proterius* lyued, he was of *Apollinarius* opinion & immediately depose by *Leo. Euag.* lib. 2. cap. 8. 11. he wēt about the monkes lodginges in the nyght time & cryed like a spirite, that they should chose *Timotheus AElurus* to their bishop, meaning himselfe. *Theod.* collect.	nced of the fathers, & in this faith will I die. tom. 2. concil. *Dioscorus* b. of Alexandria was an Eutychian. *Euagr.* *Timotheus* an hereticall bishop.
458.	*Leo* was Emperour in the East after *Martianus.* He wrote vnto *Anatolius* b. of Constantinople for to examine the sturre risen at Alexandria about the murthering of *Proterius* & the election of *Timotheus.* He gouerned 17. yeres & deposed himself placinge in his rowme *Leo* the sonne of his daughter *Ariadne* and of *Zeno*, but this yonger *Leo* dyed immediatly & *Zeno*	*Anatolius* b. of Constantinople florished in the dayes of *Leo. Euagr.*					*Timotheus Basilicus*, otherwise called *Salofaciolus* was b. of Alexandria after the exile of his predecessor. *Euag.* lib. 2. cap 11. but he was banished not longe after.	
		Paulinus b. of Nola in Italie was of greate fame about this time, he gaue all his substance to redeeme captiues and poore prisoners. *Palmer* chronic.	A councell held at Rome in the time of *Hilarius* confirmed the Nicene Creede that such as had Canonicall impediments were not to be made priestes. tom. 2. concil.			*Hilarius* was b. of Rome after *Leo* an. Dom. 464. & continewed 6. yeares. *Palm.* chro. *Anton.* chro.		*Acephali* were a confuse multitude of hereticks without a head which reuiled the councell of Chalcedon, and sayde that *Christ* had but one nature. *Palmer.* chron.

Anno Domini.	*The raigne of the Emperours.*	*The fathers of the Church.*	*The Coũcells.*	*The biſhops of Ieruſalem.*	*The biſhops of Antioche.*	*The biſhops of Rome.*	*The biſhops of Alexandria.*	*The Heretickes.*
458. *Arthur kinge of brytaine a noble and a valiãt Prince is ſayde about this time to be of great fame throughout the weſt parts of the world.*	his father ruled the empire alone. *Eua.* lib. 2. cap. 8. 9. 17. *Seuerus* was Emperour of the weſt, and abode at Rauenna after *Maioranus* 4. yeres. *Palmer.* chronic. *Anthemius* was ſent from *Leo* to be Emperour of Rome, where he continewed 5. yeares. *Euag.* lib. 2. cap. 16. *Olymbrius* was emperour 7. moneths. *Glycerius* was Emperour 5. yeares, whome *Nepos* depoſed. *Nepos* was Emperor of Rome 56. dayes, whom *Oreſtes* depoſed. *Oreſtes* made *Auguſtulus* his ſonne emperor.			*Anaſtaſius* was b. of Ieruſalem after *Iuuenalis* one as it is reported that ſubſcribed vnto the condemnation of the councel of Chalcedõ for fear of *Baſiliſcus*. *Euagr.* li. 3. cap. 5.	*Baſilius* b. of Antioch. *Euagr.* lib. 2. ca. 10.			
	Auguſtulus the ſonne of *Oreſtes*, raygned one yeare, he was the laſte Emperour of Rome of the thouſand & three hundred yeares ſince the raygne of *Romulus*. Through ſedition & ciuill warres it fell out, that the Empire came to nought. many raygned in the weſt of æquall autoritie. *Odoacer* that ſucceeded *Auguſtulus*, would not call him ſelfe Emperour but kinge. there was no Emperour of the weſt the ſpace of 330 yeares afore the yeare of our Lorde. eight hundred. when *Carolus Magnus* king of Fraunce was by *Leo* the 3. of that name b. of Rome crowned Emperoure. From that tyme the Emperours of the weſt were called the Emperoures of Germanie. *Euagr* lib. 2. cap. 16. *Math. Palmer.* chronic.				*Peter Cnapheus* b. of Antioch. He was an hereticke and condemned the coũcell of Chalcedõ. He was afterwardes depoſed by *Zeno* the Emperoure. *Euagr.* lib. 3. cap. 5. 8.	*Simplicius* was b. of Rome. after *Hilarius* Anno Do. 470. where he continewed 15. yeares he wrote vnto *Zeno* the Emperour, & *Zeno* vnto hĩ againe touching *Iohn* b. of Antioche that was depoſed. *Palmer.* chronic. *Euagr.* li. 3. cap. 15.	*Timotheus Aelurus* was called from exile, where he had bene 18. yeares by *Baſiliſcus* the tyrant, & reſtored to the ſeae of Alexandria. he accurſed the councell of Chalcedon. *Zeno* purpoſed to perſecute him, but ſeing that he was an olde man, he lette him alone, & ſhortly after he died. *Eua.* lib. 3. cap. 4. 6. 11.	*Peter Cnapheus* b. of Antioche was an *Eutychian*, he accurſed the councell of Chalcedon, troubled all Ægypt, & ſet the religious men by the eares. *Euagr.* lib. 3. cap. 16. 17. 22. Idle monkes within the prouince of Alexãdria, fell to the hereſie of *Eutyches*, & to reuile the councell of Chalcedon. *Euag.* lib. 3. cap. 17
475.	*Zeno* ſucceeded *Leo* in the empire, a wicked & a beaſtly lyuer. *Baſiliſcus* the tyrante ouercame him, became Emperour 2. yeares, & proclaimed his ſõne	*Leuis* a learned man was burned by *Honoricus* the Arian. *Anto.* chron.			*Stephan* b. of Antioch after the depoſition of *Peter* but the Antiochians diſpatched him with a cruell death. *Euagr.* lib. 3. cap. 10.		*Petrus Moggus* was made b. of Antioch after the deſeaſe of *Timotheus Aelurus* but *Zeno* was offẽded with it, and thruſt him out. *Eua.* lib. 3. cap. 11.	*Petrus Moggus* b. of Alexandria was an heretick. *Euagr.*

From

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councells.	The Byshops of Ierusalem.	The bishops of Antioch.	The bishops of Rome.	The Bishops of Alexandria.	The Heretickes.
485.	*Marcus, Cæsar.* this *Basiliscus* sent letters euery where, and condemned in them the councell of Chalcedon. but he was faine by reason of the schisme that rose therof at Constantinople to call in his letters, and not longe after *Zeno* came with greate power, and ouerthrewe him, slewe him, his wife and children. This *Zeno* raygned 17. yeares, and dyed of the falling sicknes. *Euag.* lib. 2. cap. 17. lib 3. cap. 1. 3. 4. 7. 8. 29.	*Dionysia* with *Maioricus* her sonne suffred infinite tormẽts for the faith in *Christ. Anton.* chro. *Fulgentius* florished about this time. *Palmer.* chronic. *Hesychius* wrote a learned cõmentarie vpon Leuiticus. *Conrad. Lycost.*	A councell held at Tarraco in Spayne in the tyme of *Felix*, layde downe certaine canons for the reformation of the clergie. tom. 2. concil. All the bishops of Aphricke came together by the cõmaundement of *Honoricus* the Ariã where his heresie was confirmed, and 444. godly bishops exiled. *Anton.* chron. part. 2. tit. 11.	*Martyrius* was bishop of Ierusalẽ after *Anastasius. Euagr.* lib. 3. cap. 16.	*Calandio* was b. of Antioche after the death of *Stephan* he accursed both the letters of *Basiliscus* and of *Timothe. Euagr.* lib. 3. cap. 10. *Petrus Cnapheus* after the desease of *Calandio* was restored vnto the bishoprick. *Euag.* lib. 3. ca. 16	*Felix* the 2 of that name was b. of Rõe after *Simplicius* an. Dom. 485. where he cõtinewed 9. yeares. *Euag.* lib 3. cap. 18. 19. 20. *Anton.* chron.	*Timotheus Basilicus* is by *Zeno* called from exile and restored to his bishopricke *Euagr.* lib. 3. cap. 11. *John* succeeded *Timothe* he made sute in his predeceſſors dayes that the Emperor would graunt him the nominatinge of the nexte incumbent, and swore he woulde not take it him selfe, whẽ the seae was voyd he gaue the electors money, forgot his othe, and became bishop hĩ selfe, therfore the Emperour deposed him *Euagr.* lib. 3. cap. 12.	*Honoricus* king of the Vandals was an Arian and exiled 334. bishops. *Honor.* catalog. heret. But sayth *Anton.* chronic. He exiled of the clergie and laytye to the nũber of 4975. persons. *Euagr.* lib. 4. cap. 14. The east churches were wõderfully infected & at great dissentiõ about the heresies of *Nestorius, Eutyches* and *Dioscorus. Euagr.* lib. 3. cap. 31.
From the raigne of Augustus (in the 42. yere of whose Imperie Christ was borne) vnto the death of Zeno and the creation of Anastasius there are 532. yeares and 7. moneths: from the raigne of Diocletian 207. yeares and seauen moneths: from the raygne of Alexander Magnus king of Macedonia 832. yeares and 7. moneths: from the building of Rome and the kingdome of Romulus 1052. yeares and seauẽ moneths: from the destruction of Troie 1686. yeares and 7. moneths. Euagr. lib. 3. cap. 29.								
492.	*Anastasius* succeeded *Zeno* in the Empire. He tooke not onely the Empire after him but also his wife. Whẽ he sawe the great sedition that raygned in the church he called the people together and tolde them he woulde be Emperour no longer, but the people seinge this quieted themselues, requested him to continewe their Emperour, so he did and dyed shortly after when he had raygned 27 yeares three monethes and three dayes. *Euagr.* lib. 3. cap. 29. 44.	*Egesippus* a great diuine florished about this time. *Sabell.* *Boëtius* a christian philosopher endured greate persecution vnder *Theodoricus* the Arian. *Volat.*	A synod of 70. b. was called together at Rõe by *Gelasius*, where the Canonicall scriptures were seuered from suche as were Apocrypha. tom. 2. concil. A synod mett at Epaunis and decreed that no clergy mã shold either hunt or hauke: that throughout the prouince suche diuine seruice as the Metropolitane liked of should be retained. tom. 2. cõc.	*Saluſtius* was b. of Ierusalem after *Martyrius. Eua.* lib. 3. cap. 36.	*Palladius* was b. of Antioche after *Peter Euagr.* li. 3. cap. 23. *Flauianus* was b. of Antioche after *Palladius* but *Anastasius* the Emperour deposedhim for sedition. *Euagr.* lib. 3. cap. 23. 30. 31.	*Gelasius* was b. of Rome after *Felix.* Anno Do. 494. where he continewed 4. yeres. tom. 2. concill. *Anastasius* 2. was b. of Rome after *Gelasius* 2. yeares. tom. 2. cõc	*Petrus Moggus* is agayne restored by *Zeno*, vpon conditiõ that he will renounce his heresie. *Euagr.* lib. 3. ca. 12 *Athanasius* succeeded *Peter* in the bishopricke of Alexandria. *Euagr.* lib. 3. cap. 23.	The monkes of Constãtinople were hereticks of *Eutyches* opinion. *Euagr.* lib. 3. cap. 31. Certaine *Maniches* were foũde at Rome in the time of *Gelasius* they were banished & theyr bookes burned to asses. *Palmer* chron. The monkes of Syria were hereticks, came in a heate to Antioch, made there an insurrection so that a great number of them in steed of earth were buryed in the riuer Orontes. *Euag.* li. 3. ca. 31.

Anno Domini.	The raigne of the Emperours.	The fathers of the church.	The Councells.	The Biſhops of Ieruſalem.	The biſhops of Antioch.	The biſhops of Rome.	The biſhops of Alexãdria.	The Hereticks.
	ſome do write of him that he ſhoulde commaunde not a Trinitie, but a quaternitie to be worſhipped and therefore was ſmitten with a thunderbolt, and ſo dyed. P. diac. blond.	*Remigius* a biſhop of Fraunce floriſhed about this time. *Volat*	A coũcell held at Rauenna in preſẽce of *Theodoricus* debated the ſchiſme that roſe aboute the election of a b. of Rome and choſe *Symachus* *Palmer.* chron. Six ſynods wer helde at Rome in the tyme of *Symachus* touchinge the election of a b. of Rome and the preſeruation of church goodes. tom. 2. concil.	*Helias* was b. of Ieruſalem after *Saluſtius.* *Euag.* lib. 4. cap. 36.	*Seuer⁹* was b. of Antioche after the depoſition of *Flauianus.* before he was prieſte he was a counceller & pleaded law at Berytus, after he was made Byſhop he fel into the hereſie of *Eutyches.* *Eua.* lib. 3. ca. 33 34.	*Symachus* was b. of Rome after *Anaſtaſius* 15. yeres. tom. 2. concil.		*Olympus* an Arian biſhop as he bayned him ſelfe at Carthage, and blaſphemed the bleſſed trinitie, was ſodainly ſmitten from heauen with three firye dartes, and burned quick. *Palmer.* chronic.
		Zoſimas & *Iohn Chuzubites* wer famous for their godly lif & ſtraũg miracles. *Euag.* lib. 4 cap. 7.	A councel held at Ilerda in Spayne decreed that ſuche as ſlewe the child in the wombe with potions & ſimperſauces ſhoulde be baniſhed the communiõ the ſpace of 7. yeres, that clergymẽ being defamed ſhould purge them ſelues. tom. 2. cõc.			*Hormiſda* was b. of Rome after *Symachus* anno Dom. 516. where he cõtinewed 9. yeares. *Anto.* chro.	*Iohn* ſucceeded *Athanaſius.* *Euagr.* lib. 3. cap. 23.	*Seuerus* b. of Antioch was of *Eutyches* opinion, *Iuſtinus* the emperour in the firſt yeare of his raigne cauſed his tõgue to be pulled out of his mouth, becauſe he reuiled the councell of Chalcedon, & preached raylinge ſermons. *Euag.* lib. 4. cap. 4.
			A councel held at Valentia in Spaine decreed the Goſpell ſhoulde be read after the Epiſtle tom. 2. concil.					*Deuterius* an Arian b. of Conſtantinople as he baptiſed one *Barbas* he vſed this forme: I baptize *Barbas* in the name of the father throughe the ſonne in the holy ghoſt. *Theod.* collect.
519.	*Iuſtinus* a thraciã ſucceeded *Anaſtaſius* he ſa uored the coũ cell of Chalcedon. He diſpatched through wiles a greate number of tyrants whome he ſuſpected. Whẽ he had raygned 8. yeres. 9. moneths and three dayes, he proclaimed *Iuſtinianus* his felowe Empe rour, raygned with him four moneths then dyed. *Euagr.* li. 4. cap. 1. 2. 3. 9.	*Brigida* a mayde, whoſe reuelations are at this day extant floriſhed about this time. *Palmer.* chron.	A councel held at Aurelia in the time of *Hor miſda* decreede that Lent ſhold be ſolemnelye kept before Eaſter, the rogatiõ weeke with the ember dayes about the aſcention. tom. 2. cõc. A councel held at Gerunda in Spayne decreed that euery prouince ſhold obſerue one order of diuineſeruice	*Petrus* b. of Ieruſalem after *Helias.* *Euagr.* lib. 4. ca. 36 the generall councell held at Conſtãtinople wrot vnto him what they had done. to. 2. cõcil.	*Paulus* was b. of Antioche after *Seuerus.* *Euagr.* lib. 4. cap. 4. *Eupraſius* ſucceeded *Paulus*, he dyed in the earthquake which was at Antioch the 7. yere of *Iuſtinus.* *Euag.* lib. 4 cap. 4. 5.		*Iohn* ſucceeded the former *Iohn. Euag.* lib. 3. ca. 23 *Theodoſius* was b. of Alexãdria after *Iohn*, *Iuſtinianus* depoſed him for maintayninge the hereſie of *Eutyches.* *Euag.* lib. 4 cap. 9. 11. 36.	

Benedictus the firſt foũder of the order commonlye called S. Benedictes dyed ſayth Volateran. li. 21. Anno Do. 518. He was the firſte and the onely deuiſer of a ſeueral trade of lif within the firſte 600. yeres after chriſt & becauſe he preſumed to inuent a new way which all the godly fathers before him neuer thought of I layde him heere downe for a ſchiſmaticke. and couched him in the catalogue of hereticke.

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councells.	The Byshops of Ierusalem.	The bishops of Antioch.	The bishops of Rome.	The Bishops of Alexandria.	The Heretickes.
			that baptisme shold be ministred onely at Easter and witsontide and at other times if necessitie so required: that the Lordes prayer shoulde be sayde at morninge & euening prayer. tom. 2. concil. A councel held at Cæsarauguſta accurſed ſuche as receaued the ſacrament & eate it not in the church. tom. 2. concil.		*Euphremius* a noble man ſucceeded *Euphraſius* in the biſhopricke of Antioche. *Euagr.* li. 4. cap. 6.	*Iohn* was B. of Rome after *Hormiſda* an. Dom. 525. and continewed there 2. yeares and 10. moneths. *Palm.* chron.		*Monothelitæ* were hereticks whiche denied that *Chriſt* had 2. wils, a diuine & humane. *Volater.* lib. 17.
525.						*Felix* 4. was b. of Rome after *Iohn*, and continewed 4. yeares. *Anton.* chronic.		*Theodora* the wife of *Iuſtinianus* the Emperour was of *Eutyches* opinion. *Euag.* lib. 4. cap. 10.
528.	*Iuſtinianus* ſucceded *Iuſtinus* in the empire. he was couetous, cruell, & careleſſe of that whiche was good. the Empreſſe his wife fauored the hereticall opinion of *Eutyches*. he hī ſelf fell vnto a blaſphemous opinió whiche is to be ſeene in the cataloge of the hereticks. he raygned 38. yeares, 8. moneths, dyed & went ſtraight down to hell as *Euagrius* thinketh. *Euagr.* lib. 4. ca. 9. 10. 29. 31. 38. 40. lib. 5. cap. 1.	*Priſcianus* the greate grāmarian liued in the dayes of *Iuſtinian*. *Palmer.* chron.	The 2. couuncell held at Toledo decreed that all what ſo euer the clergie held de iure ſhould returne vnto the church after theyr deſeaſe. to. 2. conc. In the time of *Iohn* 2. b. of Rome. A generall councell was called at Conſtantinople in the 27. yeare of *Iuſtinianus* the Emperour and in the time of *Vigilius* b. of Rome where they condemned the hereſies of *Anthimus* b. of Conſtantinople, *Seuerus* b. of Antioche, *Peter Cnapheus Theodor*9 & *Zoaras*: allowed the 4. former general councells: decreed that *Marie* ſhoulde be called the mother of God: and condemned *Origen*. tom. 2. conc. *Euag.* lib. 4. cap. 37. A 2. and 3. councel held at Aurelialaid downe many godly decrees. tom. 2. concil. The councell of Auergne was held in the time of *Vigilius*. tom. 2. conc.				*Zoilus* was b. of Alexandria after *Theodoſius*. *Euagr.* lib. 4. ca. 11	*Theodora* the wife of *Iuſtinianus* the Emperour was of *Eutyches* opinion. *Euag.* lib. 4. cap. 10. *Iuſtinianus* the emperor wrot an edict but God bereaued hī of his lyfe afore he publiſhed it, where he affirmed that the bodye of Chriſt was not ſubiect to corruption: that it was voyd of the naturall affections whiche appertaine thervnto: that he eate before his paſſió as he did after his reſurrection: that his moſte holy body was no thing chaūged for all the framinge thereof in the mothers womb, & for all the natural and voluntary affectiōs. *Euagr.* lib. 4. cap. 38 this is that *Iuſtiniā* whoſe lawes are ſo muche made of throughoute the worlde.
		Narſanuphius a religious mā was of great fame in the time of *Iuſtinianus*. *Euagr.* lib. 4. cap. 32.			*Domninus* b. of Antioch after *Euphremius*. *Euagr.* lib. 4. ca. 37	*Agapetus* was b. of Rome after *Iohn* 2. one yere *Anton.* chronic.		*Anthimus* b. of Cō ſtantinople was of *Eutyches* the hereticks opinion, and therefore depoſed by *Iuſtinian* & cōdemned in the generall councell of Conſtantinople. *Euag.* lib. 4. cap. 9. 11.
		Menas patriarche of Cōſtantinople floriſhed about this time. tom. 2. concil.			*Anaſtaſius* was b. of Antioche after *Domninus*. he rebuked *Iuſtinianus* for his hereſie. *Iuſtinus* 2. depoſed him	*Silucrius* was b. of Rome after *Agapetus* one yere. tom. 2. cōcil.		*Andreas* an Italian went about the cō trey leading in his hande a blind redd dogge, told mens fortunes but
						Vigilius was b. of Rome after *Silucrius* anno Do. 539. where he continewed 18. yeares. *Palmer.* chron. *Anton.* chron. *Euag.* lib. 4. cap. 37.	*Apollinarius* was b. of Alexādria after *Zoilus* *Euag.* lib. 4 cap. 36.	
557.				*Macarius* was b. of Ieruſalem after *Peter*, he was depoſed for hereſie *Euagr.* li. 4 cap. 36.	vpon falſe reports & as ſome ſay becauſe he woulde not geue him mony for his biſhopricke. *Euag.* lib. 4 cap. 38. 39. lib. 5. cap. 5	*Pelagius* was b. of Rome after *Vigilius*, anno Dom. 557. wher he continewed 11. y[illegible]. tom. 2. concil.		brought them in- to great misfortun by deceauinge of them with hereticall fables. *Entrop.* Ab. Vſperg.

Anno Domini.	The raigne of the Emperours.	The fathers of the Church.	The Councells.	The Byſhops of Ieruſalem.	The biſhops of Antioche.	The Byſhops of Rome.	The biſhops of Alexandria.	The Heretickes.
566.	*Iuſtinus* the ſecond of that name ſucceeded *Iuſtinianus* in the empire. he lyued wantonly, fared deliciouſly, ſoulde benefices vnto ignorant prieſtes. He craftelye compaſſed the death of *Iuſtinus* his coſine. In the ende he fell into a frenſie, vttered lamentable ſpeaches, & bequeathed the empire vnto *Tiberius*. he raigned. 12 yeres and 10. monethes. *Euagr.* lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.		The 4. & 5. councells of Aurelia were called together in the tyme of *Pelagius*. 1. tom 2. conc. A 2. councell helde at Tours in Fraunce. tom. 2. concil.			*Iohn* the 3. was b. of Rõe after *Pelagi⁹* & cõtinewed 12. yeres. to. 2. concil.	*Iohn* ſucceeded *Apollinarius* in the ſeae of Alexandria. *Euag.* lib. 5. ca. 16	
			A councel called at Paris touchinge churche goods. tom. 2. concil.	*Euſtochius* b. of Ieruſalem. *Euagr.* lib. 4. cap. 32.		*Benedictus* was b. of Rõe after *Iohn* 3. ann. Do. 576. where he cõtinewed 4. yeres. tom. 2. concil. *Palm.* chron.		
577.	*Tiberius* became Emperor after that *Iuſtinus* 2. fell into frenſie. he was a godly man, he raygned 7. yeres and 11. monethes. *Euagr.* lib. 5. cap. 11. 13. 23.		A councell was called at Hiſpalis in Spayne touching the church goods in the tyme of *Pelagius*. 2. tom. 2. concil.			*Pelagius* 2. was b. of Rõe after *Benedictus*, & continewed 10. yeares. tom. 2 concil.	*Eulogius* ſucceeded *Iohn* in the biſhoprick of Alexandria who as *Nicephorus* reporteth cõtinewed 25 yeares. *Euagr.* lib. 5. cap. 16.	
583.	*Mauricius* the Emperour ſucceeded *Tiberius* in the empire.		The 3. councell of Toledo condemned the Arian hereſie. 10. 2. cõcil.		*Gregorius* b. of Antioch after the depoſitiõ of *Anaſtaſius* *Euagr.* lib. 5. cap. 6.	*Gregorius* was b. of Rome after *Pelagi⁹* ann. Do. 590. & cõtinewed 13. ycares. to. 2. concil.		
			The 1. & 2. ſynods called at Lions for the remouing of ſchiſme rayſed in the churche. tom. 2. concil.	*Iohn* b. of Ieruſalem *Euagr.* lib. 5. cap. 16.				
595.	12. *Mauricij.*		The 1. & 2. ſynodscalled at Matiſcona reformed eccleſiaſticall matters. tom. 2. concil.					

Hitherto (gentle reader) haue I runne ouer in this Chronographie the principall things vvhich are to be conſidered vvithin the firſte ſix hundred yeares after Chriſt as farre forthe as theſe authors vvhoſe hiſtories I tranſlated haue continevved theyr times. Euagrius the laſte of theſe Hiſtoriographers ended the 12. yeare of Mauricius the Emperour and there I reſte vvith him leauing the times followinge (vvhich are vvonderfully corrupted) to ſuch as are diſpoſed to diſcourſe of them. This trauell haue I taken that the trueth of the pureſt age after Chriſt might appeare, and the ſtate of the moſte auncient churches might be knovven of ſuch as in theſe dayes ſeeke to ouerthrovve the ſtate, bring the religion to contempt, the Chriſtians to a lavveleſſe ſecuritye, hopinge that by the vievve of orderlye diſciplinc things vvhich be amiſſe may be redreſſed accordingly. I vvish thee health, knovveledge of the trueth, feare of God, faith to beleue in him, thy ſoules health & ſaluation in the end.

Farevvell.

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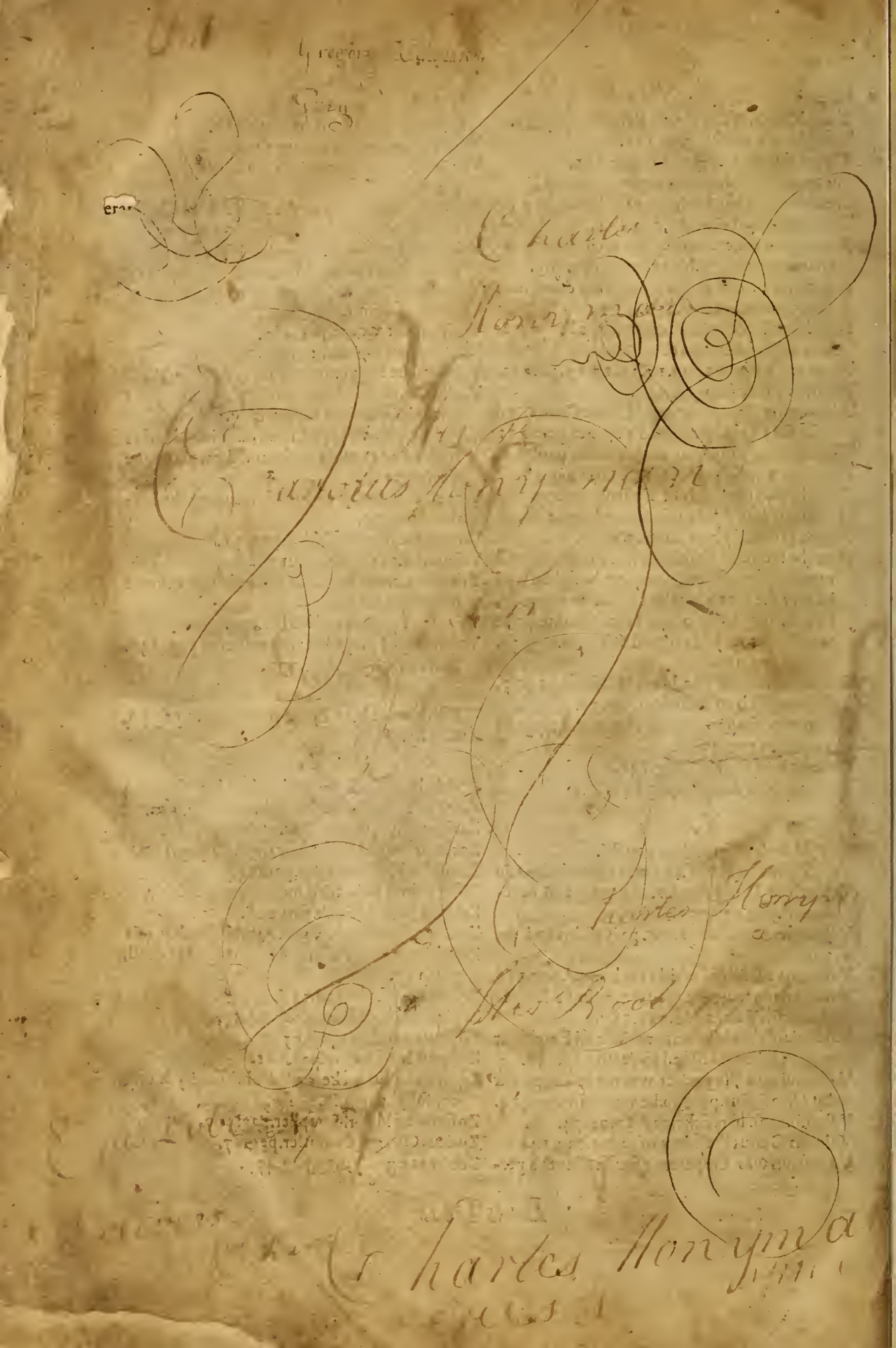
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